THE

# FREEMASONS'

# MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME IV.

BOSTON:
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1845.

James M Cook

TO THE
Grand Lodge of Missouri,
WHOSE
ZEAL AND MUNIFICENCE
HAVE ESTABLISHED
The First Masonic College,
FOR THE EDUCATION
OF THE
Sons and Daughters of Indigent Freemasons,
IN THE
Western Hemisphere;
AND THUS
SHED A HALO OF GLORY
AROUND THE NAME OF
Freemasonry in America;
THIS,
THE FOURTH VOLUME OF THE FREEMASONS' MAGAZINE,
IS RESPECTFULLY
DEDICATED.

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# MONTHLY MAGAZINE.

Vol. IV.] BOSTON, NOVEMBER 1, 1844. [No. 1.

## INTRODUCTION.

In presenting to our readers the first number of the fourth volume of this Magazine, we avail ourselves of the occasion to renew the expression of our acknowledgments for the encouragement and support the work has received.

It has been our aim to give to the Fraternity a periodical, whose literary character should at least reflect no discredit on the Institution, while, as an exclusively Masonic journal, it should prove a source of information and instruction to the Brethren. We have endeavored to present, fairly and distinctly, the true character and beneficent objects of our association; and, as far as possible, to guard it against the misrepresentations of the ignorant and the malevolence of the prejudiced. We have avoided personal controversy with our opponents; but have studiously met their objections by a candid development and free discussion of the broad and imperishable principles on which our Institution is founded. This course we shall continue to pursue until driven from it by occurrences not now anticipated.

The past has been an active and, in many respects, a propitious year for Freemasonry in this country. With perhaps two exceptions, the Lodges have been revived and are in active operation in every State and Territory within the jurisdiction of the United States. A uniform mode of Work has been generally adopted,—the principles and policy of the Institution are better understood; and there is a more general desire for interchange of sentiments and reciprocation of fraternal kindnesses among the Brethren. *There is more of Freemasonry abroad, and less of selfishness.* The members understand each other better, and are more fully conversant with the condition and transactions of the different branches of the great family to which they belong. May we not add, they more correctly appreciate the great benevolent objects of their Fraternity?

That the Magazine has contributed, in some measure, to the attainment of this result, we have the assurances of intelligent Brethren in every section of the country. We may at least, without arrogating for it any undue credit, venture to say, that it has communicated intelligence, as to the condition of the Fraternity in different parts of the world, which could not probably have been obtained from any other source. It has, therefore, done some good in the past: we trust it may continue to do good in the future.

Since first we launched our own highly favored bark on the ocean of experiment, others have been sent abroad to try their fortunes. Some of them were freighted with choice, and others with indifferent cargoes:—some were under the guidance of skilful pilots; others were less fortunate:—some have continued steadily, and we trust successfully, on their voyage; others have been stranded and shipwrecked. To the prosperous we tender the hand of fraternal kindness—to the unfortunate, the sympathies of one who has witnessed many similar disasters and well understands the difficulties of successfully navigating the somewhat capricious, but not always unpleasant sea of popular favor.

The utility of well conducted periodicals, in advancing the interests and elevating the character of our Fraternity, cannot now fairly be considered a debatable question. They exist and are encouraged and patronized by the best and wisest of our Brethren, in all countries where Masonry has attained an elevated character and standing among cotemporary Institutions. In England, France and Germany, they hold a high rank in the periodical literature of the day, and are regarded as essential auxiliaries in the economy of the Order. The experience of the last century has confirmed and established their utility. The Rev. Dr. OLIVER,—beyond question the most learned and talented Mason in Europe,—has said, that "those Brethren who are desirous of preventing the spread of Masonic information, *are not only unjust to the Fraternity, but they inflict a grievous wound upon the Order.*"

"The popularity of Freemasonry," he adds, "is admitted to be essential to its prosperity. For a century it has been gradually advancing in public opinion, but its progress has been slow and uncertain. Its beauty and usefulness are now becoming more apparent. It is taking its rank amongst the Institutions of the country; and if it be nourished by the patronage of wealth and talent, it will be placed before mankind as an Order in which the pleasing pursuits of science are blended with morality and virtue on the one hand, and benevolence and charity on the other. And who can be so justly expected to advance its reputation as those who are acquainted with its merits, and entrusted with the direction of its affairs? The public in general will entertain an indifferent opinion of its purity, if those who occupy the places of authority under its jurisdiction, display any reluctance to have its merits become the subject of open discussion. It will be an anomaly in the nineteenth century, to hear complaints that the sources of information in any branch of science have been invidiously closed, and their investigation placed under an interdict.

"The dearth of Masonic writers is attributable, in a great degree, to this mistaken principle; and therefore it constitutes a serious charge against Freemasonry as a professed science, that it has contributed so little to the general fund of intelligence by which the present age is distinguished.

"No one, except the Free and Accepted Mason, ever thinks of taking up a book on this forbidden subject for the purpose of increasing his stock of general knowledge. The prejudices of the people have been enlisted against it; and therefore, to the common reader, it is devoid of interest. He feels indifferent about an institution which, he has been led to believe, possesses no claim upon his regard, no excitement for his industry, no merit to reward his application. But if the philosophy of Masonry were made an open subject of illustration and research; if it were fairly brought before the public in a scientific form, it would receive the same attention that is bestowed on every other enquiry, whether in physics or arts, in morality or religion.

"The rulers and governors of Masonry have at different periods, been imbued with a liberal spirit in this particular; and at those seasons the Order has proportionably advanced both in individual utility and popular estimation. They have bestowed a passing glory on the Masonic world, like a beam of light illuminating a darkened atmosphere. The establishment of the Library and Museum, by the Grand Lodge (of England,) a few years ago, is an existing proof of the liberal policy exhibited by the late Grand Master (the Duke of Sussex,) on this important subject.

"The present times are distinguished by a general anxiety to produce a mental edification, and the melioration of society in all its grades. In conformity with this prevailing taste, Freemasonry must and will become a subject of open investigation. And to be justly appreciated it must be perfectly understood. It is evidently the duty of our rulers, therefore, both supreme and subordinate, to use every means at their command to direct the public taste into a legitimate channel; lest their neglect be converted into an argument unfavorable to the existence of the Masonic edifice. It is, however, too securely based to be easily overthrown. But surely it would be better to guide the enquirer into a right path, than by endeavoring to suppress his desire for information, suffer him to stray into devious courses, which may terminate in error and absurdity.

"Thus it is to be presumed that in the highest quarters the opinion is entertained, that the greater facilities are afforded for enquiry, the more likely is the science to maintain its proper dignity of character; while, if it be encircled with the shades of obscurity, it may, like the mole, blunder on in darkness, and never show its light before men, that they might see its good works, to the glory of Him in whose name it is founded, and whose splendor illuminates its deepest and most sublime mysteries.

> "The more fair VIRTUE's seen, the more she charms.
> Safe, plain, and easy, are her artless ways;
> With face erect, her eyes look straight before;
> For dauntless is her march, her steps secure.
> Not so pale FRAUD;—now here she turns, now there,
> Still seeking darker shades, secure in none;
> Looks often back, and wheeling round and round,
> Sinks headlong in the danger she would shun."

To these views of our learned transatlantic Brother, we presume there are few intelligent Masons in this country who will take exception. There may be individual cases, but they are of rare occurrence. A reliance on intuition rather than studious application for knowledge, and a desire to be wise without the labor of acquiring wisdom, seldom make safe counsellors. "There is no royal road to geometry," was the apt remark of a philosopher of the last century. It is equally true of Freemasonry. The time is passed when a merely mechanical knowledge of the Masonic ritual is alone to distinguish the "rulers and governors" of the Fraternity. They must be able to give reasons for what they teach, or their teachings will pass away as the winds that blow. The Institution is to be tried and judged as well by the intelligence as the characters of its members. It should, therefore, be our endeavor to elevate both; and we respectfully submit, that whatever tends to this result is worthy of the encouragement and support of our "ancient Brotherhood."

We have frequently been called on, and perhaps have more frequently taken occasion, to discuss important questions in Masonic Jurisprudence. Our opinions have been freely and frankly given. We have not sought to sustain or favor the particular views of any through friendship; and, if we may rely on the teachings of our own heart, we have in no one instance been influenced by prejudice or a too tenacious attachment to preopinions hastily advanced. We have differed on essential matters from esteemed and intelligent Brethren; but have never failed to give reasons for our difference and authority for our facts. Of the correctness of these opinions and the validity of our reasoning, the Brethren are the only proper judges. We regard discussions of the character here alluded to, as among the most interesting, and perhaps the most important, of our editorial labors. We shall continue them, as occasion may require.

With these introductory remarks, we set forth on the duties of another year, trusting to a beneficent Providence for the wisdom and direction requisite to a successful prosecution of our labors.

BOSTON, Nov. 1, 1844.

## PHYSICAL QUALIFICATIONS OF CANDIDATES.

## FREE ADMISSION OF CLERGYMEN.

THE following communication is from an intelligent and valued correspondent, and we take great pleasure in giving it a place in our pages. The inquiry is one of considerable interest, and in respect to which there is a diversity of opinion among Brethren well read in the Constitutions of the Order:

*Eureka, Masonic Hall, Richland, Miss., Aug.* 23, 1844.

Comp. C. W. MOORE, Boston, Mass.:

You will readily excuse the liberty of this letter, as the object of it is to elicit from your able pen an analysis of Section 4, of Masonic Constitutions—relating to prerequisite qualifications of candidates.

I find sufficiency of evidence to satisfy my mind on the subject, contained in Magazine, Vol. 2, page 36; also, on p. 58, (Art. 58,) is found a regulation of the Grand Lodge of Kentucky, nearly to the point. Others differing, however, has induced this inquiry, viz:

A Minister of the Gospel, endowed with all the prerequisites referred to in Sec. 4, of the old Constitutions, save that of the sense of vision, (which not being such as would prevent him from receiving the necessary instruction,) petitioned Lodge No. 24, through his friend, who, fearing the result, owing to Constitutional objections, or otherwise, withdrew the same, before it was referred to a Committee. Sometime subsequently to this period, another petition is presented to —— Lodge, No. 17; which Lodge takes a favorable action, and in accordance therewith confers the first degree; the friend of candidate withdraws application for second degree, apprehending Constitutional, or other objection,—candidate by his friend procures certificate of good standing, of course, to the degree to which he is admitted. Candidate desires to advance, and petitions Eureka Lodge, for this privilege. How is it? The sense alluded to seems indispensable, (if we were not primarily speculative,) to the performance of an imperative rule. It is said, however, that a previous rule is quite as imperative. Not so—because the previous rule depends on pecuniary contingency, while the other would demand physical or manual interposition, at once of grave and solemn importance. Forgive me for intruding other opinions, when your own is asked for. My sole object was to let you see the pivot on which the discussion turns. This forms the sole objection, if this be tangible. Most gladly would he be received if this point was settled, for the Rev. Brother sustains a character without blemish.

I advised a favorable action under a rule, that he stand suspended until the session of the Grand Lodge of Mississippi, when the Constitutional objection could be settled. Your views would greatly contribute to such a result.

One more question, if you please. What rule is found for gratuitously honoring Ministers of the Gospel with our privileges, beyond courtesy? or do you so conform in old Massachusetts? It is a general rule in this State, I believe, but I have seen no authority for it. I clearly believe that they should, at least, conform to Grand Lodge tax on subordinates, as well as monthly dues to subordinate Lodges. What do you think of it?

J. J. D.

The regulation referred to by our correspondent is undoubtedly of great antiquity, and is probably one of the original Constitutions collected and preserved by the assemblage of Masons held at York, in the early part of the tenth century. It provides, that every candidate for the mysteries of Masonry, shall be "free born, of mature and discreet age, of good report, of sufficient natural endowments, and the senses of a man, with an estate office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft." It further declares, that he "must also be upright in body, not deformed or dismembered, at the time of making, but of hale and entire limbs."

A similar regulation was adopted at a general assembly of Masons, held at London, in 1663—at which time the Earl of St. Alban's was elected Grand Master, and Sir Christopher Wren, the architect, Junior Grand Warden. It was in the following terms :

> "2. That no person hereafter shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land."

Taking these regulations as they stand, and interpreting them literally, there can be no doubt as to the physical qualifications of a candidate for admission to the honors of Masonry. They were adopted at a time when the Fraternity was almost exclusively an operative association. The admission of the deformed and maimed, who were disqualified for manual labor, was therefore to be guarded against, as a practice tending not only to embarrass the Brotherhood, but to lessen their ability to afford pecuniary relief to such of their fellows as from sickness, or the occurrence of any of those accidents peculiar to their occupation, might require it. The regulation may then have been wise and salutary. Is it so at the present time? The Institution has ceased to be operative, and has become a purely speculative, or moral and benevolent Fraternity. It is not now so essential that the candidate be of "hale and entire limbs," if he be of "good report, of sufficient natural endowments," and have "some visible way of acquiring an honest livelihood." But where rests the authority to change the regulation? If it exists, we would not exercise it. We would preserve the landmarks set up by our fathers, as a sacred legacy. But does it necessarily follow that to do this, we must be bound by the letter, without regard to the spirit of the regulation, or the changes wrought by time in the character and objects of the Institution? A regulation adopted during the reign of James II., provides, "That no fellowe goe into the town by night, except he have a fellowe with him, who may bear him record that he was in an honest place." We take it for granted that it will not be deemed expedient that the letter of this regulation should now be enforced. It was undoubtedly originally a wise and salutary provision. The spirit of it is, that a Mason should walk uprightly in his vocation, avoiding all evil company and licentious habits. This is retained and inculcated by the present regulations and charges. A literal construction of it would now be considered an absurdity. Do we not, therefore, do all that can reasonably be required of us, if we regard the spirit of regulations, the letter of which has, by necessary and unavoidable circumstances, become obsolete and impracticable?

Let us apply this reasoning to the regulation under consideration. We have seen that one of the objects proposed by it, was to protect the Institution against the embarrassment and injurious effects which must necessarily follow the admission of persons, *having no visible means of acquiring an honest livelihood, or ability to work in their Craft.* And here the question arises, whether the spirit of this regulation is impaired by the admission of a candidate possessed of "visible means of acquiring an honest livelihood," and in all respects capable of "working in his Craft," but who is laboring under a personal deformity? If the deformity be not such as to disqualify him for receiving the necessary instructions, the true intent of the regulation, in our opinion, remains unimpaired; and we believe this construction to be sustained and sanctioned by the usages of the Fraternity for the last century. In the book of ancient Constitutions published in England in 1754, which is a reprint of that of 1721—the first ever published—we find a corresponding regulation in the following terms :

> "No Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, *that may render him incapable of learning the art*, or of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time.*"

This, in our opinion, sustains the construction, that where the deformity, or personal defect, does not amount to inability to obtain an "honest livelihood," it does not operate as a bar against admission to the privileges of the Institution. The regulation was evidently designed to protect the Order against those whose connection with it would be an encumbrance on its charities. If this design be realized, we conceive that the true intention of the regulation is preserved, and the end proposed by it accomplished. We cannot believe that it was ever intended to operate to the exclusion of worthy men, capable of providing for themselves and of contributing to the necessities of the unfortunate, for no better reason than that they are not in all respects whole and perfect as other men. Were it essential to the argument, numberless instances might be cited of the acceptance of candidates deficient in the required physical qualifications. Every country furnishes them,—our daily observation witnesses them. Many thousands of persons have in all ages been admitted to the Order, who were not operatives, and who, from their education and habits of life, were as incapable of using mechanical tools, as though they had been deformed or crippled. Does not this fact prove that there has always been a distinction made between those who were received as apprentices, with a view to become in due time operative Masons, and those who were admitted, having no such intention, and were not, therefore, required to serve the usual seven years' apprenticeship ?* Is it not fairly and logically deducible from these premises, that the particular clause of the regulation under consideration, was specially and exclusively designed for the government of the operative branch of the Order ? If so, are we required to enforce its rigid observance, now that the Institution has lost its operative character and become a purely speculative, or moral and benevolent Fraternity ?

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*Section 4th, page 149.

The present regulation of the Grand Lodge of England is, "that every candidate must be a free man, and his own master, and, at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them."† Possessing these qualifications, with a good character, and acknowledging the existence of a superintending Providence, nothing more is required of him.

The following from the Constitutions of the Grand Lodge of Massachusetts, is to the purpose, and in our view of the matter, covers the whole ground :

> Art. 3. Sec. 4. By the ancient regulations, the physical deformity of an individual operates as a bar to his admission into the Fraternity. But in view of the fact, that this regulation was adopted for the government of the Craft, at a period when they united the character of *operative* with that of *speculative* Masons, this Grand Lodge, in common, it is believed, with most of her sister Grand Lodges in this country and in Europe, has authorised such a construction of the regulation, as that, where the deformity does not amount to an inability honestly to acquire the means of subsistence, it constitutes no hindrance to Initiation.

The regulation of the Grand Lodge of Kentucky, referred to by our correspondent, is as follows :

> "Art. 58. When the deformity of a candidate for Initiation is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, his admission will not be an infringement upon the landmarks, but will be perfectly consistent with the spirit of our Institution."

Our correspondent can best determine whether the particular case stated by him, comes within the rule as above defined.

In respect to the gratuitous admission of clergymen, we have but few words to say. There is no specific constitutional regulation on the subject. It is entirely a local matter, to be settled by each Grand Lodge for the government of the Lodges within its own jurisdiction. The practice in this country is not uniform. In Massachusetts, they were formerly admitted without charge ; but the Grand Lodge a few years since thought proper to change the regulation, and they now, in this respect, stand on an equality with other citizens.

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*" No Master nor fellow shall take no apprentice for less than seven years."—*Book of Constitutions, Art. 7.*

†English Constitutions, page 65, Sec. 3.

# HISTORY OF INITIATION.

## COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE SECRET AND MYSTERIOUS INSTITUTIONS OF THE ANCIENT WORLD.

### NUMBER I.

AGREEABLY to promise, we herewith present our readers with the first of a series of Twelve Numbers on the HISTORY OF INITIATION. In the preparation of them we shall claim no credit for originality. For the materials of which they will be composed, we shall be almost exclusively indebted to the indefatigable labors and deep researches of our learned friend and Brother, the Rev. GEORGE OLIVER, of England. We make this general acknowledgment at this time, in order to avoid the necessity of a too frequent reference to authorities hereafter ; believing that the reputation of the learned Brother named, will be a sufficient guaranty for the entire accuracy of the historical statements adduced. Whenever new matter is introduced, the authorities will be carefully cited.

Initiation may be traced to a period of the most remote antiquity. In the infancy of the world the ceremonies would be few and unostentatious, and consist perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that all would practise the social duties of benevolence and good will to man, and unsophisticated devotion to God. It was after the stream of iniquity had inundated the world, and bad men had converted a sacred institution into ridicule, from its simplicity and easiness of access, that some discrimination became necessary, and the rites assumed a higher and more imposing form. The distinguished few who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution which afforded the high advantage of a select society, and kept at an unapproachable distance, the profane scoffer, from whose presence their pure devotions and social converse would be polluted by impiety, or interrupted by contumelious language or unholy mirth. To prevent such intrusion, therefore, the rites of initiation would become progressively more complicated, and some distinctive *tokens* would be adopted as infallible tests to separate the pious worshipper from the licentious worldling ; and enable the former to detect with unerring certainty the truth or falsehood of any pretensions to a fraternity with the faithful followers of the true God. Their ordinary employment was in the noble improvements of human nature, literature, and true religion, the knowledge or contemplation of God and his wisdom in making, ordering, and governing the world ; together with the study of the motions of the heavenly bodies, and the sciences of astronomy and geometry therein employed ; which are the noblest studies, and suppose or involve some skill in Letters, first used in writing and in numbering. The study of Astronomy was indeed a favorite pursuit with the pious race who flourished before the deluge, and from its sublimity would doubtless be one of the Sciences inculcated on the initiated. Whether it led to the practice of the Sabean, superstition is matter of conjecture ;

but we have no reason to believe that it produced any superstitious rites bearing a characteristic similar to the polluted Mysteries of the postdiluvians. Such was Initiation in these primeval ages, and thus it passed through the hands of the antediluvian patriarchs unalloyed by any innovations which might tend to vitiate its benefits, or circumscribe its blessings.

But after the flood, the altar of Darkness was arrayed against the altar of Light; the patriarchal ordinances were perverted; the rites of Buddha were engrafted on the pure ceremonies of the Masonic ritual, and the plains of Shinar resounded with the frantic yellings of the rebellious Cuthites. By subsequent corruptions, the arkite rites thus boldly introduced, at length assumed the more complex form of Brahmenism, and were at length solemnized with such splendor of ceremonial pomp and imposing magnificence of decoration, that they excited universal notice, and their peculiar symbols were introduced into the celestial sphere. The apostacy was attractive, and the spurious initiations succeeded almost perfectly in extinguishing the unpresuming blaze of truth, which is now denominated Masonry, supported only by the unpopular recommendations of silent devotion to God and unoffending simplicity to man; accompanied by a life which shrunk from the ostentatious expressions of public applause, without any distinctions in this world, but such as emanate from piety and virtue. At the dispersion, the impious architects of Babel travelled into distant countries, each tribe under its ostensible leader, bearing the sacred Ark of the favorite deity, under whose protection they penetrated into unknown climes without dread or dismay. The surreptitious initiations of idolatrous observance swept through the world with the force and vigor of a mighty whirlwind, involving nation after nation in their gigantic focus, until they literally covered the earth as the waters cover the sea. They sprang up in the East like some insignificant plant, but grew and enlarged with such prodigious rapidity and strength, that soon their vigorous branches spread from east to west, from north to south. The continent of Asia was pervaded in every part of its vast and spacious surface; the shores of Africa basked under their shade, and disseminated their abominations; they imparted activity to the adventurous designs of the Phenician merchants, and gave distinction to the Greek and Roman name; the distant isles of Britain and Hibernia, the cold and inhospitable regions of Scandinavia and Iceland, alike yielded subserviency to their imperious sway; and even the distant and unknown colonies which peopled the woods and forests of the new world, felt and acknowledged their utility in enslaving and reducing to abject submission the savage nature of their fierce inhabitants.

Meanwhile the true Light of Masonry glimmered in the socket;—feebly and more feebly were its beams emitted as the overpowering domination of its earthborn adversary made all nations and people and languages bend before it, until the flickerings of the dying flame gave portentious intimation of its approaching decay; and nought earthly could have saved it from utter extinction, if, at the critical moment when its departing light made a last expiring effort for renewed existence, it had not been reinvigorated by the Essenes, a well-intentioned sect of people amongst the Jews, who took charge of the forsaken institution, cherished it in their bosom, until its rays of light once more began to illuminate the surrounding darkness; and it thence continued to enlighten a narrow and restricted path, terminating however in the broad and glorious blaze of splendor that dissipated the unholy shades of idolatry in the person of Jesus Christ.

Long, long antecedent to the time when this benevolent dispensation was promulgated which brought life and immortality to light, and clearly revealed those important truths which the metaphysical reasonings of heathen philosophy could never fathom, were the practices exhibited which form the subject of these articles. In those distant times, and amongst the people who had renounced the homage which the creature owes to the Creator, the rites of initiation were so indispensable, that no one could rise to any degree of celebrity in the religious or political institutions of polytheism, but by passing through this preliminary form; it was the only avenue to honor, wealth, or fame; and the peculiar blessings of immortality were restricted to those alone, who had borne without shrinking or complaint, the privations and actual terrors of this rigorous ordeal. To despise the Mysteries, or to omit the process of initiation, were to relinquish all the title to preferment; and even the comforts and charms of domestic life were scarcely attainable without this indispensable qualification, which was supposed to restore the fallen soul to its original state of perfection; for the uninitiated person was virtually an outcast from society, an eternal object of suspicious jealousy and almost without the pale of legal protection.

Initiation involved all the profuse and complicated mechanism of heathen mythology; and many of the political and domestic customs of antiquity may be traced to the same inexhaustible and prolific source. It was considered to be a mystical death, or oblivion of all the stains and imperfections of a corrupted and an evil life, as well as a descent into hell, where every pollution was purged by lustrations of *fire and water;* and the perfect Epoptes was then said to be regenerated or new born, restored to a renovated existence of life, light, and purity, and placed under the divine protection. This was a figurative representation of the descent of Noah into the Ark, which was a place of refuge from a punishment inflicted on the sins with which the old world was stained. Here he remained in darkness and solitude, impressed with feelings of horror and apprehension, not unaptly termed *death,* until the earth had been purified by a general lustration; and then with the seven just persons who were incarcerated with him, he emerged into the light and hope of a new and perfect world on which the favor of heaven once more smiled, as it did on the first created man in the garden of Eden. The candidate, at his initiation, was a representative of the patriarch during his erratic voyage and subsequent delivery from destruction. Like Noah, he beheld in a figurative manner, the uncontrolled license of the iron age, the vicious anarchy and lawless contentions of the impious race before the flood, under the despotic sway of their prince Ophion, furious as wild and ravenous beasts contending for their prey;—like Noah, he descended into Hades, or the Ark, a place of solitude and darkness, and here in safety he heard the dissolution of the world, the rush of waters, the dismemberment of the rocks and mountains, the bitter cries and shrieks of the desparing race of sinners in the agonies of remorse and death;—like Noah, he passed unhurt through the purifying element; and being thus regenerated, like the deluvian patriarch he emerged into a new life of purity and perfection, and rejoiced in the distinction which, he was taught to believe, his piety had conferred.

A new language, mysterious and symbolical, was adapted to these celebrations; and a system of hieroglyphics, legible only to the initiated, placed the learning, the morality, and the politics of every nation decidedly out of the reach of popular acquirement, as if they had been incased in a rock of adamant. And the jealousy of the hierophants, or the dispensers of these Mysteries, became at length so strongly excited, that, trembling for their Secret, they subsequently invented a new hieroglyphic or sacred symbolical character and language, which was exclusively appropriated to the highest Degree of their Order; in which it is probable that nearly the same symbolical *characters* were made use of, but the hidden meaning attached to each was entirely changed;* so that even those who had been initiated into the preliminary Degrees, and made acquainted with the common *curiologic* and *tropical* hieroglyphics, were as completely ignorant of the nature and secrets of the ineffable degrees, to which but few were admitted, as the uninitiated themselves.†

The places of initiation were contrived with much art and ingenuity, and the accompanying machinery with which they were fitted up, was calculated to excite, in its most elevated form, every passion and affection of the mind. Thus the hierophant could rouse the feelings of horror and alarm; light up the fire of devotion, or administer fuel to the flame of terror and dismay; and when the soul had attained its highest climax of shuddering apprehension, he was furnished with the means of soothing it to peace by phantasmagoric visions of flowery meads, purling streams of water, and all the tranquil scenery of nature in its most engaging form, accompanied with strains of heavenly music, the figurative harmony of the spheres. These places were indifferently a pyramid,‡ a pagoda, or a labyrinth, furnished with vaulted rooms, extensive wings connected by open

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*So effectually was the meaning of these hieroglyphics hidden from all but the distinguished few, that in process of time the interpretation was entirely lost. At the invasion of Cambyses, it was but imperfectly understood; and in the time of Alexander the Macedonian, none could be found to shew the meaning of, or design anew, a hieroglyphical inscription.

†Thus, if in the common hieroglyphic, a hawk signified *the human soul*, in the sacred hieroglyphic it would stand for *Expedition;* and thus essentially would the signification of every particular emblem be altered.

‡The pyramids were doubtless erected very soon after the dispersion, as copies of the great phallic tower on the plain of Shinar; and as the latter was designed for initiation, so were the former. We are told by an acute observer, that the second pyramid has two elaborate pieces of cavern architecture attached to the north and west sides, thirty feet in depth, and fourteen hundred feet in length, hewn out of the solid rock on which the pyramid rests; and hollowed into an extensive range of apartments. The entrance is narrow, and the construction of the cells intricate, all involved in darkness, and many of them closed up with an accumulation of dust and rubbish. They had a communication with the interior of the pyramid, which cannot now be discovered, as many of the cells are entirely choked up; (Greaves. Pyram. vol. ii. p. 34.) and it may be added, that perhaps the only entrance was from the caverns beneath, into which the egress from the pyramid was by a shaft or well; for we know that pits or wells were occasionally used in the mysteries, (Fab. Pag. Idol. vol. iii. p. 187. Maur. Int. vol. v. p. 1061,) and a well did actually exist in the pyramid, the use of which is otherwise unknown. "At the extremity of one of the passages," says Sir R. Wilson, "is a well, the depth of which was never ascertained." (Vid. also Pococke's Descrip of the East. vol. i. p. 243.) Mr. Greaves thinks that these appartments were for the priests to lodge in; but independently of the consideration that such extensive excavations would never have been made out of the hard rock with the chisel for mere dwellings, when buildings on the surface would have been erected at one hundredth part of the labor and expence, it is clear from the internal construction of these spacious caverns, that they were intended to contain the apparatus of initiation into the mysteries, and were exclusively devoted to this important purpose.

and spacious galleries, multitudes of secret vaults and dungeons, and vistas terminating in adyta, which were adorned with mysterious symbols carved on the walls and pillars, in every one of which was enfolded some philosophical or moral truth. Sometimes the place of initiation was constructed in a small island in the centre of a lake; a hollow cavern natural or artificial, with sounding domes, tortuous passages, narrow orifices, and spacious sacelli; and of such magnitude as to contain a numerous assembly of persons. In all practicable instances, they were constructed within the recesses of a consecrated grove, which, in the torrid regions of the east, conveyed the united advantages of secrecy and shade; and to inspire a still greater veneration they were popularly denominated *Tombs*, or places of sepulture.*

## SKETCH OF THE TRAVELLING FREEMASONS OF THE MIDDLE AGES

By Albert G. Mackey, M. D., Grand Secretary of the G. L. of South Carolina.

Though our Brethren generally have a very accurate notion of the state of the Order at the time of the building of King Solomon's Temple, and of course are or ought to be acquainted with its progress since it has been modelled in its present organization, its history during the intermediate period, has not been as much attended to by Masonic students as its interest or its importance demands. There is indeed no portion of our annals so worthy of investigation as that which is embraced by the middle ages of Christendom, when the whole of Europe was perambulated by our Brethren in associations of travelling artizans under the name of "Free and Accepted Masons," for the exclusive purpose of erecting religious edifices. There is not a country of Europe, which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. I therefore propose, in the present paper, to give a brief sketch of the origin, the progress and the character of these travelling architects.

Clavel, in his "Histoire Pittoresque de la Franc Maçonnerie," has traced the organization of these associations to the "collegia artificum," or colleges of artizans, which were instituted at Rome by Numa, in the year B. C. 714, and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned.

That association existed in Rome in the time of the Emperors. They were endowed with certain privileges peculiar to themselves, such as a government by their own statutes, the power of making contracts as a corporation, and an immunity from taxation. Their meetings were held in private, like the esoteric schools of the philosophers. Their presiding officers were called "magistri." They were divided into three classes corresponding with the three Degrees of Freemasonry, and they admitted into their ranks as honorary members, persons who were not by profession operative Masons. Finally, they used a symbolic language drawn from the implements of Masonry, and they were in possession of a secret mode of recognition.

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*Jul. Firm. de. error. p. 4. Diod. Bibl. p. 194. Hence were the pyramids of Egypt accounted to be Tombs.

In time, the "collegia artificum" became the repository of all the rites which were brought to Rome from foreign countries, and thus we may suppose the Hebrew mysteries, or Temple Masonry, to have been introduced into that country. This supposition may derive some support from the fact, that in the time of Julius Cæsar, the Jews were first permitted to open their synagogues and worship the God of their fathers, without restraint at Rome,—a toleration for which they were probably indebted to their fraternization with the members of the college of artificers; and in the reign of Augustus, many of the Roman Knights embraced Judaism and publicly observed the Sabbath.

These "sodalitates," or fraternities, began upon the invasion of the barbarians to decline in numbers, in respectability and power. But on the conversion of the whole empire, they or others of a similar character, began again to flourish. The priests of the Christian Church, became their patrons, and under their guidance they began to devote themselves to the building of churches and monasteries. In the tenth century, they were established as a free guild or corporation in Lombardy. The most celebrated of these corporations in Italy was that of Como, and the name of "Magistri Comacini," or masters of Como, became at length, says Muratori, the generic name for all the associations of architects.

From Lombardy, which they soon filled with religious edifices, they passed beyond the Alps, into all the countries, where Christianity, but recently established, required the erection of churches. The Popes encouraged their designs, and more than one Bull was despatched, conferring on them privileges of the most extensive character. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation, and no Mason not belonging to their association was permitted to compete with or oppose them in the pursuit of employment. And in one of the papal decrees on the subject of these artizans, the supreme Pontiff declares, that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artizans to King Solomon for the purpose of building the Temple of Jerusalem."

After filling the continent with cathedrals, parochial churches and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they travelled to Scotland, and there have rendered their existence ever memorable by establishing in the parish of Kilwinning, where they were erecting an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or as they were termed Lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a warden, who paid them their wages and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole a surveyor or master, called in their old documents, "magister," presided and directed the general labor.

The abbe GRANDIDIER, in a letter at the end of the Marquis Luchet's "*Essai sur les Illumines*," has quoted from the ancient register of the Masons of Strasburg, the regulations of the association which built the splendid cathedral of that city. I have not been successful in my efforts to obtain a sight of the original work, but the elaborate treatise of Clavel furnishes us with the most prominent details of all that Grandidier has preserved. The Cathedral of Strasburg was commenced in the year 1277, under the direction of Hervin de Steinbach. The Masons who under his supervision were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen and Apprentices. The place where they assembled was called a "hutte," a German word equivalent to our English term, Lodge. They employed the implements of Masonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting into their ranks many eminent persons who were not operative Masons by profession.

The Fraternity of Strasburg became celebrated throughout Germany; their superiority was acknowledged by the kindred associations, and they in time received the appellation of the "haupt hutte" or Grand Lodge, and exercised supremacy over the *hutten* of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an act of union, declaring the Chief of the Strasburg cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany.

Similar institutions existed in France and in Switzerland. In the latter country the Grand Lodge was established originally at Berne, about the middle of the 15th century, during the construction of the Cathedral of that place, but in 1502 it was transferred to Zurich.

The details of the proceedings of the travelling Freemasons in England, are more familiar as well as more interesting to us. They entered that kingdom at an early period. We have already seen that their organization in Italy, as a free guild, took place early in the 10th century, and we know from undoubted documents, that Prince Edwin assembled the English Masons at York, in 926, when the first English Grand Lodge was constituted. It is from this general assembly of our ancestors at York, that all the existing constitutions of our English and American Lodges derive their authority. From that period the Fraternity with various intermissions continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and their labors were superintended by powerful noblemen and eminent prelates, who for this purpose were admitted as members of the Fraternity. Many of the old charges for the better government of their Lodges have been preserved and are still to be found in our books of Constitutions, every line of which indicates that they were originally drawn up for associations strictly and exclusively operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their character. The Pope, the Supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by Bishops and Abbots, and hence their chief employment appears to have been in the construction of religious edifices. Like their ancestors, who were engaged in the erection of the magnificent Temple of Jerusalem, they devoted themselves to labor for the "House of the Lord." Masonry was then, as it had been before and has ever been since, intimately connected with religion.

They were originally all operatives. But the artizans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive and whose cultivated taste might adorn the plans which they by their practical skill were to carry into effect. Hence the germ of that speculative Masonry which once dividing the character of the fraternity with the operative, now completely occupies it, to the entire exclusion of the latter.

But, lastly, from the circumstance of their union and concert, arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that their construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject, in his "History of Architecture," (p. 239,) are well worthy of perusal. "The architects of all the sacred edifices of the Latin Church, wherever such arose,—North, South, East or West—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their construction by the same principles of propriety and taste; kept up with each other in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new Church or new monastery might be erected, it resembled all those raised at the same period in every place, however distant from it, as much as if both had been built in the same place by the same artist. For instance, we find at particular epochs, Churches as far distant from each other as the North of Scotland and the South of Italy, to be minutely similar in all the essential characteristics."

In conclusion, we may remark with some pride as their descendants, that the world is indebted to this association for the introduction of the Gothic, or as it has lately been denominated, the pointed style of architecture. This style, so different from the Greek or Roman orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator, has been universally acknowledged to be the invention of the Travelling Freemasons of the Middle Ages.

*Charleston, S. C. Oct.* 7, 1844.

# ANECDOTE OF CAPTAIN CHAPIN SAMPSON, OF WEST GARDNER, MAINE.

Friend Moore:—

In your Magazine for August last, you gave an "Interesting Anecdote," of favors received from a Freemason, by a Brother, under very peculiar circumstances. Allow me to relate an Anecdote, the particulars of which I received from the Brother who was kindly relieved when there was no hope of human aid.

In the year 1795, the ship Betsy, which belonged to William H. Boardman, Esq., a distinguished merchant, of Boston, sailed from this port. The ship was commanded by Captain Chapin Sampson, who is now eighty years of age, and is living in West Gardner, Maine. He has still "a sound mind in a sound body." He was entered an Apprentice Mason, in Liverpool, England, August 15, 1793. Was made a Royal Arch Mason in June, 1801. His Royal Arch Diploma is endorsed, "Ancient Lodge, No. 25. B. Thornton,—Z.—Liverpool, 11th June, 1801."

His ship was taken off Malaga, by a Tripolitan Xebec, and the vessel and all on board carried into Tripoli. Here Captain Sampson and his crew were stripped of their clothing, except a slight bit of cotton about their waists. Being the first American carried into Tripoli, he and his men were driven through the city chained, and were pelted by every offensive missile. He was then thrown into a dungeon, where he was kept a number of days. After that, he was taken out, and was set to work taking the cargo out of his ship. While Captain Sampson was engaged in this business, a Tripolitan officer, called Hassan Bey, and sustaining a high official station in Tripoli, made himself known as a Freemason. He said that he should do for him all in his power, but that if it were known he favored him, even his own life might be the forfeit. Captain Sampson was soon liberated, was clothed, and furnished with many comparative comforts. An opportunity of releasing him was found, and when he was about leaving Tripoli, Hassan Bey, still mindful of his Masonic duties, made him many presents. This worthy Tripolitan and faithful Brother, was, as he said, made a Freemason in France.

A few years ago, the malignant sirocco of Antimasonry swept over this part of the country, and Captain Sampson was assailed with rancorous bitterness, because he would not yield to the fierce demands of the enemies of his Order, and bow down before the tempest. He was too honest a man, and too faithful a Mason, to violate his obligations or yield one inch to the requirements of his opposers. *He carried his colors at his mast head*, and there they still are.

When he shall be summoned from this world to another, he will be supported by his conscious rectitude. May the stone which shall mark his last resting place bear his best eulogium: *Here lies the body of an honest man.*

Yours, Fraternally,

Thomas Power.

*Boston, Oct.* 1844.

# THE PHYSICAL BENEFITS OF MASONRY.

BY BR. JOSEPH R. CHANDLER.

[From an Address delivered before one of the Lodges in Philadelphia.]

Not long since a constable of our city was instructed by a large property holder, to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available"—and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skilful eye he examined the emblem consecrated to charity, as a token of brotherly affection. The officer was a Mason, he new the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite—how beyond all price and all appreciation must have been the delight of the clergyman and the officer! True Masonry, my Brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels of Masonry, whose price is above rubies. How lovely, how exalted is the charity which has such objects; it elevates its exercisers to a participation of labor with Him who is the Father of the fatherless, and the widow's God and guide.

Abroad, too, the great spirit of good which pervades our Craft and sanctifies its principles is found operative for the advantage of its members, and through them productive of good to society. Not here alone, within the circle which includes so many Brethren, do we seek for and find the good effects of Freemasonry; not alone in the crowded haunts of business, where Lodges are easily formed and kept alive by the continued influx of citizens and strangers—but wherever the solitary foot of a Mason is planted, wherever one Masonic heart beats, there is the influence of our Order, there is the attractive principle, that brings within its warmth and invites to kindly reciprocation every sufferer that Providence throws upon the rights and claims of our Craft. Wherever a Mason is found—whether upon the giddy heights of the Appenines, on the scorching desert of Arabia, or on the stormy Capes of the northern seas—there benevolence has an advocate and an exponent; there she recognizes the sign, the ear is open to the sound, and the hand prompt to extend the duties of Freemasonry.

It was in a tempestuous portion of the year 1790, that a large ship, which was making a slow progress up the Baltic sea, found itself suddenly wrapt in one of those wild gales that came down from the mountain gaps, sacrificing nearly all that stood in its course, and

> "Reared up the Baltic to a foaming fury."

In this situation, after gallant resistance to the tempest, the overladen vessel succombed, and man after man was swept from the deck, and carried onward "down the wind," to be dashed upon the rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, towards which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, one only—the master of the vessel—reached the land. He reached it exhausted—inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each—of the other's vernacular language—hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character:—kindness, fraternal goodness, and love, were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

The jewel of the shipwrecked Brother is now in my possession—as his blood, also, flows through my veins. I hold the former as a rich heir-loom for my family, to be transmitted to my son as a Mason—as it was transmitted by my father to me.

Masonry stills not the tempest when it blows with its utmost force—Masonry says not to the ocean embroiled with the winds of Heaven, "Peace, be still!"—Masonry has no power to hush the voice of the thunder as it speaks its terrors to man—or to darken the lightning as it scathes the vision of its victims. These are the attributes of a higher power. But Masonry takes the victim of the storms, and wraps him about with comforts. She lifts the shipwreck mariner from the wave that was becoming his shroud, and warms him to life. She stands not at the door of the sepulchre, to roll away its stone, and bid the death-stricken tenant come forth; but she takes the bruised and crushed by the roadside, pours oil into their wounds, and supplies the means of extending life. These things has she done, and these things she continues to do. She goes not abroad to declare the results of her benevolent spirit, but when she looks back upon the result, she exclaims—"I was eyes to the blind, and feet was I to the lame!"

But, my Brethren, the physical relief which Masons impart is not the greatest of her charities. Sometimes these seem forced upon us by the peculiar position of the sufferer, or imparted from the sudden impulses of correct feeling; and even when they flow from the purest and most maturely weighed motives of good, and a sense of Masonic obligation, they do not imply that permanent and deep-seated sense of high moral duty which is the parent of that charity that looketh deep into the condition of a Brother, and seeks to lift him from the pit of moral degradation into which he has fallen, and to place his feet upon the firm ground of honor and self-respect;—to rekindle in their ashes the slumbering spark of decency that seems to have been almost quenched, and to re-illuminate the temple in which first was placed the image of God. Masonry, however, has done this. She has not paused at physical ministrations; she has not said "be ye warmed and be ye clothed," and then turned away from ministrations to the immortal mind that lay prostrate—debased—dishonored, and most fitly represented by the squalidness and misery of the exterior.

Many years since, but within my own recollection, and generally under my own observation, the respectable firm of Howard & Thompson (I use fictitious names) in the city of ———, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner with the aid of friends compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

Thompson lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad that he was deemed unfit for any place of trust; and he sunk from respectability to utter destitution and misery with a rapidity I never saw before, nor since, equalled in any man to whom crime was not to be imputed.

He became brutified: whole days would he lie on the public wharves, drunken with the liquor which he had extracted from the hogsheads being landed at the time; and his rags hung upon him so carelessly that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach in habits and appearance to the brute that I ever saw in man.

One day—it was a clear sunshine of January—Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the ——— came from the Halls, he looked for a little eleemosynary aid that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on—the case was too disgusting to excite sympathy; one member only was left; he came round the corner of the building towards the place of egress from the premises, and attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed—"Are not you Thompson?" "Yes." "Well, here is something—but we are watched, come to my office this evening."

Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks; and, if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troop of the U. States marched through the city on their way to the north-western frontiers, Thompson was seen in the manly uniform, and wearing the neat plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honorably a captain in the service.

The world recollected that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal; and they imputed the kindness which lifted him from the degradation, to a social feeling on the part of his benefactor.

But there are others who knew that the benefactor was Master of a Lodge, where Thompson was once an active and useful member; and that, had appeals to the Master's good feelings been earlier made, much suffering and disgrace would have been spared; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

Beautiful illustration this of the power of Masonry to do good. How instructive would it be in us, my Brethren, to know just what passed in the evening's interview between these two Masons. To know the persuasions on the part of the senior, and the willing yieldings of the erring junior: to have witnessed the new gush of self-respect—its bright return to the heart—when it was proposed that he should hold a commission; and that there was *one* who not only could have influence with the government to procure the appointment, but still more, would have confidence in *him*, to be responsible for his future virtue. We may not lift the veil, my Brethren, to look in upon the scene. Masonry, while she works such good, tiles the door, and lets others judge of the means by the beauty and excellence of the ends.

## EXCLUSION OF THE JEWS BY THE GRAND LODGES AT BERLIN.

THE Grand Secretary in his report to the Grand Lodge of New York, made at its annual meeting in June last, brings this subject again before that body. The letter annexed presents the matter in its true light, and we trust the measures adopted may be persevered in until the interdict shall be removed. The subject is in excellent hands, and we cannot doubt that the Grand Lodges generally in this country, will cheerfully render any co-operation which may be required of them, in the attainment of a result so essential to the universality and consequent preservation of the Institution:

It is known to the Grand Lodge that the three Grand Lodges at Berlin act in unison with each other, and that it is the practice of the Lodges which hold from them, and which are spread over a great part of Germany, to refuse admission to Brethren from Foreign Lodges who are Israelites. One of their Lodges having refused a Brother bearing the Certificate of the Grand Lodge of the State of New York, on account of his religion, complaint was made to this Grand Lodge at the quarterly meeting in March, 1842, and was referred to the Grand Officers with powers. On the 19th of the same month despatches were forwarded to our Representative at Hamburg, instructing him to bring the subject to the notice of the Gr. Lodge there, and request their interest to obtain the removal of the obnoxious rule of the Prussian Gr. Lodges. From subsequent correspondence it appeared that the Gr. Lodge of Hamburg had already expended all its efforts to bring the Prussian Gr. Lodges to a sense of the impropriety of their exclusive regulation. The Letter of the Grand Master of Hamburg on this deeply interesting subject, will be found in the printed report of the Committee on Foreign Correspondence of last year, which has attracted universal attention in the Gr. Lodges of this Continent. From the transactions of the Gr. Lodge of the Three Globes, we perceive, that the subject of making an alteration of the law shutting out Israelites from Masonic privileges, has been discussed in that body, at the instance of the Gr. Lodge of the Netherlands; and that an alteration proposed was sustained by a majority of votes, but failed for want of a two-third vote, and could not be again revived under a year. The receipt of communications immediately from that Gr. Lodge presented a favorable occasion to press the subject anew, and in terms that could not admit of being misunderstood. A copy of the letter dated the 28th of July, 1843, was despatched by the hands of a Brother on the 12th of September, and is as follows:

*New York, July* 28, 1843.

TO THE MOST WORSHIPFUL,
The Grand Master, Grand Officers and Members of the Grand Lodge of the Three Globes, at the East of Berlin.

*Most Worshipful and Worshipful Brethren:—*

It has been but a short time since a direct correspondence has been opened between the Grand Lodge of the State of New York and the Gr. Lodges of Germany, and we have rejoiced in the prospect which for the first time dawned upon the Masonic World, that through the medium of Representatives, mutually exchanged by the Great Masonic Powers of the two Hemispheres, a perfect harmony and unity of action might be effected, and that the claim of each true Mason—that he is a Brother of the great fraternity spread over the whole earth—might be established as a practical verity, without dispute and without suspicion.

But almost at the commencement of this promising fraternal intercourse, we have received information of certain restrictions being in force in some of the German Lodges, hitherto unknown to us; which we could not have believed, but on the most indisputable testimony, and, as it has been proved to us to have been enforced against Brethren of the Jewish faith, bearing certificates of this Grand Lodge, we do, in the most solemn manner known to Masons, record our PROTEST: and we, in the pure spirit of Brotherly kindness, call upon our Brethren of the Grand Lodge of the Three Globes, to restore the ancient Corner Stone of the Masonic Order to its place in the Great Temple of Humanity.

We have remarked particularly the address of the M. W. Grand Master, after the debate on the subject now presented, on the 3d of March, 1842, and assuming that the grounds stated by him are the true grounds of objection to the admission to *your* Lodges of *our* Brethren of the faith of Solomon, we are constrained to believe, either that our German Brethren who refuse them admission to their Lodges, have changed the Landmarks of their Order, or that the Institution to which they belong is radically different from the Masonry of England, Scotland, and the United States.

Separated from each other by the space of a thousand leagues, and influenced by the ardent desire of consolidating the true Fraternity of Free and Accepted Masons upon the firm and immutable foundation on which it was first erected, and which the projected improvements of ingenious modern theorists have only tended to disintegrate and deface, we feel bound to lay before you our Masonic creed, and await your decision whether the Grand Lodge of the Three Globes and the Grand Lodges of North America are of *one origin* and form parts of *one Institution* or not.

We have been taught, and have been in the practice of teaching, that *Masonry is Universal*. That in every part of the earth the Masonic Fraternity is *one band of Brothers*; the children of *one Father*; united by *one fundamental constitution*, and *one sacred covenant*; and never to be disturbed by questions of particular creeds, or the systems of Church or State which agitate the world: and on this latter point your own statute, No. 3, is sufficiently explicit :—

"Alle Staats politische und kirchliche Angelegenheiten sind dem Orden fremd und von dessen Thatigkeit ganz ausgeschlossen,"

The traditions and historical records of our Order, date its foundation from the erection of the Temple at Jerusalem by a Hebrew King, many of its laws and customs are derived from the Mosaic fountain, the writings of Moses and the Prophets are open upon our altars, and the Great God in whose name our Lodges are consecrated, is equally the object of adoration to the Jew and the Christian. The only religious qualification required by the ancient constitution of the Order is, a firm belief in the everliving God, the great Architect of Heaven and Earth. Upon *this* corner stone the Masonic edifice is built. If then, the Masonic Institution *is one*, it must have descended by regular succession from the same original stock, and be governed by the *same fundamental laws*.

Should any number of persons, in modern times, form themselves into a society, and take up the practices, the laws, and the name of Freemasons, without being able to shew their Masonic lineage; they could not be recognized as members of the Masonic family:—so, also, if a part of the true Fraternity, retaining the name and the rites of the Order, under the idea of *improving* the Institution, *openly change the fundamental principle*, they form a new Institution, and thereby renounce their identity with the original and parent stock.

Thus we have with all candor, briefly laid before you our objection to the restriction laid upon professors of the Jewish faith. But there is another which we must also state with equal sincerity.

We cannot consent that any members of the Craft, bearing regular certificates from the Grand Lodge of the State of New York, should be excluded from the associations of their Brethren of their own grade, simply on the ground of a difference of religious faith, within the limits of the old Constitution of Masonry. On these points we are well assured the whole Fraternity in North America, will be found to have but one opinion.

We therefore, respected and worthy Brethren, most affectionately, but at the same time most earnestly, request, that you will fully and deliberately consider these subjects, and favor us with the decision which may be made thereon. In the mean time we will hope and pray that in all our acts, both ye and we may be guided by true Wisdom, that we may hereafter strengthen and sustain each other in every effort to make perfect that Unity, which is the Beauty and the Glory of our venerable Institution.

In the name of the Grand Lodge of the State of New York.

MORGAN LEWIS, Grand Master.
ALEX. H. ROBERTSON, D. G. M.

JAMES HERRING, Grand Secretary.

The excellent report of the committee on foreign correspondence of the Grand Lodge of New York contains an extract from the report of the National Grand Master of Switzerland, for the year 1842, which has a bearing on this subject, and is too important to be omitted. The Grand Master in speaking of the Grand Lodge of England, quotes a report from the Grand Lodge of Hamburg, as follows:

"If the Grand Lodge of England attracts the special attention of the Masonic world, it is very natural, as we look upon her as the mother Lodge of Masonry, and more particularly as she has extended her relations and counts affiliated Lodges in the most distant parts of the Globe.

"This Grand Lodge has revised and published in 1841, her general statutes; she has increased her establishments of benevolence by founding a school for both sexes, and opened under the direction of the illustrious Brother, the Duke of Sussex, an asylum for poor, aged, and infirm Free Masons.

"In the session of the 2d March, 1842, His R. H. Augustus Frederick, Duke of Sussex, was unanimously re-elected to the duties of Grand Master. The same year the Grand Master, aided by his Grand Dignitaries, did, according to Ancient Masonic custom, lay at Sunderland, the foundation of a building intended for scientific purposes, under the name of '*Atheneum*.'

"Apropos to the admission into our alliance of men professing the religion of Moses, this Grand Master, has expressed himself in the following terms. 'Among Freemasons all difference of opinion in political matters, or religious belief, appears to me a matter of no importance, of whatever side, party, climate, or affinity they may be. All Masons should extend to each other the hand of Fraternity. These Masonic principles are those of all my life, and I can truly say, that I have grown old in the exercise of the Royal Art of Freemasonry. They are my glory. They have procured me true relief in my troubles, a consolation in my afflictions, and when I turn my thoughts upon them, I feel growing young again by their sweet influence.'

"In a fraternal audience lately given by H. R. H. to a Brother at Berlin, and in the course of a long conversation, he expressed himself in the following terms. 'I recollect still with pleasure, the time (1800) when I was Junior and Senior Warden and afterwards Master of *the Lodge, The triumph of Truth*,' (probably at Berlin.) 'Yes, my friend,' added he, 'Masonry is a universal good, which embraces and unites together men of every belief. Although this principle is not universally recognized, the time will come, and that soon, when it will be. We are marching towards this noble end, and our united efforts should be employed to arrive at it as speedily as possible. I am altogether in favor of the emancipation of the Israelites—and it is to be regretted that a number of Lodges in Germany, are closed against them. Masonry should never close her portals to any enlightened man, let his religion be what it may, if he has been thought worthy of being admitted into the alliance. Although some contend that Masonry is a Christian institution, and that some of her details do not accord with other creeds, yet religion teaches us to love our neighbor, and that men are equal in the eyes of the Almighty. The Creator embraces all his creatures with the same love. Let the form in which others serve and adore God be what it may; let them swear on the Alkoran, or on the Bible, the thought is always fixed on God;—and it is a weakness on our part to believe ourselves better than others. My zeal towards Masonry will never slacken. I belong to the Fraternity to the last breath of my life; and I will dedicate to her, with pleasure, all my faculties.'

"This excellent Mason is now no more. On the 21st of April last he was called to that Celestial Lodge where he will receive the recompense of his Masonic virtues, and of his numberless services. We also, dear Brethren, deeply deplore this painful loss; for it was from his hands that we received the Constitutional patent of the English provincial Grand Mastership for Switzerland; it was to his encouragement that we owe our Constitution as an Independent Grand Lodge; it was him in whom we were always sure to find under all circumstances a powerful and devoted protector. May you, dear Brethren, as well as ourselves, guard in your hearts, the memory of the illustrious defunct, and his Masonic principles such as we have communicated them to you, as a species of testament from him."

The following notice of a transaction on this subject, which took place in the "Lodge de St. George au Pin Verdoyant," at Hamburg, is from the same report:

"On balloting for an Israelite Brother in this Lodge, the ballot box shewed in a vote of 86, twenty negative ballots. From this there resulted a difficulty which was got over in a manner answering to the spirit of Masonic toleration; and which did honor to the Lodge. In short, after having maturely examined the motives which had actuated the rejection, and which consisted only in the difference of religious belief, she declared them inadmissible, and rested on the following reasons. 'For a long time past, the Grand Orients of England, France, Holland, and North America, have admitted Israelites into the bosom of their Lodges. To refuse a Mason, merely because he is not a Christian would be contrary to the ancient statutes of the Fraternity. According to the most ancient documents of Freemasonry, regarding the initiation of a profane, or the aggregation of a Brother, they simply require, that he should be *no Atheist*, and that he should profess the religion *upon which all men agree;*' in other words, that he should be a good and faithful citizen, and a man of honor and probity."

## FRANKLIN'S OPINION OF MASONRY.

The following is an extract of a letter from Benjamin Franklin, to his Father, dated *Philadelphia, April* 13, 1738.

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has I must confess, on that account, some reason to be displeased with it; but for any thing else, I must entreat her to suspend her judgment—till she is better informed, unless she will believe me when I assure her, that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

## ON THE EARLY HISTORY OF MASONRY IN ENGLAND.

The Installation of Sir Charles Lemon, Bart., as Provincial Grand Master for Cornwall, England, took place in April last. There was a large assemblage of the Brethren from different parts of the Province. At the Banquet, in reply to a complimentary toast, Br. Lemon returned thanks in substance as follows:

He began by saying, that he felt he might perhaps be chargeable with some degree of blame for not having met the Brethren earlier, to celebrate the ceremony in which they had that day been engaged. But, as they were aware, very shortly after the seat of the Grand Master of this Province was vacant, the seat of the Grand Master of England also became vacant, so that there had been considerable delay in filling up the Patent of his appointment. From that time, there had been some hesitation about the appointment of the Duke of Sussex's successor; since which, his own engagements of a public nature in another place, had made it impossible for him to meet them earlier. At the same time, they would give him leave to wish them joy—not of the appointment of their P. Grand Master—but of the re-edification of the P. G. Lodge of this Province.—(Hear.) The structure now stood complete, as part of that edifice, the antiquity of which no man could well deny; though he did not mean to rest its claim to their approbation on its antiquity only. Their excellent Chaplain had that morning pointed out its high moral attributes—piety, love, charity—virtues most acceptable to God, and most conducive to the happiness of man. But there was another consideration which did not come within the scope of the reverend gentleman's observations. The fact to which he alluded was, that so far as his knowledge of history went, the Brotherhood to which they belonged took its rise in this country at that interesting period of English history which laid the foundation of English liberty.—(Hear.) He spoke of the *guilds*, established at a time when, as Sharon Turner informed them, the tradesmen of all kinds were a servile class, more *adscripti glebæ*, conveyed and passed with the lands in which they resided. Carpenters, architects, and smiths, were then men in the retinue of the great nobles, or attached to the monasteries. [Sir Charles quoted from Sharon Turner a law of Edgar's, obliging the clergy to learn some handicraft; and next referred to the gradual formation of a class of independent artisans.] To have been then a *Free*mason was a real distinction; and they (the present brethren of Freemasons' Lodges) were the representatives of those men who, by their association, bore up against the feudal tyranny of their age. Subsequently, the *talents* of the Brotherhood obtained for them respect, and honor, and power, in times when power was almost exclusively obtained by superstition or by military rapine. Then it was that the *good* were associated with the Brotherhood, to enable them to carry out their pious designs; while *evil* men sought relief from their superstitious fears, engendered by the violence of their conduct, by favoring the art to which the Brotherhood devoted themselves—sacred architecture. And it was quite impossible to look at the magnificent structures which marked that period of our architecture—Salisbury Cathedral, for instance, built as was known by a company of Freemasons—without wondering at the gigantic talents possessed by the Brotherhood which they now represented. Who could see that beautiful spire, pointing to the sky, and directing man's attention heavenward, as undoubtedly the emblem was intended to do,—and see it, too, resting on piers almost too slight to support an ordinary roof,—who could look on this and not admire the scientific skill and hardihood of those who planned and erected it? Freemasonry, then, in the earliest period of its history in this country, having represented the *freedom* of their ancestors, in the subsequent period to which he had just now referred, represented their *science*. And he felt justified in saying, that in the earlier period, it represented only the *freedom* of their ancestors, because they had scarcely any remains of *Saxon* architecture, most of that which went by that name being, in fact, Norman. Both those periods, however, had passed away. Freemasons were no longer the representatives of the existing science of the country. He believed any one intending to build a Church would hardly think of sending for the Earl of Zetland—(laughter)—and incompetent as he himself felt to preside over that august society in the province of Cornwall, he should feel infinitely more so, if it was part of his duty to construct the public buildings of the country. Well, then, those eras to which he had referred having passed away, what remained? Why, those *moral* qualities which his reverend friend had pointed out. They were, to a certain degree, representatives of these; and it would be a dereliction of the character of Freemasonry, grossly to sin against any of those high moral principles, to which his reverend friend has pointed attention. They were connected with a glorious past; they were associated with great deeds gone by. With reference to its antiquity, they could but wonder at the unshaken stability which had distinguished their Order from its origin down to the present time. A traveller in the East, happening to be in Egypt at the time of a great storm, was struck by the contrast between the scattered sands of the desert and the stability of the pyramids, which for ages had reared their mysterious forms amid the changing scenes around them. This, to him, seemed very much like the position Freemasonry maintained in this and other countries. Its origin unknown;—amid the changeful circumstances of human life, keeping its ground—its purposes but dimly guessed at; but possessing the charm of a reverential antiquity that connected it, he had almost said, with the origin of the human race.—(Hear, hear.) Sir Charles concluded by again expressing his thanks, and sat down amid the cordial cheers of the Brethren.

## AN ERRING BROTHER.

Speak not in anger, if from sin
You would an erring Brother win;
If you a sinner would reclaim,
A wild and reckless spirit tame—
Use gentle means—a pleasant word—
And kind emotions will be stirred.

A Brother, when he goes astray,
Is more determined on the way
When he beholds an angry face,
And never will his steps retrace;
But when he sees a tearful eye,
Turns back with deep humility.

Speak then in kindness; love alone
Must to an erring friend be shown;
The warm, kind heart—the feeling soul
The waves of anger will control,
And lead to duty and to truth
The hoary sinner—or wayward youth.

## NEW REGULATIONS BY THE GRAND LODGE OF IRELAND.

The following resolutions were passed by the Grand Lodge of Ireland, on the 19th February last:

"*Resolved*, That from and after the festival of St. John, in December, 1844, no Brother shall be considered eligible for, or admissible to the office of Junior or Senior Deacon, in any Lodge in Ireland, until he shall have, by a strict examination passed in presence of his Lodge, proved himself able to administer the mysteries of Initiation to a candidate for the first or Entered Apprentice Degree; or for the office of Junior or Senior Warden until he shall, by a like examination, have proved that he is able, in like manner, to advance a Brother to the Second or Fellow-Craft Degree; or for the office of a Master of a Lodge, until by a like examination in open Lodge, he shall have proved himself qualified, in like manner, to initiate, advance, and raise a Brother to the S. D. of a Master Mason.

And, that in each and every case a certificate of such examination and qualification as aforesaid, of the Brother elected to any of the before mentioned offices (to be signed by the Master and Secretary, and sealed with the seal of his Lodge,) shall be returned to the office of the Deputy Grand Secretary, at the same time with the names of the Brethren proposed for approval for offices in such Lodge, for the then ensuing six or twelve months, as the case may be; or in any case, at least one calendar month before the induction or installation to any such office take place, such induction or installation not to be proceeded with on any account, if objected to by the Grand Lodge, or by any Brother or Brethren directed to act for it in this way, until such objection be satisfactorily answered.

This resolution not to affect any Brother holding any of the aforesaid offices previous to St. John's day, the 27th of December, 1843.

*Also resolved*, That this Grand Lodge strictly prohibits, as unlawful, all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from this Grand Lodge, or from the other Masonic bodies recognised by and acting in unison with the Grand Lodge of Ireland. By order, John Fowler, *Dep. G. Sec.*

## CORRESPONDENCE.

*Extract of a letter from a correspondent, dated Vicksburg, Sept.* 27, 1844.

"Our Order continues to flourish, although during the summer, owing to excessive heat, we have been unable to meet often. On the 28th ult. Tappan Lodge, at Brownsville, Mi., celebrated the anniversary of the Lodge,—which I believe is unusual,—it being the termination of the first year. It commenced with *seven*, and now numbers about *forty*, of the best materials. Br. B. S. Tappan was selected as their Orator for the occasion, but owing to ill health was unable to attend. His place was supplied by the Rev. A. B. Lawrence. By those who were present, I understand that it was one of the finest Masonic celebrations, that has occurred in this State. The procession was formed by about seventy Masons, and about one hundred ladies, relatives of the members of the Order, each wearing a scarf, of the color of the degree to which their relatives belonged. After the oration, they dined together, and closed the ceremonies by a ball in the evening. I mention this, as it is a rare occurrence in the South. We may be satisfied, that when we see our female friends take such an interest in the Order, it must flourish."

# MASONIC INTELLIGENCE.

## IRELAND.

NORTH MUNSTER, APRIL 9. Prince Masons Chapter, No. 4, met for the installation of officers, and to initiate a member into the sacred mysteries; after which they joined the Encampment of Hon. Knight Templars, No. 13, conferring on two members the degrees of Knight of the Sword, East and West, Hon. Knight Templar, and Masonic Knight of Malta, when the united Conclave adjourned for refreshment, to enjoy the pleasures of a society cemented by the ties of virtue and love, as those high grades must ever be; and it was resolved that a similar Festival be celebrated every Easter in future.

ENNIS, MAY 31.—*Grand Masonic Ball.*—This splendid festival "came off" this evening, at the Ennis Masonic Hall, in a style of magnificence rarely equalled, and we might safely add, never surpassed in this locality.

The promenade-room was tastefully wreathed with flowers, having also four pillars, covered with rosettes; on the south and west were brilliant stars, with swords, pistols, &c., hanging upon the walls, as it were, to guard the sacred emblems. Here was stationed the admirable band of the gallant 82d depot, whose musical powers were unremittingly exercised during the night. The Lodge-room was appropriated as the dancing apartment, being decorated by the shield of each member, having at one end an elegant and accurate likeness of the Provincial Grand Master of North Munster placed over the orchestra, which was occupied by a quadrille band, under the superintendence of Mr. John Curtin. At the opposite end was the chair occupied by the Master.

About nine o'clock the members of the Lodge in their gorgeous costume, were in attendance to receive the guests in the Hall, who were severally conducted to the Master's chair and presented. After partaking of tea, coffee, &c., in the refreshment-room, quadrilles and waltzing followed alternately. Here a scene presented itself that baffles description. The rich dresses of the Brethren in varied costume, bearing the emblems of their offices. The varied dresses of the "laity," the scarlet of the military rustling with golden ornaments, the profusion of wax-candles that poured a flood of light illuminating all, and bright as any thing we could contemplate, save the brilliant orbs that beamed from beauty's peerless brow.

About half-past one o'clock the Officers of the Lodge ushered their guests into the supper room. Supper being concluded, the Master, after an appropriate preface, proposed the health of her Majesty, which was received with unbounded applause, and drank standing, with all the honors. The national anthem was then sung, by Brother Henry O'Donnell, the entire company joining in chorus.

Then followed in succession—"Prince Albert and the Royal Family," after which the "Grand Masters of England, Ireland, and Scotland." "The Provincial Grand Master." "The Ladies"—which were severally received with enthusiasm and applause.

The MASTER next said he would propose the health of the Lieutenant of the County, who honored them with his presence. As a country gentleman and a resident landlord he stood almost unrivalled. His grandfather was a Mason, and his father twice filled the chair which he (the Master) had now the honor to occupy.—(Applause, and hip, hip, hurra, with three times three.)

The Hon. Baronet returned thanks.

Sir LUCIUS O'BRIEN then proposed the Master's health, and prosperity to No. 60, which was received with Masonic honors, and duly acknowledged.

Dancing was then resumed.

That the attention of the Stewards throughout was laborious and indefatigable, apparently possessing the ambiguity ascribed to birds, and attending to the comforts of all but themselves.

The company did not separate until Dian had faded in her wane, and Phœbus half-way proceeded towards his meridian career, when the company, still loth to depart, wished

"To all and each a fair good night,
And rosy dreams and slumbers light."

## UNITED STATES

### KENTUCKY.

THE annual communication of the Grand Lodge of Kentucky, was held, as stated in our last, at Lexington, on the 26th August. The representatives from a large number of Lodges were present. The Grand Master stated that since the last annual communication he had granted Dispensations for nine new Lodges. We notice among the first day's proceedings, that a collection in aid of the "Masonic College of Missouri," was taken up. The amount collected is not stated. We trust it was large, for the object is one of the noblest on which a liberal Masonic munificence can be bestowed. On the second day of the session, a public procession was formed, in accordance with previous usage, and moved to the Methodist Episcopal Church, where an Oration was delivered by Rev. Br. M. M. Henkle, Grand Orator. The following amendment to the Constitution was adopted:—

"Each subordinate Lodge shall elect its officers on each St. John's day, except when the same happens on Sunday, or when a resolution is unanimously adopted to the contrary, in such subordinate Lodge, at the regular meeting next preceding the St. John's day; in either of which cases, it shall elect its officers on the day preceding, or the day succeeding such Sunday or St. John's day; and every officer may be re-elected as often as the Lodge may think proper."

The irregularities noticed in the following extracts from the report of the committee on Lodges under Dispensation, are of too common occurrence in other States than Kentucky. They should not be permitted to pass unnoticed anywhere:—

"Your committee have also examined the work of Marion Lodge, U. D., and find it generally correct. There is, however, one gross violation of Masonic rule; one Brother was initiated, passed, and raised, and demitted at the same communication of the Lodge; and frequently members were passed and raised the same meeting. The first is inexcusable, and the last practice is deemed improper. Your committee are disposed, as far as possible, to excuse this Lodge, as the meeting at which the improper work was commenced, was under the conduct of the proxies of the Grand Master, who constituted the Lodge.

"Your committee have also examined the work of Estill Lodge, U. D., and find it generally correct, but liable to the same objection as to passing and raising the same meeting, and the same apology exists."

The committee on returns notice this irregularity as follows:—

"It is deemed by your committee to be highly reprehensible in any subordinate Lodge, to confer the three first degrees in Masonry, or even two of them, upon any individual at one and the same meeting. Petitions for the several degrees, should always lie over from one regular monthly meeting to another, and this should never be departed from.

"They also deem it of the utmost importance to the well-being of the Fraternity, that the practice of receiving and acting upon petitions for membership on the same night, should be discontinued and discountenanced by all the Lodges subordinate to this Grand Lodge."

The following amendment to the Constitution was offered, which by regulation lays over until the next annual meeting:—

"No petition for initiation or membership in a subordinate Lodge, shall be presented at any other than a stated meeting, nor shall a ballot be taken thereon, or for advancement to the degree of Fellow-Craft or Master Mason, until at least one lunar month shall have intervened from the presentation of said petition, or of conferring the preceding degree—the candidate for advancement having been examined and balloted for in open Lodge, at a stated meeting: *Provided*, That in case of emergency, the Grand Master shall have the right of dispensing with this regulation."

The following resolution was adopted. We understand that the Mirror is to be enlarged and improved. We wish the enterprising publisher, and our intelligent Brother who manages it, the realization of all the encouragement they anticipate:

"*Resolved*, That the Masonic Mirror, now published in Maysville, by Br. Bazil D. Crookshanks, be, and now is, constituted the organ of the Grand Lodge of Kentucky, and be recommended to the patronage of the Fraternity generally."

The committee on the subject of a "Masonic Orphan's Asylum," submitted an interesting and able report, which we regret not being able to find room for in the present number of the Magazine. The report and following resolutions were adopted:—

"*Resolved*, That this Grand Lodge will now appoint a committee of Education, to consist of seven Master Masons, who shall have power to receive from the Trustees of Funk Seminary, in Oldham county, the grounds, buildings, property, choses in action, and funds of that institution; and said committee shall be a Board of Trustees of said Seminary.

"*Resolved*, That said committee of Education be authorized to employ the necessary Superintendent and Teachers, to carry on successfully said institution: *Provided*, no debt be created, for which this Grand Lodge shall be bound, exceeding the amount due from the Lottery or the Manager, and they may draw for the same on the Grand Secretary.

"*Resolved*, That said committee be authorized to make such by-laws for their government, and the government of said Seminary, as they may deem necessary and proper, which may be abolished or altered at any time by this Grand Lodge.

"*Resolved*, That at each future Grand Annual Communication, five Master Masons shall be elected by this Grand Lodge, who shall act as a Board of Trustees of said Seminary, to continue in office until their successors shall be duly elected or appointed, as the Grand Lodge may order.

"*Resolved*, That said Board of Trustees may make such orders for the education of the Orphans of Master Masons, at said institution, which they may deem proper, but in no event to incur a greater expense than the sum named in the second resolution. They are further directed to make every exertion to procure contributions and donations from Lodges and Masons, individually, to advance the cause of education, in providing for the prosperity of said Seminary, and report to the next Grand Communication.

"*Resolved*, That the Secretary collect from Mr. Gregory, the Manager of the Grand Masonic Hall Lottery, whatever he may owe now or hereafter.

"Thereupon, Brothers Henry Wingate, M. M. Henkle, John Payne, Philip Swigert, W. G. Willett, Willis Stewart and J. S. Crutchfield, were appointed said committee."

"Brother Payne offered the following resolution, which was read and adopted, viz:

"*Resolved*, That each Mason in the State of Kentucky, be requested to pay over to the officers of some Lodge in his county, the sum of one dollar, or more, for the purpose of aiding the Grand Lodge of Kentucky in carrying out the plan of charity education proposed by them; and that the officers of each Lodge, under the jurisdiction of the Grand Lodge, be a committee, collectively and individually to attend to this contribution, and that they report to the next Grand Lodge, the name of every Mason in his jurisdiction, designating who are members of a Lodge, and who are not, and also the names of the contributors.

"Brother I. Cunningham offered the following resolution, which was read and adopted, viz:

"*Resolved*, That this Grand Lodge request each and every subordinate Lodge under its jurisdiction, to appoint a committee, whose duty it shall be, to find out all the orphan children of deceased Masons, within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighborhood where they live, and pay for the same out of the funds of the Lodge, and by subscriptions from members and transient members; and if there cannot be means enough raised by such sources, then this Grand Lodge may appropriate such sums as it may deem proper, for such purposes, by petition being made for the same."

We notice that *four hundred and seven* initiations are returned for the past year. One Lodge returns *fifty!*

## MISSISSIPPI.

The Grand Lodge of Mississippi, at its last annual communication, passed the following resolutions in relation to the important and interesting subject of providing for the education of the indigent orphans of deceased Brethren:

*Resolved*, That, the Grand Lodge earnestly recommend to the subordinate Lodges under its jurisdiction, the necessity of educating all indigent children of Masons within their respective vicinities, and report the number so educated by them, their names and ages to the next Grand Annual Communication thereafter.

*Resolved*, That, if any subordinate Lodge shall report that they are unable to educate all the indigent children of Freemasons, within their vicinities, the G. Lodge may then appropriate a sum not exceeding $100, for each year, for the relief of such Lodge.

*Resolved*, That this Grand Lodge require the several subordinate Lodges under the jurisdiction of this Grand Lodge, to make out, record, and transmit to the Grand Secretary lists, setting forth, as correctly as can be ascertained, the names of all Masons residing in the vicinity of each subordinate Lodge aforesaid, and that the Grand Lodge require from the Brethren so living, without contributing to the Fraternity aforesaid, an annual sum of money equal in value to the annual dues *per capita* of the subordinate Lodge in whose jurisdiction they reside, and in failure of said payment being so made, or a suitable excuse rendered therefor, that then the Grand Lodge take such measures as shall seem most expedient to enforce the payment aforesaid.

*Resolved*, That the funds arising from the tax, provided for by the last resolution, be, and the same are hereby appropriated to the education, maintenance and support of the indigent children of our Masonic Brethren.

## MASONIC CHIT CHAT.

☞We have sent the 2d volume of the Magazine to our correspondent at Vicksburg, by mail, instead of sending it via New Orleans. He will in this way get it much earlier, and at less expense. We will give him our views on the case stated by him in our next. His letter came to hand at too late a day for the present number. No answer to his request in our behalf has yet been received. He will oblige us by renewing it.

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☞We forwarded a week or two since, a note to our correspondent at Kingston, Canada, giving a negative answer to his inquiry relative to the authority of a Master of a Lodge. We presume it has been received. We should have directed his attention to the Constitution of the Grand Lodge of England, art. Private Lodges, sec. 5—and also art. Masters and Wardens, sec. 5. If our note be not full enough, or not satisfactory, we will discuss the matter, if desired. We shall, however, probably soon have occasion to refer to it, incidentally, in the discussion of a more general question.

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Masonic Melodies.—We understand that Br. Power is about to issue a second edition of his popular Melodies, the first edition having been nearly all taken up. They have been very generally introduced into our Lodges, and with most excellent effect. They add greatly to the interest of the ceremonies, and we should be pleased to see them in general use. The price, &c. may be learned from the publisher's advertisement on the covers of this Magazine.

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☞Sterne, author of the "Sentimental Journey," was buried in Masonic form in St. George's burying ground, in the Bayswater road, Ireland. A gravestone was erected by his Brethren over his remains, but the inscription is said to be nearly obliterated. We trust the Brethren in Ireland will look to it.

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☞Brethren wishing the last volume of the Magazine bound, are requested to leave them at the Bookstore of Otis, Broaders & Co., No. 220 Washington street, addressed to Mr. C. P. Emmons, Bookbinder. They will be bound and returned to the same place without unnecessary delay, at 62½ cents per copy.

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☞Some of our Agents are greatly deficient in the settlement of their accounts.

☞We have published a larger edition than usual of the present number of the Magazine, that we may be able to supply new subscribers with the volume complete. It is desirable, however, that Brethren intending to add their names to our list, should do so at as early a day as may be convenient.

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☞Our private *paquet* from Europe by the steamer of the 20th ult. is more than usually interesting. The winter season has opened with excellent promise of being an uncommonly active one in Masonic affairs. The particulars will be given as we can find room for them.

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☞Our correspondent at Kingston, Canada, is informed, that the Mark degree is never conferred in this country in a Blue Lodge. There were formerly Mark Lodges, but they have been done away with. The degree is now conferred in the Chapters only.

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☞In giving the names of the officers of the Gen. Grand Chapter, in our last, we accidentally omitted that of Rev. Robert Punchon, of Ohio, who was elected G. G. Chaplain.

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☞We see it stated in the Providence, R. I. papers, that St. John's Lodge of that city, has voted one thousand dollars towards the erection of an Asylum for the Insane in that State.

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☞We have a few copies of the 2d and 3d vols. of the Magazine, which will be disposed of at the subscription price.

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### A TABLE,

Showing the Stated Meetings of the Masonic Institutions, held at the Masonic Temple, in Boston, for every month in the year:—

| DAYS. | WEEKS. | | | |
|---|---|---|---|---|
| | 1st | 2d | 3d | 4th |
| Monday, . . . | * | ** | | * |
| Tuesday, . . | | ‖ | † | ¶ |
| Wednesday, | † | § | ‡ | |
| Thursday, . . | * | * | | |
| Friday, . . . . | | | | * |

*Lodge.
†Chapter.
‡Encampment.
‖Grand Chapter, March and Sept.
§G. Lodge, Dec., March, June, Sep.
¶Council Royal and Select Masters.
**Grand Lodge of Perfection.

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# THE FREEMASONS' MONTHLY MAGAZINE.

Vol. IV.] BOSTON, DECEMBER 1, 1844. [No. 2.

## EXPULSION OF A MASTER OF A LODGE AND ACTING GRAND MASTER OF A STATE, BY A SUBORDINATE LODGE.

Our opinion is asked on the following statement of facts:—

"The Grand Lodge of this State (we omit the name,) is in a singular condition. It has been deprived of its Grand Master by death, and its Senior Grand Warden has been expelled from the benefits of Masonry by a subordinate Lodge, of which he was Master. Did not the subordinate Lodge transcend its powers, its Master being amenable only to the Grand Lodge? If his conduct was such as required immediate action, ought not the Grand Lodge to have been specially called for his trial? And further, ought not the presiding officer of the Grand Lodge to have ordered a called session, when he was advised of the charges against the Senior Grand Warden? But then the difficulty occurs, that by the death of the Grand Master, the Senior Grand Warden was himself the presiding head. And here the question arises, does he not continue so, until some action has been had by the Grand Lodge?"

The case stated is certainly a novel, and, in many respects, an extraordinary one. There is not, to our knowledge, a precedent for it in the history of Masonic jurisprudence. Neither our memory nor the books furnish us with a case where the presiding officer of a Grand Lodge has rendered himself amenable to Masonic discipline for moral dereliction or a violation of his duties and obligations as a Mason. The purity of our Grand Lodges has been singularly preserved in this respect; the Grand Masters having, as a general rule, been wisely selected from among Brethren whose age and standing in society are a guaranty for the integrity of their characters. There may be individual instances where a Brother has fallen from the line of rectitude, after having passed the chair of a Grand Lodge; but we believe there is not on record any evidence that a Grand Lodge has ever before had occasion to arraign its presiding officer on charges affecting his moral or Masonic character. Indeed, so improbable has the occurrence of such an event ever been considered, that the old Constitutions and regulations of the Fraternity, furnish no rules for its adjudication. So abhorrent does it seem to have been to the fathers of our Institution and the framers of its laws, that they have not anticipated the possibility of its occurrence. The only regulation in the books, bearing even in a remote degree on the subject, is the following from the Constitutions of the Grand Lodge of England: "If the Grand Master should abuse his power, and render himself unworthy of the obedience of the Lodges, he shall be subjected to some *new regulation*, to be dictated by the occasion; because, hitherto, the ancient Fraternity have had no reason to provide for an event which they have presumed would never happen."*

We know nothing of the merits of the case submitted, further than what appears from the statement given by our correspondent. There may be circumstances connected with it, which, if known, might materially change its character. We take it as it is presented to us. And, at the outset, we are struck with the very remarkable fact, that the Grand Lodge in question, does not by its regulations authorize the election or appointment of a Deputy Grand Master,—an officer as specially provided for by the old Constitutions and the general usages of the Fraternity, as the election of Grand Master, or Grand Wardens. Had this requisition been complied with, there would be much less difficulty in the management of the case under consideration, and the Grand Lodge would have been relieved from the unfortunate necessity of acting on charges affecting the character of its presiding officer.

The first inquiry is, whether the Lodge exceeded its powers in expelling its Master? The National Masonic Convention, held at Baltimore in May, 1843, decided, on what they conceived to be correct Masonic principles, that a "subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone." We have not learned that the correctness of this decision has ever been questioned by any of the Grand Lodges in this country. It is not, however, to be inferred that the delinquent Master is so entirely independent of his Lodge, that he cannot be called to an account for his delinquency. The regulation of the Grand Lodge of this Commonwealth provides, that "any five members of the Lodge, or the District Deputy Grand Master, may impeach him before the Grand Master, who shall order an investigation of the charges; and if, in his opinion, they are well founded, and of a character to justify the proceeding, he may suspend the delinquent and summon him to appear at the ensuing meeting of the Grand Lodge." An equivalent power is

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*Eng. Const. p. 32, ed. 1841. The same article is also contained in Dermot's edition of the old Constitutions.

vested in Provincial Grand Masters by the Constitutions of the Grand Lodge of England. If, then, it be conceded that a subordinate Lodge may not try its Master, it follows that the Lodge in question transcended its powers, and that its proceedings in the premises are void and of no effect.

The Brethren immediately interested in this question, may, with some degree of plausibility, regard this decision as divesting the Lodge of its supremacy, and clothing its Master with power above that of his constituents, from whom he primarily derives all his authority. But it is not so. The Lodge possesses the power to elect its Master, in the same manner that the Governor and Council of Massachusetts, or the people of Mississippi, possess the power to appoint or elect the Judges of their Courts. The Judges may be removed for adequate cause, not by the creating power, but on impeachment before another tribunal, and by due course of law. So with the Master of a Lodge. The constituent power may impeach him, but the action of another power is necessary to his removal from office. If it were not so, he could at any moment be dishonored and displaced by a majority of the members preferring charges against him, although the Grand Lodge might, on a dispassionate and careful examination of the testimony, set aside the charges as frivolous and invalid. The Master should be, as he is, in some measure independent of his immediate constituents. This may frequently be found necessary to a strict, faithful and impartial discharge of his official duties. If he abuse his authority, the remedy is in the Grand Lodge. And in not applying to this source, lies the error committed by the Brethren in the case under consideration. Instead of preferring charges to themselves against their Master, they should have laid them before the Grand Lodge. This is on the presumption that the charges are for official malepractice. If, on the contrary, they are for moral dereliction, then the Lodge ought, in our judgment, to have received and transmitted them to the Grand Secretary for the action of the Grand Lodge at its ensuing communication. They could not be laid before the Grand Master, because, through a dispensation of Providence, the Brother implicated is himself Grand Master, *de facto*. They could not be tried by the Lodge, not only because the delinquent is Master, but because, by the authority which the Constitutions of Masonry vest in him, *as Grand Master*, he may, for what he shall conceive to be justifiable cause, suspend the operations of the Lodge itself. He is, then, above and beyond the reach of the Lodge, except so far as it may arraign him before the Grand Lodge for arbitrary exercise of power, or for immoral and unmasonic conduct.

Before leaving this branch of the inquiry, we will notice another feature in the case, which, if not positively irregular, is calculated, as in the present instance, to lead to embarrassing and injurious consequences. We refer to the election of Masters and Wardens of subordinate Lodges from among Brethren who hold corresponding offices in the Grand Lodge. The two positions seem to us to be incompatible. The Master of a Lodge is in many respects directly responsible to the Grand Master, and the duties of the one are not unfrequently brought in conflict with the duties of the other. The two offices cannot, therefore, be united in one person, without endangering the common interests. And this objection holds, though with less force, in the election of Wardens; for the Warden of a Lodge, being also Grand Warden, may, by a concurrence of circumstances, be simultaneously advanced to the Master of a Lodge and Grand Master of the State. The Constitutions of the Grand Lodge of Massachusetts contain a prohibition to this effect; and we believe this to be in accordance with the general practice in this country. Were it not that the delinquent Brother in question, is the highest surviving officer in the Grand Lodge, he could, by the authority of the Grand Master, or the Brother acting in that capacity, be suspended from his office as Master of the Lodge. Had he been merely a private member of the Lodge, though holding his present relation as Grand Master, it would have been competent and proper for the Lodge to have investigated the charges, and if sustained by the evidence, to have presented them to the Grand Lodge, and caused him to be arraigned for trial, according to a "*new regulation*, to be dictated by the occasion."

The second and third inquiries are—whether, if the conduct of the Senior Grand Warden was such as to require immediate action, a special meeting of the Grand Lodge ought not to have been called for his trial? and whether this ought not to have been done by the presiding officer of the Grand Lodge, when informed of the charges against him? These questions we must take to rest upon the presumption that the Grand Master is living, or that he who officiates for him, is not the party implicated; for we know of no rule in law or morals, which requires a criminal to seek his own conviction. If a special meeting of the Grand Lodge is called for by any emergency, the only competent authority to convene it is, unquestionably, the Grand Master, or the officer holding rank as such; and he alone is to judge of the force of the emergency, and of the necessity of the measure proposed. The regulation is, "that the Grand Master, or, in his absence, the Deputy Grand Master, or, in his absence, the Grand Wardens may summon and hold Grand Lodges of emergency, whenever the good of the Craft, shall, *in their opinion*, require it." The refusal, therefore, to summon a special meeting does not involve a dereliction of duty, nor can the presiding officer be held amenable to censure for so doing. It is a matter entirely within his own prerogative, and he may act in the premises according to the dictates of his own judgment and sense of duty. Whether the acting Grand Master, in the case we are considering, ought or otherwise to have called a special meeting of his Grand Lodge, is a question in respect to which there may be a wide but honest difference of opinion. He was certainly under no legal obligation to do so.

The next and last point of the inquiry is, whether the Senior Grand Warden, or acting Grand Master, is deposed from his station in the Grand Lodge, in consequence of his expulsion by the subordinate Lodge?

In our opinion he is not. The Lodge clearly transcended its powers in assuming to try its Master; and the result of an illegal exercise of authority cannot be binding. But there are other considerations. Some of them have been stated.

Since the organization of the present form of Masonic government, Grand Lodges have generally retained at least the power and the right to confirm expulsions and restorations. We are aware that many of the Grand Lodges in this country have vested this authority in their subordinate Lodges. Others, and we think with greater propriety, have reserved it to themselves. It is the great conservative power of the Institution, and ought not to be hastily exercised. The Constitutions of the Grand Lodge of England, claim it as an "inherent power." "In the Grand Lodge *alone*," say they, "resides the power of erasing Lodges and expelling Brethren from the Craft, a power which it ought not to delegate to any subordinate authority in England."* Again.—"No Lodge shall be erased, nor any Brother expelled, until the Master or officers of the Lodge, or the offending Brother, shall have been summoned to show cause, in Grand Lodge, why such sentence should not be recorded and enforced."† The regulation of the Grand Lodge of Massachusetts, on this subject, is, that "a sentence of expulsion shall not take effect, until confirmed by the Grand Lodge; but shall operate as a suspension of the delinquent in the mean time."‡ This we hold to be correct Masonic law. It follows then, if these premises be admitted, that a Brother cannot be effectually expelled by a private Lodge, until the action of the Lodge is confirmed by the Grand Lodge. If the Grand Lodge refuse to confirm, the Brother is restored to all his rights as a Mason. Expulsion can only follow the conviction of an offence. Restoration follows the decision that the offence was never committed, or is expiated. Expulsion and restoration are correlative terms, and the power to restore is as ample as that to expel. If, therefore, we were to admit the legality of the proceedings of the Lodge in expelling the Brother in question, still the act would be incomplete, until confirmed by the Grand Lodge. But we do not admit it; nor should we admit it, though that Brother had been merely a private member of the Lodge. We cannot admit that the action of a private Lodge can of itself degrade an officer of the Grand Lodge from his power or place, until that action has been legally confirmed, or at least until proceedings in relation to it have been commenced in Grand Lodge. Such proceedings would of course depose the officer from his station during their pendency. We come then to the conclusion :—

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*English Constitutions, p. 23. †Ibid, p. 23-4. ‡Constitutions, art. 4, p. 36.

1st. That the proceedings of the subordinate Lodge in expelling its Master, were illegal, and therefore void.

2d. That the Senior Grand Warden retains his power as acting Grand Master of the State.

3d. That the Lodges and Brethren are bound to respect his authority as Grand Master, until he shall have been legally deposed by the action of the Grand Lodge.

We trust that we shall not be considered impertinent or officious, in suggesting, that the proper course now to be pursued, is for the Lodge, which has already had the subject under their consideration, to file charges in the office of the Grand Secretary, against the offending Brother,—serving him also with an attested copy of the same, and notice of their intention to proceed against him. At the ensuing meeting of the Grand Lodge, we think the charges may be produced immediately after the reading of the record. A Past Grand Master should then be requested to take the chair, and if the Brother be present and ready for trial, the case may proceed. If there be not a Past Grand Master present, the Junior Grand Warden will preside. If the result be adverse to the accused, the Junior Grand Warden may of right claim to preside during the remainder of the session, or until a new Grand Master shall be elected and installed. He may, however, waive his right in favor of a Past Grand Master. If the accused be acquitted, he will of course resume his station. If present and not ready for trial, a reasonable time should be allowed him to prepare himself. The pendency of the case, however, in our judgment, deposes him from his station; for it is not to be supposed that the charges are brought against him from unworthy motives. If they are, the Brethren preferring them are liable to expulsion. If the accused disregard the notice of the Lodge, and fail to appear, a summons, with a copy of the charges attached, should issue from the Grand Lodge, requiring his attendance at such time and place as may be determined on. If he still persist in his refusal to appear, the trial may proceed, ex parte.

# FOREIGN MATTERS.

Our intelligence from Europe indicates a high degree of Masonic prosperity. The Earl of Zetland, the new Grand Master of England, is a great favorite with the Brethren, and seems to have given new life to the Craft under his jurisdiction.

We learn with regret that the controversy between the Grand Chapter and Council of Rites, which has for sometime disturbed the harmony of the Fraternity in Ireland, remains unsettled. We fear the worthy Grand Master, the Duke of Leinster, is surrounded by advisers not fully under the influence of true Masonic charity. Nothing is required but a spirit of compromise to settle the difficulty.

A pamphlet has just appeared in Dublin, entitled "Freemasonry contrasted with Intolerance." The author is Br. Milo Burke O'Ryan, Master of Lodge 206, on the register of Ireland. Its production has been elicited by the unjustifiable attack made last year on the Order by the Edict of Caruana, and its object is to prove "that recent denunciations of Freemasonry by churchmen (Roman) are wholly unsupported by the councils of the Roman Catholic Church, or by any real ecclesiastical authority whatever." The author is a member and strict and zealous adherent of the Roman Church.

It is said the Prince de Joinville, who was in this country a few years since, has yielded to the solicitations of the Duke Decazes, and will accept the office of Grand Master of the Grand Orient, and of the Supreme Council, at Paris, which, however, are not to be united. It may be proper to add, that these are the two Grand Lodges of France, working in different rites. Several efforts have been made to bring about a perfect union between them, but without effect. The idea of placing one Brother at the head of two Grand Lodges, working in different and conflicting rites, is something new in Masonry. We have an offset for it, however, in the Grand Lodge of Louisiana, which authorizes the working in *three* rites, and for this purpose grants *three* Charters to such of its subordinate Lodges as desire them!

The late Grand Master of England, (the Duke of Sussex,) took a decided stand in relation to the Grand Orient. He kindly received its delegate, sent expressly to negotiate for a unity of purpose and correspondence with the Grand Lodge of England, but gave for answer, that that Grand Lodge would *never* enter into correspondence with any Grand Lodge that entertained Degrees, or granted them, beyond those of Master. In our judgment he was right. Grand Lodges have nothing to do with other Degrees. Let them stand on their own basis.

Great complaint is made at Tulon, France, that the Lodges there are daily inundated with applications from poor Brothers from Africa. The Lodges in the French possessions in Africa are said to be almost numberless.

A powerfully written article lately appeared in the Paris "Globe," on the non-admission of Jews to the Lodges in Prussia. A circular letter has also been addressed to the Jewish Freemasons in Prussia, on the same subject, by Br. Adolphe Trevel. It was originally written in the German language, but has been translated and published in France. In answer to a respectful memorial addressed to him in favor of the admission of Jews, by twentythree Brethren, His Royal Highness the Prince Royal, Grand Master of the Grand Lodge of Prussia, returned for answer, that he did not feel himself at liberty to interfere in the matter; that having been elected according to the statutes of his Grand Lodge, he was bound to preserve them from innovation; and as those statutes precluded the initiation of any but Christians, he could not comply with the request to admit Jews, however reasonable such request might appear to him to be. Some assurances, however, were given in the Grand Lodge of England, at its meeting in September last, while discussing the subject of a complimentary address to the Prince, then in England,—that the interdict would probably be removed, through his influence.

Among the Visitors present at the recent meeting of the Grand Lodge of England, was the Hon. J. Leander Starr, Prov. Grand Master for Nova Scotia. Br. Starr has since returned to Halifax.

The Fraternity have recently sustained some heavy losses in the death of Brethren moving in the higher ranks of life. Among them is **JOSEPH BONAPARTE**, brother of Napoleon, and at one time King of Naples, and afterwards King of Spain. He died at Florence, on the 28th of August, after a long illness. The **EARL OF MOUNTNORRIS**, Past Master of Argyle Lodge, Glasgow, Scotland, died in September, at Kidderminster. He had just connected himself with the Royal Standard Lodge at that place. Br. **ALEXANDER DEUCHAR**, Esq, died at Edinburg, on the 12th August, aged 70 years. He was one of the most distinguished Masons in Scotland, and was for many years Grand Master of the Knights Templars. He was an active Brother to the day of his death.

The great "Masonic Charities," under the direction of the Grand Lodge of England, are reported as being in a prosperous condition.

The London Review, for September, in noticing the contents of this Magazine for July, compliments the report of the Grand Master of the Grand Lodge of this State, (on the authority of Grand Lodges,) as being "without a parallel." The report was able and the compliment is deserved.

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# HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES, AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE

## SECRET AND MYSTERIOUS INSTITUTIONS

OF

## THE ANCIENT WORLD.

### NUMBER II.

### PLACES OF CELEBRATION IN HINDOOSTAN.

INDIA is a very ancient nation; derived, if its own annals are deserving of credit, from the seven Rishis, or penitents, whose exemplary virtues elevated them to a residence in the stars. These seven holy persons, according to the Abbe Dubois,* were the seven sons of Japhet,† who formed colonies in the neighborhood of Mount Caucasus, and from thence their posterity spread over the vast continent of ancient India.‡ And Mr. Maurice is of opinion that they proceeded thence to the remotest regions of the west. These primitive inhabitants practised the patriarchal religion, and consequently worshipped the true God, until they were conquered and subjected to the yoke by the idolatrous Cuthites under Rama the victorious son of Cush, and then the diluvian Mysteries were introduced, with all the horrible rites and disgusting superstitions which had polluted the religion of the descendants of Ham. The system of divine worship, after this innovation, soon became divided into two discordant Sects; the one mild and benevolent, addressed to Vishnu; the other, which proclaimed the superiority of Siva, was a system of terror and penance, barbarity and blood. The professors of these sectarial divisions bore an irreconcilable hatred to each other, and were equally distinguished by feelings of interminable hostility; if an individual of each adverse party accidentally met, they considered themselves polluted, till by some purifying rite of devotion, they had obliterated the stain.

The chief deity of this vast empire was the tri-une Brahma—Vishnu—Siva,§

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*Description of India, pt. i. c. 6.

†The Indian Records present us with this information in language very similar to our own sacred writings. "It is related in the Padma Pooraun that Satyavrata, whose miraculous preservation from a general deluge is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma; which last words are in the vulgar dialects usually pronounced Cham and Sham, as we frequently hear Kishn for Chrishna. The royal patriarch, for such is the character in the Pooraun, was particularly fond of Jyapeti, to whom he gave all the regions to the north of Himalaya, or the Snowy Mountains, which extend from sea to sea, *and of which Caucasus is a part;* to Sharma he allotted the countries to the south of those mountains; but he cursed Charma, because when the old monarch was accidentally inebriated with strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers." (Maur. Hist. Hind. vol. ii. p. 45.

‡It is highly probable however, notwithstanding the authority in the text, that the seven Rishis were the seven persons who were preserved with Noah in the Ark.

§This trial was variously represented by emblems in this quarter of the globe. The mystical *zennar* was a cord of *three* threads; the emblem borne in the hands of some of who was said to dwell on the holy mountain Meru, whose three peaks were composed of gold, silver, and iron; the central peak was appropriated to Siva, and the two others to Brahma and Vishnu.[*] But the Indians "saw God in every object under the sun," and had consecrated and paid divine honors to such a multitude of different substances, that their Pantheon is said to have contained three hundred and thirty millions of deities.[†]

The mysteries of India bore a direct reference to the happiness of man in paradise, the subsequent deviations from righteousness, and the destruction accomplished by the general deluge. They were celebrated in subterranean caverns and grottos[‡] formed in the solid rock by human art and industry; or in the secret recesses of gloomy pyramids and dark pagodas and the adoration of the Solar Fire; and the reputed perfection which its worship conveys to the initiated, appear to have been the object and end of this perverted institution. These caverns were frequently excavated in the bosom of a grove of trees, which was thus converted into a permanent residence of the deity; and became a source of high and superstitious terror to all the world besides. A brief description of the caverns of Elephanta and Salsette, both situated near Bombay, will afford a competent specimen of the inner apartments exhibited in the places of secret celebration which abound in the vast continent of ancient India. These stupendous edifices, carved out of the solid rock, and charged with statues of every description and degree of magnitude are of doubtful origin. Their antiquity is enfolded in the veil of obscurity; and the name of the monarch, whose bold and aspiring mind could project, and whose power could execute such imperishable monuments of human ingenuity and labor, is lost and forgotten in the lethean stream of time.

The cavern of Elephanta, the most ancient temple in the world, framed by the hand of man, is one hundred and thirtyfive feet square, and eighteen feet high. It is supported by four massive pillars, and its walls are covered on all sides with statues and carved emblematical decorations. Maurice[*] says, that "some of the figures have on their heads a kind of helmet of a pyramidal form; others wear crowns, rich in devices and splendidly decorated with jewels; while others display only large bushy ringlets of curled or flowing hair. Many of them have four hands, many have six, and in those hands they grasp sceptres and shields, the symbols of justice and ensigns of religion, the weapons of war and the trophies of peace." The adytum, placed at the western extremity of this extensive grotto, was accessible by four entrances, each guarded by two gigantic statues, naked, and decorated with jewels and other ornaments. In this sacellum, accessible only to the initiated, the deity was represented by that obscene emblem, which was used in a greater or less degree by all idolatrous nations to represent his generative power. On each side were ranges of cells and passages, constructed for the express purpose of initiation; and a sacred orifice as the medium of regeneration.

The caverns of Salsette, excavated in a rock whose external form is pyramidal, and situated in the bosom of an extensive and fearful wood, infested by enormous serpents and ravenous beasts, very greatly exceed in magnitude, those of Elephanta; being in number three hundred, all adorned with an abundance of carved and emblematical characters. The largest cavern is eightyfour feet long, fortysix broad, and forty high; full of cavities on all sides, placed at convenient distances for the arrangement of the dreadful apparatus of initiation, which was so constructed as to overwhelm the unconscious aspirant with horror and superstitious dread. The different ranges of apartments were connected by open galleries; and the most secret caverns which contained the ineffable symbols, were accessible only by private entrances, curiously contrived to give greater effect to certain points in the ceremonial of initiation; and a cubical cista for the periodical sepulture of the aspirant, was placed in the inmost recesses of the structure. In every cavern was a carved bason to contain the consecrated water of ablution, on the surface of which floated the flowers of the lotos, this element being considered the external medium by which purity was conveyed. And amongst an innumerable multitude of images and symbolical figures with which the walls were covered, the Linga or Phallus was every where conspicuous; often alone, and sometimes in situations too disgusting to be mentioned; and typified equally by the petal and calyx of the lotos, the point within a circle, and the intersection of two equilateral triangles.

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these deities was a *trident*, similar to that of the Grecian Neptune; the mode of worship was *ternary*, and consisted of bowing the body *three* times; the principal deity in the cavern of Elephanta was depicted with *three* heads; the summit of the massive pyramidal pagoda of Tanjoru, is surmounted with *three* peaks, &c. &c.

[*] Fab. Pag. Idol. vol. iii. p. 205. This custom of accounting the three peaked mountain holy was not confined to the idolatrous nations, so called, but was venerated by the Jews. Thus Olivet, near the city of Jerusalem, had three peaks which were accounted the residence of the Deity Chemosh—Milcom—Ashtoreth (2 Kings xxiii. 13.) See also Zechariah (xiv. 4.) where, by a sublime figure, the feet of the Almighty are placed on the two outer peaks of this mountain, during the threatened destruction of Jerusalem: while the mountain itself is made to split asunder, by a tremendous concussion, at the centre peak from east to west, leaving a great valley between the divided parts.

[†] Statues of the principal Indian gods may be seen in the Museum of the Asiatic Society, London.

[‡] They may probably be ascribed to the first Cuthite conquerors of India, whose enterprising genius would be applied, in times of peace, to such stupendous works as might practically exhibit a striking indication of their superiority over the vanquished people.

[*] All the temples and pagodas of Hindostan were ornamented in the same style. The temple of Jagan-nath "is a stupendous fabric, and truly commensurate with the extensive sway of Moloch, horrid king. As other temples are usually adorned with figures, emblematical of their religion, so Jagan-nath has representations, *numerous and various*, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. (Buchan. Res. in Asia. p. 133.)

# REMARKS ON THE PENALTY OF EXPULSION.

BY ALBERT G. MACKEY, M. D.

Grand Secretary of the Grand Lodge and of the G. R. A. C. of South Carolina.

"*Quæ sanari poterunt, quacunque ratione sanabo; quæ resecanda erunt, non patiar ad perniciem civitatis manare.*"—Cic. in Catalin.

Expulsion is the highest Masonic penalty that can be imposed by a Lodge upon any of its delinquent or offending members, and its peculiar nature is worthy of the attentive consideration of every Mason. I propose, therefore, in this paper to treat, 1. Of its effect as a punishment. II. Of the proper tribunal to impose it. III. Of the persons who may be subject to it, and IV. Of the offences for which it may be inflicted.

I. Expulsion from a Lodge deprives the party expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been rejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever—it being impossible for any human power to cancel them. He can no longer demand the aid of his Brethren when in distress, nor demand from them the performance of any duty to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any Brother, aware of his expulsion, to hold communication with him on Masonic subjects.

II. The only proper tribunal to impose this severe punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and, if guilty, declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision, and reinstate the Brother. Some of the Lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty affecting the general relations of the punished party with the whole Fraternity, proves that its exercise never could, with propriety, be entrusted to a body so circumscribed in its authority as a subordinate Lodge. Besides, the general practice of the Fraternity is against it. The majority of Grand Lodges in this country have expressly reserved the confirming power. The English Constitutions vest the power to expel exclusively in the Grand Lodge. The subordinate Lodge first suspends, and then the Grand Lodge, on a review of the case, if it thinks proper, decrees expulsion.

III. All Masons, whether members of Lodges or not, are subject to this punishment when found to merit it. Resignation or withdrawal from the Institution does not cancel a Mason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. In this respect the maxim is, *once a Mason and always a Mason.* The principle that a Mason, not a member of any particular Lodge, but who has been guilty of immoral or unmasonic conduct, can be tried by any Lodge within whose jurisdiction* he may be residing, is incontrovertible. The remarks of Br. Moore on this subject are too valuable to be omitted: "Every member of the Fraternity is accountable for his conduct as a Mason to any regularly constituted Lodge; but if he be a member of a particular Lodge, he is more immediately accountable to that Lodge. A Mason acquires some special privileges by becoming a member of a Lodge, and he has to perform special services which he might not otherwise be subjected to. But he enters into no new obligations to the Fraternity generally, and his accountability is not increased any further than regards the faithful performance of those special duties. Hence the only difference between those Brethren who are members of Lodges and those who are not, is, that the members are bound to obey the By-Laws of their own particular Lodges in addition to their general duty to the Fraternity. Again—every Mason is bound to obey the summons of a Lodge of Master Masons whether he be a member or otherwise. This obligation on the part of an individual, clearly implies a power in the Lodge to investigate and control his conduct in all things which concern the interest of the Institution. This power cannot be confined to those Brethren who are members of Lodges, for the obligation is general."—*(Moore's Mag.* v. i. p. 36.*)*

IV. Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offence visited with expulsion. As the punishment is general, affecting the relations of the one expelled with the whole Fraternity, it should not be lightly imposed, nor inflicted for the violation of any Masonic duty not general in its character. The commission of a gross act, is a violation of the contract entered into between each Mason and the Order. If sanctioned by silence, or encouraged by impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Mason, who is a bad man, is to the Order what a mortified limb is to the body, and should be treated with the same mode of cure. He should be cut off, lest his example spread, and disease be propagated through the entire constitution. But it is too much the custom of Lodges in this country to extend this remedy to cases neither deserving nor requiring its application. I allude here particularly to expulsion for non-payment of Lodge dues. Upon the principle just laid down, this is neither just nor consistent. The payment of arrears is a contract in which the only parties are a particular Lodge and its member, of which contract the body at large knows nothing. It is not a general Masonic duty, and is not called for by any Masonic regulation. The system of arrears was unknown in former years, and has only been established of late for the sake of convenience. Even now there are some Lodges in which it does not prevail,* and no Grand Lodge has ever yet attempted to control or regulate it; thus tacitly admitting that it forms no part of the general regulations of the Order. Hence the non-payment of arrears is only a violation of a special and voluntary obligation to a particular Lodge, and not of any general duty to the Fraternity at large. The punishment, therefore, inflicted, should be one affecting the relations of the delinquent with the particular Lodge whose By-Laws he has infringed, and not a general one affecting his relations with the whole Craft. But expulsion has this latter effect, and is therefore inconsistent and unjust. And as it is a punishment too often inflicted upon poverty, it is unkind and uncharitable. A Lodge might, in this case, forfeit or suspend the membership of the defaulter in his own Lodge, but such suspension should not affect his right of visiting other Lodges, nor any of the other privileges inherent in him as a Mason. This is the practice, we are glad to say, pursued by the Grand Lodge of Massachusetts, one of the most enlightened Masonic bodies in the Union. It is also the regulation of the Grand Lodge of England, from which most of our Grand Lodges derive, directly or indirectly, their existence. It is consonant with the ancient usages of the Fraternity; and, finally, it would produce all the good effects required by punishment, namely: reform and the prevention of crime, and ought to be adopted by every Grand Lodge as a part of its Constitution.

One other question arises. Does an expulsion, from what is called the higher degrees of Masonry, such as a Chapter, or an Encampment, affect the relations of the expelled party to Blue Masonry? We answer, unhesitatingly, that it does not. In this opinion we are supported by the best authority, though the action of some Grand Lodges—that of New York for example—is adverse to it. But the principle upon which our doctrine is founded is plain. A Chapter of Royal Arch Masons cannot be recognized by a Lodge of Master Masons as a Masonic body. "*They hear them so to be, but they do not know them so to be,*" by any of the modes of recognition known to Masonry. The acts, therefore, of a Chapter cannot be recognized by a Master Masons' Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order. Again—By the present organization of Freemasonry, Grand Lodges are the supreme Masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine appeals and to regulate the internal concerns of the Institution, would be interfered with by another body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from the higher degrees. Because as the bodies working in these degrees are composed entirely of Blue Masons, the members could not lawfully sit and hold communion with one who was an expelled Mason. It is like the law in physics. If the fountain is sullied the streams which issue from it must partake of its impurity, but a particular stream may be affected without impairing the purity of the fountain. Ancient Craft Masonry is the fountain, and these higher degrees issue like branches from its mother source.—*Masonic Signal.*

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*The old Constitutions extend this jurisdiction to fifty miles. The Regulations of the Baltimore Convention, to what is within a man's reasonable ability.

*I would cite as an instance coming under my immediate and personal knowledge, the case of Union Kilwinning Lodge in Charleston, S. C., where every member pays a certain sum on his admission, and is forever afterwards exempted from contributions of any kind. This is one of the oldest Lodges in the State.

## CEREMONY OF LAYING THE FOUNDATION STONE OF THE JAMSETJEE JEEJEEBHOY HOSPITAL, AT BOMBAY.

On the 3d January, the north east corner stone of the "Jamsetjee Jeejeebhoy Hospital," was laid, with great pomp and Masonic formality, at Byculle, by the R. W. the Provincial Grand Master of Western India, Dr. James Burnes, K. H., assisted by the Hon. G. W. Anderson, member of Council; P. W. LeGeyt, Esq., Chief Magistrate; L. R. Reid and J. P. Willoughby, Esquires, Secretaries to the Government; Lieutenant Colonel Neil Campbell, and W. Crawford, Esq., Major General Valiant, K. H., and the various other dignitaries of the Masonic Craft at Bombay,—in the presence of Sir Jamsetjee Jeejeebhoy, the Honorable the Governor Sir Thomas M'Mahon, all the principal members of our Society, and an immense assemblage of every class and denomination. The ladies were accommodated with seats under canopies tastefully decorated with banners and leaves, under the direction of Captain Goodfellow of the Engineers. The insignia and clothing of the Brethren excited much admiration; above 40 members of the Provincial Grand Lodge being dressed alike in green aprons and scarfs with gold embroidery. The banners, batons, staves, &c. were also in admirable taste, and three large gilt pillars of the Corinthian, Ionic, and Doric orders, which were placed beside the Grand Master and his Wardens, gave a very striking effect to the ceremony, which, on this the first occasion of a Masonic display in our city, passed off with great eclat. Sir George Arthur paid the worthy Parsee Knight the very handsome and becoming compliment of coming into the Fort for the purpose of accompanying him to the ceremony, and they reached the ground soon after 4 o'clock.

The Provincial Grand Lodge was opened at the residence of N. Spencer, Esq., near the Suddur Adawlut, at 4, P. M., and the Brethren being formed in procession, moved to the site of the foundation stone.

On the Procession reaching the ground, it halted and faced inwards, forming a broad line through which the Prov. Grand Master, and the Prov. and Deputy Prov. Grand Masters, passed to the East of the Foundation stone :—Brs. Reid, and J. Willoughby, taking their position on the west, and Brs. N. Campbell and W. Crawford on the south, and Sir Jamsetjee Jeejeebhoy and his son Cursetjee Jamsetjee, Esq., on the north of the stone. Music was then played, and the Architect of the building presented the Plan to the Prov. Grand Master. The Registrar and Treasurer also presented the Inscribed Plate and the Coins.

The Plate, Plan and Coins were then submitted to the Hon. the Governor and Sir Jamsetjee Jeejeebhoy, and the Prov. Grand Master having expressed his gratification at His Excellency's presence, the Inscription on the Plate was read aloud by the Deputy Prov. Grand Master.

In the reign of
Her Most Gracious Majesty
VICTORIA,
And under the Government of
Edward, Lord Ellenborough,
Governor General of India;
George, Marquis of Tweedale, K. T.,
Being Governor of Madras,
and
The Honorable Sir George Arthur, Bart., K. C. H.,
Governor of Bombay,
The Foundation Stone of
THE JAMSETJEE JEEJEEBHOY HOSPITAL
Was laid with Masonic honors,
In the presence of
Sir JAMSETJEE JEEJEEBHOY,
The Founder,
and of
His Excellency the Governor,
by
JAMES BURNES, K. H.,
Provincial Grand Master of Western India,
Assisted by
The Hon. George W. Anderson, Pro. P. P. G. M.
P. W. LeGeyt, Esq D. P. G. M.
Lestock R. Reid, Esq., P. G. S. W.
Lieutenant Colonel Neil Campbell, P. G. J. W.
Captain W. Goodfellow, the Architect,
And a numerous convocation of the Craft,
On Tuesday the Third day of January,
in the year of the Christian era, 1843,
and of Masonry 5843.

THIS EDIFICE
Was erected as a testimony of devoted loyalty to
THE YOUNG QUEEN OF THE BRITISH ISLES,
and of unmingled respect for the just and paternal
British Government in India;
Also, in affectionate and patriotic solicitude for the welfare of the poor classes
of all races among his countrymen, the
British subjects of Bombay,
by
Sir JAMSETJEE JEEJEEBHOY, Knight,
The first native of India, honored with British Knighthood,
Who thus hoped to perform a pleasing duty
Towards his Government, his Country, and his People:
and,
In solemn remembrance of blessings bestowed,
to present this,
His Offering of Religious Gratitude,
to
ALMIGHTY GOD,
The Father in Heaven of the Christian—the Hindoo—the Mahommedan—and the Parsee,
With humble, earnest prayer,
for
His continued care and blessing upon his Children—his Family—his Tribe—
And his Country.

The Prov. Grand Master, the Prov. and Dep. Prov. Grand Masters, and the Grand Wardens, then descended into the trench, and the stone having been raised by the united aid of the Brethren, the Deputy Prov. Grand Master deposited the Coins and the Inscribed Plate in their respective places, and spread the cement with a trowel. After which the Stone was lowered into its destined bed, conducted by the Deputy Prov. Grand Master and the Architect—solemn music playing.

The Prov. Grand Master then addressed the Prov. Grand Officers:—"Right Worshipful Brethren, we shall now apply the various implements of our royal Craft, borne by you, to this stone, that it may be laid in its bed according to the rules of Architecture, and in conformity with our ancient rites and usages." R. W. Br. Junior G. Warden—"What is the emblem of your office?"—to which the reply was, "The Plumb, R. W. Sir, which I now present for your use." The Level and Square having in like manner been presented by R. W. Brs. Reid and LeGeyt,—the stone was proved by these implements by the P. G. Master, who pronounced it to be "Well-formed, true, and trusty." The Mallet was then handed by Brother Goodfellow to the P. G. Master, who delivered it to the R. W. Br. Anderson, who struck the stone with it thrice, and the Prov. G. Master having then also struck the stone three times, repeated the prayer—"May the Great Architect of the Universe grant a blessing on this Stone, which we have now laid, and enable us by his Providence to finish this, and every other virtuous undertaking. Amen, so mote it be." The Grand Officers and Brethren gave the usual response and Masonic honors. The Prov. Grand Master then delivered the implements to the Architect, and addressed him as follows:—"Br. William Goodfellow, the skill and fidelity displayed by you at the commencement of this undertaking have secured the entire approbation of your Brethren; and they sincerely pray that the Jamsetjee Jeejeebhoy Hospital may be a lasting monument of your wisdom and taste, and of the noble spirit and splendid liberality of its founder." The Cornucopia and cups of Wine and Oil, were then presented by the respective bearers, through the P. G. Wardens and D. P. G. Master, to the P. G. Master, who, having poured them on the stone, said:—"May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay. Amen! so mote it be." The Brethren again gave the usual response, and the Masonic honors.

*Dr. Burnes* then addressed Sir Jamsetjee in the following terms:—

Sir Jamsetjee Jeejeebhoy—

Many and memorable have been the occasions on which the deeds of charitable and philanthropic men have been consecrated by the ancient rites and ceremonies of our Masonic Craft, but never have those ceremonies been employed to aid a purpose more congenial to the feelings of the upright Mason, or the true hearted lover of his species, than the present. The splendid structure which you here propose to dedicate to the relief of your fellow-creatures, as well as the many other transcendent acts of benevolence that have characterized your career, are, like our Masonic Institution itself, kindred and goodly fruits of the most generous emotion that can swell the bosom of man towards man,—the desire to succor his Brother in distress,—and to give free scope to that ever-hallowed charity,—

> "Which droppeth as the gentle rain from heaven,
> And blesses him that gives, and Him that takes."

It is with cordial sympathy, therefore, as well as with sincere pride and gratification, that the Masonic Fraternity of Bombay have responded to your summons, and borne their emblems to this spot to day. And, when the record of these proceedings shall be read within the houses of our Order, dispersed throughout the civilized world, our Brethren also, of every tongue and nation, will rejoice that we have been aiding you in this good work, and will participate with us in exultation, that by far the foremost man for deeds of true wisdom in this portion of the globe, has also, in giving effect to munificent designs of love and charity, been the first of his tribe and country to solicit the countenance of our Brotherhood.

It has been usual to explain these ceremonies; and in this, the first instance of their being practised at Bombay, it is essential that I should at least guard against their being misinterpreted. There is one portion of them which will awaken a sympathy in the bosom of every reflecting individual, even of this vast assemblage,—composed, though it be, of men of all varieties of sects, customs, and habits of thought, since no condition of society exists, in which, at the season of doubt and anxiety, but especially at the commencement of a momentous undertaking,—the plan of which he may conceive, but the execution of which depends on a far mightier than he,—man will not feel his absolute dependence on the Omnipotent Creator, and, by a natural instinct, turn to His throne for support. But the impulse which prompts this appeal acquires intensity, when the frail and transitory being contemplates the erection of an enduring and stupendous structure which may rear its stately head for centuries after he is mouldering in the dust,—and hence, from the remotest ages, and in almost all countries, the foundation stone of important edifices has been deposited, with an impressive solemnity, indicative of the founder's humble trust, and fervent prayer, that the Great Architect of the Universe may prosper his work, and ever shower down his bounty and blessings upon it. As visible types of those blessings, it has also been usual, in accordance with a practice which needs no elucidation amongst a people long accustomed to shadow forth solemn truths by symbols and allegory,—to pour forth, with a spirit of hope and thankfulness, the abundant fruits of the earth on the first corner stone,—in the corn of nourishment, the wine of refreshment, and the oil of joy. Such, then, is the simple origin of one portion of these ceremonies, which so far will be recognized as analogous to those performed by one of our most distinguished Parsee families in laying the foundation keels of some of those superb vessels which, of late years, have brought Great Britain and India into closer and dearer connexion.

The other part of the ceremony I have more difficulty in explaining, not that it is less clear to myself, but that there are certain land-marks which I must not transgress, and within the strict limits of which, explanation may be embarrassing. But I do not despair to render it also intelligible, and your character and conduct, my worthy friend, afford me scope of doing so. You have seen me then, apply certain implements of operative architecture to this stone, in accordance with the ancient and immemorial usage of our Order, at the foundation of all stately and superb edifices. But, you are too enlightened a man to suppose that the essence of Freemasonry lies in a mere formality like this, or that those about me and myself have linked ourselves together in an indissoluble tie, only to practice ceremonial or display. No! As the corn, the wine, and the oil were symbols of God's bounty and providence, calling forth reverence and gratitude to the Creator, so also, even this stone, and those implements, are emblems, conveying to the enlightened Mason pure and precious precepts of his duty to his neighbor. They are, in truth, tokens of a great and practical system of universal good will and benevolence,—which, establishing moral worth as the standard, welcomes to its bosom the *good* of every color, clime, or creed, that acknowledges God,—which binds you, whose name and deeds fill men's mouths, as those of the "benevolent Parsee of Bombay," and, *longo intervallo*, myself, the child of Northern Europe, and all who are willing to work with us to "mitigate the sum of human woe," into one vast chain of fraternity and love,—which enforces the most devout reverence to the Supreme Architect, and the strictest conscientous duty to our earthly rulers; but, at the same time, peremptorily excludes all discussions on points of faith, state politics, or other questions likely to excite the angry passions of man against man,—and which, in short, is founded on the glorious principle, that

> "God hath made mankind one mighty Brotherhood,
> Himself the Master, and the world their Lodge."

Many of those eminent individuals, whose names are dearest to India, have been professors and promoters of this vast system. In the Right Worshipful Brother by my side,[*] you will recognise one, from whom even you have obtained encouragement; and who has, with zeal and fervency, devoted his gifts as a man, and his power as a governor, to the dissemination of charity and enlightenment amongst your countrymen. The late Marquis of Hastings, certainly inferior to none of the illustrious men that Europe has lent to Asia, was a stately pillar of our Craft; and there is a valued and elevated Brother present,[†] who could testify how deeply its principles influenced the conduct of that distinguished soldier and statesman. The present ruler of India shewed his respect for it, demanding so late as 1836, that a legislative enactment should be so expressed as not to reflect upon its members. We have lately seen the government of a sister Presidency transferred from one noble Brother to another, and if we cannot include amongst us, the distinguished officer who presides at Bombay, we have the satisfaction of seeing his son amongst our office-bearers.

Through the mercy of Providence, from the earliest period, the system I have described has been in operation, assuaging the horrers of strife, and encouraging the spread of civilization; and while your remote forefathers were bowing with adoration to the glorious orb of day, the visible source of light, heat, and productiveness,—our ancient Brethren, if they were not identical with them, were also, by the symbols of the sun, the moon, and the starry firmament, inculcating the mighty truths of God's power, omnipresence, and divinity, and of man's responsibility, hope, and final destiny, thereby evincing their sympathy and connection with those,

> " Who morn and eve,
> Hail their Creator's dwelling-place,
> Among the lights of Heaven."

I have said that your life and character afford scope for illustrating our system; and I now turn to my Masonic Brethren, and present you to them, as a Brother who has practically attained the summit of the Masonic structure, which is CHARITY. Never forgetting that you commenced, and must end, upon the level,—following the plumb-line of rectitude,—acting on the square with your fellow-men,—circumscribing your own wants within compass, but extending your benevolence to a circle, which, if it depended upon you, would evidently embrace all mankind—we need not wonder that you have attained the highest elevation of moral worth,—that the love of your family, the respect of your fellow-citizens, the applause of men, and rewards from your Sovereign, have flowed in upon you; and that, above all, you enjoy the serenity of mind, arising from the inexpressible delight of having succoured the distressed,

> " Which nothing earthly gives, or can destroy."

And although, my friend, it has not fallen to us, who are, after all, but "nature's journeymen," to initiate you into our mysteries, we cannot doubt, after the splendid deeds of love which you have achieved, that you are a wise master builder,—a living stone, squared, polished, fashioned, and proved by the hand of the Great Master himself,—that your patent is from the Grand Chancery above,—and that you need neither sign nor token, warrant nor diploma, password nor grip, to insure you a welcome to the heart every honest Mason.

May you, Sir Jamsetjee, like the foundation we have laid, long be stable and secure,—may you, for years, be spared as the corner stone of charity, the prop and support of the widow and the fatherless,—may your good deeds form a constant source of enjoyment to yourself while you remain amongst men; and when the time does come that overtakes us all, and the solemn Tyler, Death, must raise the curtain of a new existence,—may it be to usher you in, as an accepted and exalted companion, to the Supreme Chapter on high, there to take your place under the all-seeing eye of HIM, who seeth not as man seeth, but who will undoubtedly pay the workman his wages according to his work.

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[*] The Honorable Mr. Anderson. [†] Sir T. M'Mahon.

Sir JAMSETJEE replied as follows :—Right Worshipful Sir, I feel beyond measure gratified that you and your Masonic Brethren have attended on this occasion to do so much honor to the Foundation of the Hospital which it is here proposed to erect. I was most desirous to obtain the countenance of your Fraternity, because, to say nothing of the regard and esteem I entertain for yourself, and many of my valued friends whom I see supporting you,—I have heard of its great antiquity, its universal benevolence, its toleration; and I know also that its objects are those of pure charity to all mankind. I have no language to express myself in return for the observations you have made of myself, but I trust I shall ever retain the good will and favorable opinion of my friends. I have also cordially to thank Sir Geo. Arthur, Sir Thomas M'Mahon, and the many Ladies and Gentlemen whom I see here, for their attendance, which I cannot but feel, evinces on their part a deep interest in this new Institution, which is most gratifying to me.

Three cheers having been given in honor of Sir JAMSETJEE, the procession returned in the same order in which it had arrived. Before the Lodge was closed, it was unanimously resolved that Dr. BURNES be requested to permit the publication of his speech, that it might be circulated wherever members of the Craft were to be found.

Nothing could have gone off better or with more eclat:—the whole arrangements were perfect, and the spectacle very imposing.

The laying of the foundation stone of the GRANT COLLEGE having been deferred in consequence of some delay in the preparation of the plans, this ceremony will, we believe, take place a few months hence, accompanied by the same Masonic honors as the present.

## A MASONIC HYMN.

PEACE, peace on earth, good will to men,
Echo India's wilds again,
As saving love descends;
And still through paths beset with fear,
Burst the glad strain on mortal ear,
Which calls you Brethren, friends.

And sure if Mercy 's doubly blest,
Imparting transport to the breast
That gives and that receives,
Then swell each heart with joy sincere,
And humble gratitude be here,
For kindness which relieves.

Lord! o'er the waste of waters wide,
Still let thy ark of Mercy ride,
Prompt to the Orphan's prayer:
Ope wide its sheltering gates, and win,
By gentle love, from shame and sin,
Those who seek refuge here.

# VIEWS OF MASONRY IN SWITZERLAND.

The interesting report of the committee on foreign correspondence of the Grand Lodge of New York, submitted to that body in June last, contains brief notices of sundry interesting documents from the Grand Lodge of Switzerland, the character of which will appear from the following extracts :—

In the circular of the National Grand Master, he thus speaks :

"Masonry relies in the quality and not in the quantity of the Brotherhood, and its firmest support is to be found in the happy choice of its initiates, and not in the frequency of its initiations." In another place he says, "the evil lays in the unfortunate facility of initiations. If faithful to the principles of Freemasonry, we would exact from candidates *a certain degree of Education*, easiness of circumstances, honor, morals, &c. there would be no Mason, unworthy of benevolence, as no one would make of this title an object of speculation." And in another place; "Avoid above all, the fatal error which makes the strength of a Lodge consist in the number of its members. Every virtuous man is our Brother, but unfortunately every Brother is not a true Mason. Should there be found among you *seven* Brothers animated by the same zeal for the perfection of humanity, and who should actively work, be assured that such alliance would not the less be cherished by the entire Fraternity, as just and perfect, and you would the more surely find in it, the happiness of an intimate union."

The following is an extract from the report of the Grand Council of Administration, dated 10th June, 5837.

"To act in accordance with the meaning of the institution, it is indispensibly requisite that you should be *Masons, and nothing but Masons.* You should endeavor to get rid of all prejudices and of all preferences of person, place and circumstance. It is precisely one of the bad features of the character of our times, that we do not appreciate the intrinsic value of a man, but by his political coloring, a reproach deserved by all parties without distinction. If the Lodges and their members engage in these fatal views, they transform themselves into parties; they become clubs, arenas of bitter and irritating discussions, and ruin themselves and our association; as in political and religious matters, men do not listen to reason. Thus the principal Masonic statutes which forbid us to speak of these matters, either in the Lodge or in committee, are as ancient as they are wise; we, therefore, forcibly insist that they be strictly observed, because as it is said with so much justice in one of the articles of general duties, it is by these means only that Freemasonry becomes a point of union for all men, draws together and binds with a faithful friendship, persons who without them would continually remain apart."

At the session of the National Grand Lodge of the 24th June, 5842, Br. Mieville, Venerable of the Lodge of Lausanne, on the occasion of the Installation of officers, addressed the assembly—from which we make a few extracts. "We are all employed in the raising of a temple to Solomon! Every day we bear to it a stone; but our efforts not being sufficiently united, and from their deplorable isolations were hurtful in their effects. Let us congratulate ourselves R. W. Brethren, that we now belong to a National Institution, which by Masonic ties will bind still more closely our social ones, and which offers to us in all the members or the alliance, friends and Brothers, all of us zealous to discharge the double debt imposed upon us by the touching voice of our country, the sacred appeal of Masonry.

"A good Mason is always a good citizen, a just magistrate, a good son and a faithful husband." * * * * "We establish well organized societies. Nay more, societies which bear an ardent love for their country, a respect for religion, obedience to the laws which govern us, and an unextinguishable love for good order and virtue."

"When modern Masonry made its appearance with its systems, its innovations and abuses, it necessarily opposed the natural tendency of Masonry and introduced into it hurtful changes.

"Far be from us, all subjection of conscience, and all hierarchical despotism, they both are in contradiction to true Masonry. An association of enlightened men and free from prejudices, demands in this age with great outcry for a concordance of sentiments and action. But a society can never prosper if it acts arbitrarily or in the absence of laws. A legislative and executive force had to be formed as a basis of our alliance: every one should submit to it, as they have all freely voted for its adoption."

"The most ancient Masonic documents, the most remote traditions, and the reiterated declarations of the Grand Lodge of England, (which is acknowledged by all Orients as the mother Lodge of the ancient Fraternity of Free and Accepted Masons) prove that ancient and true Freemasonry consists in the three Degrees of St. John"

"All Lodges, even those of modern Masonry, agree to it, by giving to themselves the name of St. John, but above all by celebrating the festival of St. John the Baptist, the patron of the Ancient Fraternity."

"Nevertheless, it is requisite and prudent not to precipitate that which may be an affair of belief or even of opinion, and the adage of our Grand mother Lodge leaves us to hope that Masonry will little by little reunite that which is divided by opinion and prejudices."

The following extracts are from the report of the Grand Master of the National Grand Lodge, in the year 5840. "The prosperity of all associations, and more especially a Masonic one, essentially depends on the manner in which it is composed. Unfortunately, (and experience proves it every day) we see that in all countries there are Lodges which are but just established; and frequently not without great effort, where we find arising among them, frightful dissentions, which soon lead to suspension of Work, and even to a dissolution of the Lodge itself, and if this result does not always happen, it is because sometimes there are found a clique of members who are bound together merely by interested motives, who endeavor by means of numerous initiations to fill the vacuum which a bad administration had produced in the funds of their Lodges. Deplorable examples might be adduced in support of these considerations."

"It is something in this world not to make ourselves remarkable by our vices, but that we may become true Masons we should render ourselves distinguished by our real virtues."

"The ritual requires an interval of thirty days between the time of proposing a candidate and his initiation, during which time, 'his name must remain affixed to the door of the Lodge in order that the members may have a knowledge of the same, and that they may oppose him if necessary, and at all events, that they may make inquiries on the candidate, especially if it is for initiation or aggregation. In departing from this wise prescription the Lodges deprive themselves of the means of information in regard to the candidates, and expose themselves to the danger of initiating or affiliating in a careless manner, of which they may afterwards have reason to repent.' There is another regulation of the ritual which we see sometimes eluded. It is that which requires an interval of *one year* between the 1st and 2d Degrees, and the same between the 2d and 3d. It has this bad effect, that notwithstanding the assertion to the contrary, it is absolutely impossible for a Brother, let his capacity or assiduity be what it may, to acquire in a shorter space, true knowledge of his Degree, even in regard to its forms and customs. To neglect this regulation, and advance at the expiration of a few months, nay, sometimes a few days, a newly initiated member, to the Master's Degree, is an intolerable abuse, and it has likewise this fault also, that it strips away all the merit from that Degree, which is the most sublime one, and ought never to be assumed, but as a reward of zeal, aptness and perseverance."

# THE CHARACTER OF ST. JOHN THE BAPTIST.

BY HON. VINCENT S. BRADFORD.

[From an Address delivered before St. Joseph Lodge, No. 45, at South Bend, Indiana.]

WE are informed by the Evangelist Luke, that the Angel Gabriel predicted to Zacharias, the father of John the Baptist, at the annunciation of his promised birth, "that he should be great in the sight of the Lord, and should drink neither wine nor strong drink and should be filled with the Holy Ghost, even from his mother's womb." Again, the Evangelist Matthew relates that our Saviour said of his forerunner, "among them that are born of women there hath not risen a greater than John the Baptist." The Biography of the Baptist, though brief, is full of interest. He was eminently *self-denying*. He drank neither wine nor strong drink and his food was locusts and wild honey. Self-denial is a virtue strongly inculcated by the principles of our Order. Without it the first elements of Masonic character cannot be acquired. The Mason who is unacquainted with self-denial, will never learn to restrain his passions and appetites within the bounds of moderation and habitually to exercise that right reason which is so essential to enable him to perceive and observe his obligations to the great Master of the Universe, to the Fraternity and his fellow-men in general. But the great force and beauty of the character of John the Baptist, in respect to self-denial, was that he practised Temperance on *Total Abstinence* principles. This observance of entire abstinence from intoxicating drinks must have peculiarly qualified the Baptist for the difficult and arduous life he led in the wilderness, and for the important work he had entrusted to him, of arousing a lethargic nation to meet the greatest event in their history—the advent of the promised Messiah and the establishment among them of the Kingdom of Heaven. The drink of John was entirely of the crystal well, and his food the simplest that the deserts of Judea afforded, for our Saviour testified of him "that John came neither eating nor drinking." What an ever abiding charm is there in Temperance. How doth Temperance diffuse the glow of health through the corporeal frame, and permit the plastic principle of life within to invigorate, develope and impart delight to existence. How proudly and lightly sits Reason upon its throne when Temperance is the law of its reign. Who can estimate the ever increasing power of the human soul, when intoxicating stimulus shall cease to weaken and destroy its energies from generation to generation? Every free and accepted Mason should be in the *first* rank of the *Advance Guard* of the Temperance Army, in this glorious day of the Total Abstinence movement. Although the development of the principle now inspires enthusiasm by its novelty, temperance ought to be to the true Brother of our Order "familiar as a household word," since it has ever been considered among Masons a cardinal virtue in the character of one of its greatest patrons of excellence. Masons ought to support the Temperance cause as *veterans* in the service. The Lodge is and ever has been, in its professed principles, a Temperance Society. Masons should never forget this great land-mark of their Order.

John the Baptist was remarkable for his *sincerity* or love of truth. It was this which prompted his seclusion in the wilderness from the period of early youth, and his entire devotion, until the close of his life, to his mission, casting utterly behind him and forsaking all the advantages and privileges of his paternal and priestly rank. Nothing great has ever been or ever will be accomplished by human efforts, unless commenced and prosecuted in sincerity. Sincerity is in general the talisman of success. I define sincerity to be such a conviction of the truth of a fact as causes an earnest belief in it, and an intense interest in it, so intense that if any thing is to be done in respect to it, the whole powers of the man are at once enlisted in the enterprise. It is the characteristic of the hero, wherever he has or may be found. Beneath the guiding, inspiring and life giving energy of this characteristic, behold the Baptist drawing to his ministry in the desert, forth from out of the luxurious cities of Judea, the proud, cold and formal pharisee, the infidel philosophic and sneering sadducee, and forth from Jerusalem and all Judea and the region round about Jordan, vast multitudes of people. Behold him with only the great fact of the cross erected for the redemption of man before his prophetic vision, in his raiment of camel's hair and with a leathern girdle about his loins, influencing the great assembly of the learned and unlearned, of the wise and the simple, of the old and the young that gathered around him with such eloquence and power, that "all were baptised of him in Jordan, confessing their sins." Behold him "severe in youthful beauty," rebuking the pharisees and sadducees who had come to his baptism as "a generation of vipers," admonishing them "to bring forth fruits meet for repentance, and not to say within themselves, that we have Abraham for our Father, but to regard the truth that the axe was laid unto the root of the tree, and that therefore every tree which did not bring forth good fruit should be hewn down and cast into the fire." Behold him with the same truthful zeal urging the publicans "to exact no more than that which was appointed them," and charging the soldiers "to do violence to no man, neither to accuse any falsely and to be content with their wages." In the same all absorbing love of the truth, behold him steadily repudiating the spiritual honor, amounting almost to deification, which the admiring and wonder-stricken multitude sought to confer on him, and diverting their attention from himself, to him who he assured them "though coming after him, was preferred before him, whose shoe-latchet he was not worthy to unloose," and who, as "the Lamb of God taking away the sins of the world," was the only true object of their religious worship. Behold him at a later period, still the same steadfast and enthusiastic lover of truth, rebuking the illicit connection between Herod and Herodias and by his martyrdom consecrating this bright and heroic trait of character.

The self-denial and love of truth of the Baptist, constitute in him as in every other finished model, the basis of the superstructure of virtue which all succeeding generations admire.

From this foundation spring the four cardinal virtues, of Temperance, Fortitude, Prudence and Justice, which compose the Moral Edifice; and the three Graces, of Faith, Hope and Charity, which Masons delight to contemplate. All these virtues and graces met in John the Baptist. His fortitude was exhibited in his resolute encounter of danger, difficulty, opposition, imprisonment and death. His prudence is observable in the great popular confidence he inspired, which rendered even Herod the King afraid of the humble Baptist, and in his careful preparation for his ministry. John disclosed not the person of Christ to the Priests and Levites, whom the Jews sent from Jerusalem, but only on the next day after he had dismissed them with an indefinite reply to their inquiries, pointed out to those who stood near him as trusted disciples, the long promised and expected Messiah. The patience of the Baptist is evinced in the just rebukes and admonitions he administered to the pharisees and sadducees, to Herod and Herodias and all classes who attended on his ministry, and in his frank recognition of the superior claims of the Saviour of Mankind. To no man more deservedly than unto the Baptist can be applied the description of the Roman Poet—

> "Justum et tenacem propositi virum."

It was a beautiful and happy conception embodied in that ancient fable concerning Pandora's Box, that when every other sentiment deserts the human heart,

> "Hope, the charmer, lingers still behind."

It is true that, as a natural feeling, "Hope springs eternal in the human breast." But it is only when refined into an abiding moral sentiment, prompting to moral action and contributing to the adorning of moral character, that hope becomes a grace of the spirit. It is then nearly allied to faith. Its expectation being of that which is real and true, soon ripens into belief or faith. Hope anticipates what faith realizes. In the dying hour, while faith triumphs, hope cheers and comforts—Hope may be termed the mainspring of the affections—It is man's consciousness of his immortal ancestry and destiny.

That healthful consciousness filling the soul with inward peace, serenity and joy, and illuminating the inner world with brighter and purer light than that of the natural world, can never be destroyed until the moral image of the Creator has entirely departed from the creature, and the darkness of the second death has enshrouded the spirit. John the Baptist enjoyed this hope in the liveliest exercise; for it was his privilege to look for better things than the long line of prophets who had preceded him. It was this grace which cast a halo around the head and illumined the countenance of the otherwise stern and austere forerunner and preacher of repentance. It kept his soul fresh and vigorous amidst the desolation and sterility of the wilderness. When no man companied with and instructed his youth, it was his companion and teacher and portrayed to him future scenes of heroic conflict with, and glorious triumph over, the World, the Flesh and the Devil. How hopefully did "the child grow and wax strong in spirit and remain in the desert until the day of his showing unto Israel." Amidst the buffetings of Satan, to which in his hour of temptation, like his divine master, he was undoubtedly exposed, hope was to the Baptist like "an anchor of the soul, sure and steadfast, entering into that within the vail." With what hopefulness did he raise his voice in the wilderness, crying "prepare ye the way of the Lord and make his paths straight. Every valley shall be filled and every mountain and hill shall be brought low, and the crooked shall be made straight and the rough shall be made smooth."

How greatly did his hope of salvation to Israel, through repentance and remission of sins cheer and strengthen him when on his hard fare of locusts and wild honey, he stood day after day in the flood of Jordan, plunging thousands after thousands beneath the baptismal waters. How did his hope *rejoice* in immediate expectation of "the day spring from on high, which should visit the earth, to give light to them that sate in darkness and in the shadow of death and to guide their feet in the way of peace." How did his hope *exult* and "bless the Lord God of Israel, for being about to visit and redeem his people of Israel, to raise up an horn of salvation in the house of his servant David, that they should be saved from their enemies and from the hand of all them that hated them, to perform the mercy promised to the Fathers of Israel and to remember his holy covenants—the oath which he swore unto their Father Abraham, that he would grant unto them, that being delivered out of the hands of their enemies, they might serve him without fear, in holiness and righteousness, all the days of their life."

It may truly be said of the Baptist, that hope of the Messiah and of the great blessings which would attend his advent, was strong within him, even from his mother's womb. Near the close of his life and while in the dungeon of Herod, this hope kept alive in his breast, a strong personal interest in the success of the ministry of reconciliation and moved him to send two of his disciples to ascertain if the worker of the wondrous miracles, the fame of which had penetrated even to his prison cell, was the same Divine personage who, at his baptism, the voice from Heaven had proclaimed to be the Son of God and the promised deliverer. The word of God hath with propriety averred that "the just shall live by *faith*." Taking the definition of the same infallible exponent, that "faith is the substance of things hoped for—the evidence of things not seen;" what else than this grace, *the gift of infinite mercy*, could have fed the spiritual life of John the Baptist? While preparing in the deep seclusions and solitudes of the wilderness of Judea, by holy contemplation and self-denying habits of body, his youthful spirit for the trials and toils of his subsequent mission, the Baptist must have lived by faith. To the ever open eye of his faith, as the result of the ministry assigned him, must have continually appeared, amidst the rocks and sands of the desert, in which he dwelt, through the long drawn vista of future ages, the lovely and refreshing vision "of the wilderness and solitary place being glad and of the desert rejoicing and blossoming as the rose."

When called to make daily sacrifices of ease and comfort, to practice the most rigid self-denial, to endure severe mortifications—to make the cave his bed and the rock his pillow—and to feed upon locusts and wild honey, how ardently must have burnt the flame of faith, in the bosom of this lone and wandering child, to enable him in his growth to manhood, amidst such discouragements, to preserve and cultivate that holy enthusiasm, which after the commencement of his public ministry rendered the "reed shaken by the wind," in the language of his divine master, "a Prophet and more than a Prophet," and made his voice potent to arouse a nation from the slumber of ages. Faith is indeed a mighty principle of life and action. By it, the Baptist fed when hungry, on that bread of life, of which, if a man shall partake, he shall hunger no more, and by it he drank when athirst of that water of life, of which, if a man shall drink, he shall thirst no more—By it he saw that through the great Redemption he was appointed to proclaim as at hand, the sorrows and sufferings, the sin and shame of himself and of such of his race as accepted it, would shortly be exchanged for that heavenly felicity and glory which "eye hath not seen nor ear heard and of which it hath not entered into the heart of man to conceive."

Faith, like hope, is a sentiment inherent in our nature. It belongs to the moral constitution of man and forms part of the moral being which God has bestowed on him. It degenerates into credulity when it is ignorant and depraved, but it is entitled to its name when intelligently exercised in reference to those high subjects and objects, which properly belong to its contemplation,—such as the Deity, his attributes, works and law. As the skilfully constructed musical instrument responds to the touch of the master who formed it and gives forth the appropriate tones, so does faith in an holy nature yield immediate assent to divine truth when addressed by it.

The agreement that exists between faith and the revelations of the Bible being founded in the moral construction of things, is one of the best evidences that can be possessed, of the truth of the Bible. It would be strange and anomalous indeed, if it were otherwise; for then it would happen that the moral nature of man would be the only created thing that could not mirror the perfections of the Deity.

"But though I have all faith, so that I could remove mountains, and have not charity, I am nothing. For charity beareth all things, believeth all things, endureth all things." Such was the charity of John the Baptist. His character was its personification and verified the other saying of the Apostle, "and now abideth faith, hope, charity, these three, but the greatest of these is charity."

It was love to God and love to man which graced the self-denial and sincerity of the Baptist, and which so eminently beautified his temperance, prudence and justice—Like his Divine Master, he sacrificed all and consecrated all to the glory of God and the promotion of the best interests of man. He became poor and destitute of the conveniences of life, that he might herald the way for the bestowal upon the world of that priceless treasure of heavenly wisdom "which moth nor rust cannot corrupt nor thieves break through and steal." What he professed and practised himself, he sought to inculcate upon others. Hear how the very life of his spirit animates his exhortation "that he that hath two coats let him impart to him that hath none, and he that hath meat do likewise." Charity is essential to the true dignity of human nature. Without it man does not answer the end of his being and cannot occupy his proper station in the scale of existence.

Charity is the principle of all right individual, domestic, social and religious sentiment, for "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Holy love, which is charity, is the great principle of attraction which holds together the moral universe; for "God is love." It pervades from the centre to the circumference of the immeasurable creation. It is a law of happiness as extensive as the nature of the infinite mind. With its exercise is necessarily connected all other right emotion and thought. Without it all is disorder and discord—with it all is order and harmony.

When exercised in reference to the Supreme Being, it brings the soul into sweet accordance and agreement with the Father of the Spirit and the God of all grace, and excites to prayer and praise. When exercised in reference to man, it opens the eye to the compassionate beholding of misery, the ear to kind attention to the tale of distress; the heart to sympathy with grief and the liberal hand to the affording of instant and bounteous relief to want and suffering.

Charity is a principal sufficient for the immortal wants and desires of the most expanded moral nature. "Charity never faileth; but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away." Charity, in all its modes of thought and feeling, is unostentatious and retiring. "It envieth not, it vaunteth not itself, it is not puffed up, it doth not behave itself unseemly, it seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth"—it lacketh all selfish individuality. When it prayeth it entereth into the closet, shutteth the door and burneth in secret its sweet incense to him who seeth in secret. When it "doth alms, it letteth not the left hand know what the right hand does." Yet in all this "it is not strained—It is twice blessed. It blesseth him that gives and him that takes. 'Tis mightiest in the mighty."

Charity, though diffusive, is not improperly lavish or thoughtless. An heavenly grace it is endued "with the wisdom which cometh from above."

It does not confuse right and wrong, regarding both with equal complacency. It is not an impulse but a sentiment. That is a false charity which violates the moral sense of justice and never for a single moment loses sight of the eternal distinction between virtue and vice. Hence the charity of the Bible reproves as well as commends, frowns as well as smiles, refuses as well as bestows, just as the great interests of righteousness or the highest good of the universe in its estimation requires. Charity however respects not persons: for "if we have respect of persons we fulfil not the royal law, according to the scriptures, thou shalt love thy neighbor as thyself, but commit sin and are convinced of the law as transgressors."

But charity visits the fatherless and widows in their affliction and keeps itself unspotted from the world.

*Brethren*—We have thus briefly and imperfectly contemplated the character of one whose memory our Order holds forth in perpetual honor and observance. We have seen in it an exemplification of every Masonic grace and virtue. It is a distinguished pattern of Masonry, worthy in all succeeding time, of love and imitation. In traversing the whole circle of Masonic thought, we find no *point*, more interesting than the one on which we have this day been resting—the history of John the Baptist. In the long gallery of holy and heroic men, of martyrs, confessors, kings, priests, philosophers, poets, statesmen, warriors and patriots, who in every age have adorned our Order, no one occupies a higher pedestal than St. John the Baptist. So long as Masonry continues, his reputation will not be eclipsed by human virtue, although it is the privilege, yea the duty of every Mason, of every man, with pious emulation, to endeavor to rival it. No point of moral attainment should be too high for the desire of an immortal being made after the image of the Great Creator and blessed with a knowledge of divine truth. Masons should ever keep in view the temple on high "not made with hands eternal in the Heavens" and remember that there are therein thrones and principalities and powers, heighths and eminences of holiness for them to occupy, according to their faith and works. Masons should never forget that so long as they live in this world, like John the Baptist, they must expect to labor; and if they would acquire his virtue, to spend and be spent in the cause of righteousness. The call from that labor to rest will never occur here, while an error remains to be extirpated or a truth to be maintained and advanced. Refreshment they will sometimes need and will obtain from those ever-springing and pure fountains of thought and emotion which the great Master has opened even in the wilderness. If necessary for the chosen people of the Most High, the k will be smitten and the manna will descend.

## MONUMENT TO THE LATE EARL OF DURHAM.

The foundation stone of the magnificent Monument on Pensher Hill, in the county of Durham, (Eng.) to the memory of the late Earl of Durham, was laid on the 29th August, with Masonic honors, amidst an immense concourse of spectators. We are indebted to the Review for the following particulars:

Pensher Hill is the western extremity of a long range of lofty mountains, running, in a direction nearly east and west from the sea-coast, a considerable distance into the county of Durham, and the elevation of it is such as to command an extensive view of the adjacent country. At the foot of this lofty mountain range the river Wear pursues its meandering course to the German Ocean, which is also visible from Persher Hill. The locality of the monument is on the estate of the late earl, in a neighborhood full of romantic associations, and a more suitable spot for the erection of a monument to the late lamented earl could not have been selected.

In order to render every facility to those desirous of visiting the spot on this interesting occasion, the Great North of England Railway Company, whose line passes little more than a mile from the hill, arranged that special trains, at reduced fares, should start simultaneously from Durham, Sunderland, South Shields, and Newcastle, and arrive shortly before the ceremony commenced. Many hundreds availed themselves of these arrangements, and, the day being fine, a more animated and picturesque scene was perhaps never witnessed in this part of the country.

In a field on the south side of the hill a large pavilion was erected for the accommodation of the Masons, and here a Provincial Grand Lodge was opened by the Earl of Zetland, the Most Worshipful Grand Master. The entrance of the pavilion was tastefully ornamented with evergreens, amongst which the laurel, the yew, and the cypress were conspicuously visible.

After the usual ceremonies the Masonic Brethren formed into procession, with a band of music in front, and proceeded by a winding path to the summit of the hill.

On reaching the place where the interesting ceremony was to be performed, and which was protected from intrusion by a wooden barricade, guarded by a detachment of rural police, the Brethren divided right and left, facing inwards, and forming an avenue for the Most Worshipful Grand Master to pass through, preceded by his banner, and followed by the Ionic light, the Deputy Grand Master, and grand officers, who took up their respective stations on a platform, which had been erected for the purpose. The scene at this moment was exceedingly attractive. The gorgeous insignia of the Masonic Brethren brilliantly reflected the rays of an almost vertical sun, the various banners fluttering in the gentle breeze, the gay dresses of the ladies, and the vast assemblage of spectators on every side, formed altogether a magnificent spectacle. All having been arranged, the foundation stone was elevated a little by means of a winch placed for the purpose, and the lower half (it being divided into two) having been adjusted, the Grand Secretary read aloud the inscription, engraven on a brass plate, intended to enclose a cavity which had been formed in the stone as follows:—

"This stone was laid by the Earl of Zetland, Grand Master of the Free and Accepted Masons of England, assisted by the Brethren of the provinces of Durham and Northumberland, on the 28th of August, 1844, being the foundation stone of a monument to be erected to the memory of John George, Earl of Durham, who, after representing the county of Durham, in Parliament for fifteen years, was raised to the peerage, and subsequently held the offices of Lord Privy Seal, Ambassador Extraordinary and Minister at St. Petersburgh, and Governor-General of Canada. He died on the 28th of July, 1840, in the fortyninth year of his age. This monument is erected by the private subscriptions of his fellow countrymen, admirers of his public principles and exemplary private virtues."

The Grand Treasurer then placed a phial, containing a number of coins of the present reign, in the cavity, and the brass plate having been placed thereon, the Grand Master proceeded to adjust the same, and spread the mortar with a silver trowel handed to him for that purpose. The trowel bore the following inscription:—"This trowel was used by the Right Hon. the Earl of Zetland, Grand Master of the United Lodge of Freemasons of England, in laying the foundation stone of the monument erected to the memory of the late Earl of Durham, *G. C. B.*, Provincial Grand Master of Durham and Northumberland, the 28th of August, 1844. John and Benjamin Green, architects."

The Grand Master then proceeded to adjust the position and form of the stone by the plummet, level, and square, which were delivered to him by the Deputy Grand Master. Being satisfied in regard to these particulars, he gave the stone three knocks with the mall. The cornucopia containing the corn, and the ewers with the wine and oil, were then handed to the Grand Master, who strewed the corn, and poured the wine and oil over the stone, with the accustomed ceremonies, in performing which he said impressively :—

"As we have now laid this stone, may the Great Governor of the universe in His kind providence enable us to carry on and finish what we have begun: may He guard this place, and this country in general, and preserve it from ruin and decay to the latest posterity. I strew this corn as the emblem of plenty ; I pour this wine as the emblem of cheerfulness ; I pour this oil as the emblem of comfort and consolation ; And may the All-bounteous Author of nature bless this place and the kingdom at large with abundance of corn, and wine, and oil, and all the necessaries, comforts and conveniences of life.

"*And may the same Almighty power preserve the inhabitants in peace and unity and brotherly love, towards which great objects no one during his earthly career exerted himself more zealously and more successfully than that nobleman whose memory we are assembled to commemorate.*"

The Rev. R. Green, of Newcastle, the Provincial Grand Chaplain, then offered up an appropriate prayer, with which the interesting proceedings were closed.

The Earl of Zetland and others present examined the plans of the proposed erection, which were submitted to them by Mr. J. Green, after which the procession was re-formed, and the Masonic Brethren returned to the pavilion. A great number of ladies and gentlemen, comprising many of the principal county families, were present during the ceremony, and capacious galleries were erected for their accommodation on each side of the place, so as to command an excellent view of the whole proceedings.

The proposed monument is already in a very forward state, the works having been in operation some months, so that the spectators could form a pretty accurate conception of what it will be when completed. The form approximates to that of the Temple of Theseus, with a regular basis of solid Masonry a hundred feet long by fiftyfour feet in width. The foundation rests on the solid lime stone rock, twenty feet below the surface of the soil, and the base rises ten feet above the platform of the hill. At the sides of this rectangle stand eighteen lofty open equidistant columns, thirty feet in height and six and a half in diameter, supporting at each end a magnificent pediment, and at each side a deep entablature, which will serve as a promenade when the building is complete. The promenade will be reached by spiral stairs to be formed within one of the pillars. From the ground to the upper point of the pediment will be about seventy feet. The structure stands nearly due east and west, and will form a prominent object to travellers on the line of the Great North of England Railway between Darlington and Newcastle, and will soon become a place of resort for parties of pleasure.

The stone for this magnificent edifice was presented to the building committee by the Marquis of Londonderry, and was obtained from his lordship's quarries at the village near Pensher, distant about a mile from the top of the hill. The lime is from the Earl of Durham's kilns at Newbottle, about the same distance ; and the sand from an excellent bed at the foot of the hill. The materials are conveyed up the hill by a temporary winding railway, the bed of which will form a permanent carriage drive when the building is complete.

# THE NEW GRAND LODGE OF MICHIGAN.

Steamer Lexington, from Detroit to Buffalo,
November 19, 1844.

To Charles W. Moore, Esq.

*My Dear Sir and Brother*—I had previously apprized you of my intention to make a western tour, and as I am now on my return and purpose going to Montreal before I see you, I will inform you that I have had a pleasant journey, with the exception of being detained three days at Buffalo, by a snow storm. I arrived in Detroit on Monday evening, in the midst of the bustle of a spirited election. The city was all in confusion, the flags of the contending parties were flying at every corner, bonfires were lighted in the principal streets, and the exciting huzza! for ——, whoever was the candidate of the noisy ones, was almost deafening. It is a good thing that the Presidential election takes place so seldom. Much money has been bet on the result in that State and the Union.

I performed the business which called me there, and then went into the interior as far as Marshall, 110 miles, by rail road, saw the flourishing towns of Ann-Arbor, Ypsilanti and Jackson. They are thriving towns, and they, as well as Marshall, number about two thousand inhabitants each. Detroit is a beautiful city, and one very desirable for a residence. It is situated on the river, and a vast plain presents itself to the eye from the top of the State House, reaching for many miles. I visited the State House and other public buildings, and was politely escorted by our good Masonic Brother, Samuel Yorke At Lee, Esq. The public buildings are in good taste, but not as splendid as those of your eastern cities. In the Representatives Hall is an excellent full length likeness of Michigan's favorite, Gen. Lewis Cass, and one of the first Governors of that State, Stevens T. Mason. The city has a population of 12000. Many buildings are in process of erection, and business appears lively. I should judge that the people are more moral and industrious than in Buffalo, and some other of the New York cities. And now I have good tidings to communicate respecting our *ancient and honorable Fraternity.*

The Masonic Fraternity in the State of Michigan, has revived, and become organized, I trust, in a constitutional manner. Four Lodges, chartered by the M. W. Grand Lodge of the State of New York, have held a convention and formed a Grand Lodge. It was organized on Wednesday the 6th inst. The Grand Lodge was opened on the Master's Degree by Br. —— Mullet, the Grand Master elect. Ex. Gov. Lewis Cass, Past Grand Master, then took the chair, and assisted by your humble servant, Grand Chaplain of the Grand Lodge of

South Carolina, he Installed the newly elected Grand Master. Br. Mullett on resuming the chair Installed the other elected Grand Officers present. I then had the satisfaction of congratulating the Brethren on their reorganization, in a brief address, in which I assured them that the Masonic Family in the different States of the Union would gladly join with me, and hail their new and perfect organization with the best wishes for the permanency and success of the Grand Lodge, and the Craft in Michigan. There are Brethren, good and true, and zealous, in that State, and there are many gentlemen of high respectability, who entertain a favorable opinion of the Institution and have waited for the adjustment of the difficulties attending the Craft of late, to become members. That desirable object having been attained, they will now come forward, and the progress of the Order will be great. I assure you it gave me great pleasure to be present and take part with the venerable Past Grand Master on that occasion, so full of interest to the Brethren in Michigan and the Fraternity at large. It was the first time for several years that Br. Cass had been in a Lodge, yet he was perfectly at home.

During my stay in that city, I was well accommodated at the NATIONAL HOTEL, the best Western Hotel I have found. I can recommend it to a *hearty* travelling public—it is kept by Br. Edward Lyon.

I left there last evening, expect to be in Buffalo to-morrow morning, and proceed to Montreal. From thence back to New England.

In good health, I am, respectfully, thy Brother,

ALBERT CASE.

## MASONRY IN ST. JOHN, N. B.

*Saint John, N. B., Nov.* 8, 1844.

CHARLES W. MOORE, Esq.

*Dear Sir and Brother*:—With respect to Masonry in this city, it is with pleasure that I am enabled to inform you, that at no preceding period has it ever been in so flourishing a state—there happily prevails a cordiality and brotherly feeling throughout the whole fraternity. In the different Lodges a spirit of friendly rivalry has been created, and the *Work* of each is consequently conducted with correctness and precision; the members of the Craft ever striving to keep in view those ancient land marks which time has only the effect of rendering more valued and more venerable. By a reference to the "St. John's Courier" of 4th May last, which I take the liberty of enclosing, you will find copies of various addresses from the different Masonic bodies, to Oliver Goldsmith, Esq. late Adjutant Commissary General to her Majesty's forces in this Province, and Worshipful Master of Albion Lodge in this city, previously to this worthy Brother's departure to Hong Kong, where he had been appointed to a higher and more lucrative office. The occasion upon which these addresses were presented, was one of no ordinary interest. The character of Brother Goldsmith was held by the Craft in very high estimation. He was a warm friend to the Institution, and possessed many virtues and excellent qualifications which enabled him to render to Masonry very valuable aid.

By the community at large he was highly prized for his manly and honorable deportment. He was presented with an address by those unconnected with the "mystic tie," which embraced a very large proportion of all the respectable and leading names in this city. The silver pitcher, with which Brother Goldsmith was presented by the Lodge over which he so ably presided, was manufatcured in your city. A neat and appropriate inscription was engraved upon it, and I can assure you that the gift was nobly and faithfully earned.[*]

The number of the Brethren is fast increasing, and I am happy to inform you, that it now embraces many of our most valued and influential citizens. The Lodges established here are as follows, viz:

*Albion, No.* 570, on the registry of the Grand Lodge of England—Oliver Goldsmith, Esquire, W. M.; Alexander Robertson, Esquire, acting until St. John's day.

*Saint John, No.* 632, on registry of Grand Lodge of England—Mr. John Thomas, W. M.

*Hibernian, No.* 103, on registry of Grand Lodge of Ireland—Mr. George F. Smith, W. M.

*Portland Union, No.* 324, on registry of Grand Lodge of Ireland—Mr. John McCready, W. M.

*Mark Lodge, Carleton,* holds its warrant from the Royal Chapter—Mr. E. W. Greenwood, R. W. M.

*Royal Arch, Carleton, No.* 47, on registry of Grand Royal Arch of Scotland—Robert Payne, Esquire, member of Provincial Parliament, Principal. The Work of the Chapter lay dormant from March, 1829, to August, 1833, and again from September, 1833 to June, 1842, when the difficulties under which they were laboring being removed—the Companions again rallied round their "standards," and the present House bids fair "to be greater than the first."

You were kind enough to publish an extract from a letter of mine in your Magazine of June '42, (p. 247,) in which I spoke of the great depression of the times in this city, by reason of the calamitous fires and the prostration of commerce in the mother country. *Now*, I am happy to inform you that business has again revived here, and that the city is prospering; and this information will be the more gratifying to *you*, when you are apprized, that as a consequence of good times, *Masonry* is more patronized, aided and encouraged, by a large and worthy portion of our community.

With every wish that your endeavors may be crowned with success to yourself, and be the means of cementing more closely the union and good fellowship of the fraternity in every quarter of the globe—more particularly between the British and Americans, being of one stock and one language—and all our future labors be accompanied by the exalted virtues of brotherly love, relief and truth, and conducted in order and peace, and closed in harmony, is the fervent hope of,

Dear Sir and Brother, yours Fraternally,

DAVID POWELL.

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[*] The addresses will be given in our next.—ED.

# MASONIC CHIT CHAT.

☞We would again urge upon our agents an early settlement of their accounts. We have a large amount of outstanding demands, of which we stand in need. The plan on which the Magazine is conducted is an expensive one, and the terms are low. It can therefore be well sustained only by a liberal patronage and prompt payment. Were it made up of addresses and miscellaneous selections, we could better afford to lay out of our dues. We trust our friends will give immediate attention to this matter.

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Grand Lodge of Michigan.—By reference to the communication of Rev. Br. Case, on a preceding page, it will be seen that a Grand Lodge for Michigan has been legally and regularly organized. The former body has been dissolved, and all difficulties growing out of its organization, are now happily removed. It is with sincere pleasure that we record this result, and we avail ourselves of the occasion to greet our Michigan Brethren with fraternal salutations. We are gratified to perceive that Gen. Cass, the former Grand Master, presided at the installation of the officers.

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☞We translate the following paragraph from the proceedings of "Le Grand Orient," at Paris. It may interest our South Carolina friends.

The Grand Lodge of South Carolina, at Charleston, has asked an affiliation with the Grand Orient of France. The request was on the 19th August read to the chamber of correspondence, and has been referred to the chamber of counsel and appeal charged with power to act on the subject. The letter of the Grand Lodge of South Carolina announces the death of Br. Mitchell, first Grand Commander of the Rite Ecossais, (he having died some years since,) and the renewal of the activity of the Supreme Council of the 33 degree, which has been for a long time dormant.

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☞The original *charges*, for the first three Degrees, forwarded by our South Carolina correspondent, came to hand too late for the present number.

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☞A large amount of foreign miscellaneous intelligence, prepared for the present number, is necessarily deferred until our next.

A Lexicon of Freemasonry.—We have received a copy of the Proposals for the new work to be published by Br. Albert G. Mackey, of Charleston, S. C. under the above title. It is intended to furnish the inquirer, by an easy mode of reference, with a definition of all the terms peculiar to our Order—an explanation of the symbols with which it abounds—a record of its numerous histories, traditions, &c. The work will be issued in January next, in a duodecimo vol. of 350 or 400 pages, at $1 50 a vol. Orders for the work will be received by the editor of the Magazine, or may be forwarded to the address of the author, at Charleston, S. C. The work will be of great value to the Masonic student, and of interest to all.

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Dedication of a Masonic Hall.—We have received a copy of the order of exercises at the Dedication of "Masons' Hall," erected for the use of United Lodge, at Brunswick, Me., on the evening of the 24th of October last. The address on the occasion was delivered by the Grand Master of the State, and the ceremonies, which were performed by the Grand Lodge, were no doubt interesting. We notice that the principal Odes used were selected from Br. Power's Masonic Melodies; one of which only, however, is credited to him, and that without naming the work from which it is taken. We presume the omission was accidental.

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Summary of English Masonic News.—A Grand Provincial Masonic Festival was held at Gravesend on the 1st July. A public procession was formed, and a sermon preached on the occasion: after which the Brethren dined together. A similar festival was also held at Birmingham, on the 29th; and another at Wolverhampton, on the 26th Sept.; and still another at Gateshead, on the 6th Aug. The 24th June, was celebrated at Loquor, Worcester, and Carmarthen. A new Lodge is about to be established at Rugby. Earl Home was to open the Provincial G. Lodge at Leamington in Oct. A new Lodge was opened at St. Austell, on the 6th July. The morning was ushered in by the firing of cannon, and the officers and members were welcomed by the ringing of the Parish bells. A public procession was formed on the occasion. The Provincial Grand Lodge of Dorsetshire was held on the 28th Aug. and created a lively interest in the town. "Coryton Encampment of the Holy Cross," (Knights Templars,) held a meeting at Coryton Park, Devon, on the 27th June. The occasion was one of much interest.

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☞Our correspondent at Lynchburg, Va., is informed, that we have not received the French Magazine to which he refers. No order for it has been received by us from the Brother named.

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# THE FREEMASONS' MONTHLY MAGAZINE.

Vol. IV.] BOSTON, JANUARY 1, 1845. [No. 3.

## POWERS AND DUTIES OF A MASTER OF A LODGE.

A highly respected Brother and correspondent in Canada, proposes the annexed inquiries. We had supposed that the matter involved in them was well established by the usages of the Fraternity in all parts of the world. It would seem, however, not to be so well understood as its simplicity and clearness would warrant us in believing. Influenced by this consideration, our correspondent, in a subsequent note, says: "I think it would be a good thing to discuss these questions in the Magazine. What has taken place in one instance may take place in other instances; and, limited as my experience in Masonry has been, I have seen enough to convince me of the necessity of Masters knowing their duties, as well as members. Judging also from the degree of interest created and manifested on the occasion to which I allude, I consider the subject one of importance. The illustration of any point, calculated, when viewed differently by parties differently situated, to create feeling, is just the business of your journal, and we shall be happy to see the matter broached, either directly, or indirectly, as you may think proper."

We readily comply with the request of our correspondent, and herewith present the inquiries:—

"1st. Has the Master of a Blue Lodge at work, the power of putting off the regular monthly communication, whenever he may think proper to do so?

"2d. And in connection with the foregoing, I would beg leave to ask, whether you ever heard of the monthly communication being *put off* under *ordinary* circumstances?"

The Master of a Lodge is invested with great power. A learned and distinguished Brother has said, that Masonic "government is despotic," and that "the Master in the East is absolute in his authority over the Brethren of his Lodge." This, as applied to the mechanism and immediate government of the Lodge, may be true. But the Master is as subordinate to the established Constitutions and recognized usages of the Fraternity, and to the written regulations of his Lodge, as the humblest member of it. Here all stand upon an equality. Official station makes no exemptions. It rather imposes new obligations, and strengthens those already existing. The Master is not only bound, equally with every Brother associated with him, to observe the regulations of his Lodge, and of the Grand Lodge, but he is under special obligations to see that the Brethren under his charge observe them. "The Master of every Lodge," say the ancient Constitutions,[*] "when duly elected and installed, has it in special charge, as appertinent to his office, duty and dignity, to see that all the By-Laws of his Lodge, as well as the general regulations of the Grand Lodge, be duly observed." He has also "the right and authority of calling his Lodge, or congregating the members into a Chapter, at pleasure, upon the application of any of the Brethren, and upon any emergency and occurrence, which, in his judgment, may require their meeting. It is likewise his duty, together with that of his Wardens, to attend the Grand Lodge, at the quarterly communications, and such occasional or special grand communications as the good of the Craft may require." By the Constitutions of the Grand Lodge of England,[†] the Master, "if he be dissatisfied with the conduct of any of his officers, (whether elected or appointed,) may lay the cause of complaint before the Lodge; and if it shall appear to the majority of the Brethren present, that the complaint be well founded, he shall have power to displace such officer, and to nominate another." The power of a Master of a Lodge is therefore great; but it is not unlimited. Neither does it, in the language of the distinguished Brother before alluded to, in the least militate against the doctrine of equality, which is inculcated both by precept and example, in all the illustrations of Masonry. For it is an authority founded on Brotherly love, and, as a general rule, exercised in a spirit of kindness and suavity, which is the more effective, as it brings into operation, both with rulers and Brethren, supreme and subordinate, the amiable sympathies which spring from fraternal esteem. If the power vested in the Master be steadily maintained on the judicious principles of *suaviter in modo*, it will rarely be necessary to display the sterner features of *fortiter in re*; though it may sometimes be expedient and necessary to combine the two. If the Master transcend his legitimate powers, or rule with a tyrannical hand, he is amenable to the Grand Lodge, and may be suspended from his office by the Grand Master.

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[*] Chap. 2, Sec. 3

[†] Edition of 1841, page 79.

Such are the general powers vested in the Master of a Lodge. There are others, incidental to his office, which it is unnecessary to enumerate.

To the first of the interrogatories proposed for our consideration, we answer: The Master has no power to "put off the regular monthly communication" of his Lodge. The Charter of every Lodge provides for at least one meeting in a year. This must be held, or the Charter is forfeited to the Grand Lodge. The ancient Constitutions, (art. viii.) say, that the meetings "ought to be held monthly." This, however, is recommendatory, not obligatory, and leaves the subject to the regulation of the Grand Lodge, or, in the case of no action by that body, to the subordinate Lodge itself. But when the number of meetings in a year is fixed, either by the Grand Lodge, or by the subordinate Lodge, the Master has no more control over the matter than a private member. He is bound to respect the regulation, and to convene his Lodge accordingly. *He has no discretionary power in the premises.* The Constitutions of the Grand Lodge of England, to which the Lodges in Canada are mostly amenable, provides, "that the particular house or place of meeting, *as well as the regular days of meeting of the Lodge, shall be specified in the by-laws,* and no meeting of the Lodge shall be held elsewhere, except a removal be decided upon in conformity with the laws enacted in that respect."[*] If the times of meeting be specified in the By-Laws, the Master is bound to respect and carry them into effect. The fourth section of the article just quoted, further provides, that the By-Laws "shall be delivered to the Master on the day of his installation, *when he shall solemnly pledge himself to observe and enforce them during his mastership.*" So far, therefore, is the Master from possessing power to "put off a regular monthly communication," that he is bound to see that it is held according to the provisions of the By-Laws of his Lodge. Nor does his duty end here; for, if there be no article in the By-Laws fixing the meetings of his Lodge, it is his duty to see that such an article is placed there, agreeably to the requisitions of the Constitutions of the Grand Lodge, as provided for in the 5th section of the article "Private Lodges." This is made his special duty by the 5th section of the article "Masters and Wardens," which declares that "the *Master* is responsible for the due observance of the laws *relating to private Lodges.*" The conclusion of the matter therefore is, that it is the duty of the Lodge to fix the times of its meetings by its By-Laws; and it is the duty of the Master to see that this is done, and that the meetings are held as specified. The Lodge itself possesses no power to suspend, or "put off" the meetings, when once fixed by the By-Laws; for the Constitutions expressly provide, that the By-Laws, when framed, "must be submitted to the approbation of the Grand Master, or Provincial Grand Master, and when approved, a fair copy must be sent to the Grand Secretary;" and "when any material alteration shall be made, such alteration must, in like manner, be submitted. *No law or alteration will be valid until so submitted or approved.*"*

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[*] Art. Private Lodges, Sec. 5, p. 60.

In answer to the second inquiry we reply, that we have never known any Master of a Lodge to assume the responsibility of "putting off" the regular communications of a Lodge. We have known the business of a regular communication to be adjourned, but the meeting must be held and the Lodge opened and closed.

We cannot better conclude this article than by the following, not less beautiful than truthful remarks, on the duties and qualifications of a Master of a Lodge, from the pen of England's brightest Mason, our estimable Brother, the Rev. George Oliver.

The Worshipful Master should always bear in his memory, that to him the Brethren look for instruction—on him depend the welfare and success—the credit and popularity of the community. His situation, as the chief pillar of the Lodge, is most important; and if he fail in the satisfactory discharge of its duties, he inflicts a fatal blow, not only on the Lodge, which will be the first victim of an ill placed confidence, but on the Order of Freemasonry itself, which will suffer in public estimation, should its principal officer prove incompetent to the high office he has undertaken; should fail through inattention, neglect, or incapacity, to improve the Brethren in wisdom and knowledge; or to vindicate and defend the purity of the Order against the attacks and surmises of those who ridicule or condemn it, simply because they do not understand its object, and are incapable of comprehending its beauty and utility.

There is one point in the management of a Lodge which requires not only great tact, but true firmness of mind in the Worshipful Master and his officers. I mean in those unhappy cases where disputes and divisions prevail amongst the Brethren. On such occasions, a regard for the purity of Freemasonry, and its reputation in the Lodge over which he presides, makes it necessary that the Worshipful Master should act promptly and decisively; nor must he, under any circumstances, shrink from the performance of a positive duty; for the surest method of obtaining at once the approbation of the Brethren and of his own conscience, is to discharge his duty punctually, faithfully, and impartially.

Freemasonry is a system of peace, order and harmony. The elements of dispute and division are not found in any of its institutes. The Brethren meet on the level and part on the square. The utmost extent of fraternal affection which can subsist between man and man, is supposed to be displayed amongst the Brethren of a Masonic Lodge. It is enjoined equally in the ancient Charges, the Constitutions, and the lectures; and the world at large, amidst all their cavils and objections on other points, are inclined to give us credit for our Brotherly love.

From these considerations, the Master will use his influence and authority to convince his Masonic companions of the necessity—so far as regards the interests of the Craft in general—so far as regards the welfare of the Lodges—so far as regards their own peace or the happiness of their Brethren—of preserving the unity of the spirit in the bond of peace. In all cases it is more honorable to unite in the principle of conceding points of minor importance, than to foment disputes that may involve consequences which it is impossible to foresee, and frequently impracticable to remedy. On all occasions he ought to possess sufficient knowledge of human nature, to prevail on the Brethren to be unanimous in their conclusions, however their opinions may vary in detail; for it is the safest, wisest, and best policy to submit cheerfully and implicitly to the decision of a majority, in the assured belief that such a decision has the greatest chance to be correct.

A portion of responsibility, although in an inferior degree, is incurred by the representatives of Strength and Beauty. If they conscientiously perform their allotted tasks, the Master will not only be assisted and encouraged, but in a manner compelled to execute his office, at least creditably, if not beneficially. He will escape censure, if he do not merit praise. Prompted by the equal measures of the one, and the integrity of the other, he may be induced to govern his Lodge on the principles of morality and justice; even should higher incentives be absent from his bosom—even though a love of the science should have waxed cold, and he should have coveted this high office merely to enjoy its honors and its power.

It is devoutly to be wished that improper motives might never induce a Mason to aspire to an efficient situation in the Lodge. From such an unnatural ambition evil is sure to proceed. If unqualified, office is rather a disgrace than an honor, because it is impossible, under such circumstances, to conceal ignorance, or to throw a veil over imperfection. And an exhibition of incapacity in those who are expected to instruct the ignorant, and lead the anxious inquirer to a knowledge of the truth, excites no feeling but pity and contempt. While, on the other hand, when the Master's chair is filled with ability and talent, respect and approbation are ensured; the words of sound doctrine fall, like the dew of heaven, from the lips of such an instructor, and are eagerly imbibed by the gratified hearers; improvement in Masonic knowledge rapidly augments; the pupils emulate the Master's accomplishments, and the triumph of virtue and science becomes visible to the world, although mankind are ignorant how the noble attainment has been acquired. So truly is it said, that "the light shineth in darkness, but the darkness comprehendeth it not."

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*Constitutions of Grand Lodge of England, page 59.

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# FREEMASONRY AMONG THE AMERICAN ABORIGINES.

[Written for the Freemasons' Magazine, by G. F. Yates.]

MANY writers on the origin of the North American Indigenes, have labored to prove the descent of all of them from the *same* stock. It is not my intention to enter into any discussion of a subject which has been the burthen of so many disquisitions for the last two centuries. It would not only be inconsistent with my design, but would also be entirely out of place here. I may be permitted, however, to state the conclusion to which my disquisitions, should I enter into them, would lead me; and I confidently appeal to those who have examined the subject with any degree of care, whether my conclusion is not the correct one. I maintain, that different sections of this northern continent have been settled at different periods, by people from different parts of the old world, and that the predominating stock is *Tartaric.*

It is a fact, to prove which abundant authorities could be adduced, that some of these aborigines had fair complexions, blue eyes, and light or reddish hair, thus evidencing an intermixture of Teutonic or Celtic blood. And to render this fact more indubitable, for as Horne Tooke says, "languages do not lie," a considerable portion of the language spoken by these "white Indians," as they are termed, was made up of words, that can clearly be traced to a *Welsh* original. All this can be accounted for, satisfactorily, on the supposition (which is incontrovertible) of the intermarriage of Welshmen with some of the Aborigines, and the use and incorporation of many words of their native tongue into the language of the tribe with which they amalgamated. The civilized race that erected those works of art, the remains of which now so puzzle the antiquary, could not have been Welshmen. The progenitors of this race must have emigrated to this country many centuries before the Welsh became a nation. The alleged time of Madoc's arrival here, was only 322 years before Columbus discovered this country. Madoc and his Cambrian followers, even if it were clearly proved that this country was their place of settlement, could not therefore have been the builders of the works referred to.

In 1675, a small Indian tribe called the Doegs, lived on the banks of the Potomac, near Cape Hatteras. They understood persons who conversed in the Welsh language, and many of their words were Welsh, modified probably by the aboriginal dialect of the tribe with which they had amalgamated. [See Williamson's North Carolina.] Griffeth, a Welshman, was taken prisoner by the Shawnees, and was conducted by a party of that tribe to their village, near the source of the Missouri. These Indians too, spoke a language which appeared like a dialect of the Welsh, and were of a fairer complexion than the surrounding tribes. They wore beards, and many of them had red hair. [Barton's Phil., Med. and Phys. Journal, 1805.] Charlevoix found a white race of Indians near the head waters of the Missouri, but made no philological investigations respecting them. Catlin describes the now extinct tribe of the Mandans as a similar race of Aborigines, many of them having blue eyes, fair complexions and light hair. Sir John Caldwell says that the Pawnees are Welsh Indians; and this is the same people that one of the Cherokee Sachems, who was in London in 1792, declared, were of Welsh origin. It would be easy to multiply authorities to the same purport.*

Francis Lewis, the father of the late General Morgan Lewis, who was, up to the time of his decease, Grand Master of the Grand (Symbolic) Lodge of the State of New York, was taken captive during what was termed "the French war," and, as was the custom on such occasions, he with 30 other captives, was given to the Indians that accompanied the French party, as their share of the prisoners. Mr. Lewis, being a native of Wales, and well versed in the Welsh language, was astonished at hearing the Indian to whose particular care he had been assigned, called by a name which reminded him of two Welsh words signifying "large head." It so happened that this Indian had an uncommonly large head. On inquiring of an interpreter who was one of the party, the meaning of the name, he learnt that its literal signification was large head. This discovery induced him to make some further philological researches in the language spoken by these Indians, and during the short period of his captivity, he discovered many other words which bore so strong an analogy to Welsh words of the same meaning, that the conclusion that they were derived from the Welsh, was irresistible. Mr. Lewis's associate prisoners were put to death, but Mr. Lewis's own life was saved by the large headed Indian aforesaid, who had become his friend and patron, and conducted him in safety to Montreal, whence on an exchange of prisoners he reached his home in safety.†

The Rev. Morgan Jones, chaplain in a military expedition to Port Royal, South Carolina, was with others of his party, taken prisoner by the Tuscarora Indians in the year 1660. He was condemned to death. While preparations were making for his execution, he made signs of distress, and certain exclamations in his native tongue, the Welsh. These were noticed and instantly responded to, by a sachem of the *Doeg* tribe who was present. This sachem warmly interceded with the Tuscaroras in behalf of Mr. Jones, and saved his life. He afterwards visited the Doeg tribe and preached to them in the Welsh tongue, so as to be understood. [See Owen's British remains, &c ]

Major Stoddard, in his history of Louisiana, says that travellers describe certain secret societies among the American Indians which are like our own Freemason's Lodges. Their regulations are similar. No member can be admitted without the unanimous vote of the whole society, to be determined by ballot. They have different Degrees, like our Fraternity, ceremonies of initiation, and different modes of passing from one Degree to another.

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*See discovery and settlement of Kentucky, by James Imlay, London, 1793—Archæl. Amer. Dr. John William's Inquiry, &c., London 1791, &c.

†This anecdote has been substantially given by others, and I have seen it in print. I obtained it as above related from Gov. Lewis himself, several years previous to his death.
G F. Y.

I am not able, from the source of information now before me, to give a more circumstantial account than I have above, of these secret associations. The accounts we have, speak of them only in connection with the "Welsh Indians," and have been furnished by writers not of the mystic Craft, who introduced the facts in relation to them for the single purpose of showing that the ancestry of these Indians must have emigrated from Wales. Of this there can be no reasonable doubt. This emigration must have taken place several centuries before the era of Columbus, and the knowledge of Freemasonry, which these emigrants possessed, must have been derived from the descendants of the Druids,* of whom there were more in Wales than in any other country in Europe. These learned and pious men, were, it is well known, exterminated by the sword, A. D. 1282, in the reign of Edward I, to whom they had rendered themselves obnoxious, by their liberal sentiments, and exertions in the cause of liberty. That English Masonry is of Druidical origin, is susceptible of proof, and is a subject that has employed the talents of several distinguished writers without, as well as within the pale of the Masonic Fraternity.

But these mystic associations existed not only among the Welsh Indians, so called; they were known also among other Indian tribes, which could not by possibility have had a Welsh origin. I allude to the tribes constituting the Iroquois confederacy, who were the sovereigns of the State of New York, when Hudson first discovered the river which bears his name. De Witt Clinton, late Governor of the State of New York, relates on the authority of a respectable native minister of the Gospel, that a Freemason's society existed among the Iroquois. This minister received the signs of the mystery from a *Menomenie* chief. The Menomenies must therefore be in possession of the mystery also. Among the Iroquois it was any thing but common. Only three times five could be members of it, at any one time, viz: six of the Seneca tribe (that being the most ancient,) five of the Oneida, two Cayugas, and two St. Regis. This was making their association, extremely select, and strangely contrasts with the practices of Masons of modern days, who regard less in their selections of numbers, and moral worth, than did these sons of the forest. They claim that their society has existed from the foundation of the world! The period of their meetings they keep profoundly secret. "They assemble once in three years as deputies, under pretence of other business."

The Menomenies and Iroquois may have learned their mysteries from the Welsh Indians; or on the supposition that they did not, their knowledge of the mysteries might be traced to a more ancient source, even the same from which the Druid's themselves derived them. For the want of authentic materials, documentary and even traditionary, we could at best present only plausible conjectures; and to show how we arrive at these conjectures, would involve a tediousness of detail more suitable for a set volume than a short essay for a periodical. Masons conversant with the ancient history of our Order, will be enabled readily to connect the historical fragments we subjoin, and will see their bearing on the question under discussion.

According to Diodorus Siculus, the *Phœnicians* having passed the pillars of Hercules (straights of Gibraltar) were impelled, by violent winds, far westward, and were driven on a large island in the Atlantic ocean, on which were navigable rivers, a fruitful soil, &c. In "Georgi Horni de originibus Americanis. Hague, 1652," it is confidently asserted on the authority of Josephus, that there was a second immigration of the Phœnicians to this country in a *Tyrian* fleet in the reign of king Solomon; that the Ophir to which place Solomon sent for gold, was Haiti or Hispaniola. The Bodleian MSS. asserts that the Phœnicians planted Masonry in Egypt, Syria, and other countries.

I incline to the opinion that the alleged ancient settlements made on our coasts by the Phœnicians, or Atlantides, are alone available to prove the source of mystic associations among the aboriginal Mexicans and South Americans. The Iroquois and other cognate tribes in North America bear not the least affinity to these southern aborigines, in their traditions, manners and customs, form of government, and especially in their language; which last is now admitted to be the best and only certain test of the origin of nations. Philological investigations recently made have been adduced to show that the language of the Iroquois, ideologically and etymologically, has the same original as the ancient Greek. If this hypothesis is well founded, we must look elsewhere than to the Phœnicians for the first institution of the ancient mysteries among the Iroquois. On the strength of this hypothesis it is asserted, that the ancient Ionians and Iroquois, or Aganusioni, as they called themselves, proceeded from the same branch of the human family, shortly after the era of Babel's tower, and that the Iroquois came over to this country by progressive migrations and by the way of Bhering's straits. This accords precisely with their traditions, which have been authenticated in the most satisfactory manner. The researches of Champollion and Rossalini, have proved that Egypt is the most ancient nation on the face of the globe; that its inhabitants attained a high degree of civilization, and of knowledge in the arts and sciences before any other, after the deluge. The Egyptians cultivated their mysteries, it has also been clearly proved, as far back as the days of *Mizraim*, who was esteemed as the founder of them. The Hebrews through Moses derived all their worldly knowledge from the Egyptians. From them the Greeks and other nations derived all their civilization. And is it unreasonable to suppose, that the ancient Iroquois as well as the Ionians learned all they knew of the ancient mysteries from the descendants of Mizraim?

The MSS. above quoted, speaks of the "universal language of Masons," which, says the learned Locke, "is a thing rather to be wished than hoped for." There are many things formerly possessed by members of the mystic Fraternity, which are now almost entirely lost to them, or of which they possess only the remains. It certainly is so, in reference to this universal language. We shall conclude the present article with a brief notice of this language among the aborigines of

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*The Druids in the Isle of Anglesia were destroyed with great cruelty while defending their country's rights, by Suetonius Paulinus, the Roman governor, A. D. 60.

North America. The particular tribe of the aborigines who cultivate it, are called Camanches. They have a language which they use only among themselves, besides a *language of signs*, which other nations understand. A particular account of this language of signs, can be gathered from the communications of Lewis and Clark, to Congress, in 1806, and Long's expedition up the Missouri.

# HISTORY OF INITIATION.

### COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE SECRET AND MYSTERIOUS INSTITUTIONS OF THE ANCIENT WORLD.

### NUMBER III.

## CEREMONY OF INITIATION AMONGST THE BRAHMINS.

The periods of initiation were regulated by the increase and decrease of the moon; and the mysteries were divided into Four Steps or Degrees called *Char Asherum*, which were equally the dispensers of virtue in a greater or less degree.[*] The candidate might perform his first probation at the early age of eight years. It consists of an investiture with the Zennar, or sacred cord of three threads, which was explained to refer to the three elements, earth, fire, and air; for water, according the Brahmins, is only air in a condensed form. This investiture was attended with numerous ceremonies; with sacrifices to the Solar fire, to the planets, and to the household gods; with aqueous ablutions, and purifications with the dung and urine of the cow;[†] and ended with an extended lecture from his preceptor, usually too abstruse for his juvenile comprehension; the principal subject of which was the unity of the godhead; the management of the consecrated fire, and the holy rites of morning, noon, and evening. He was then clothed in a linen garment without seam; a cord was put over his right ear as a medium of purification, and he was placed under the exclusive care of a Brahmin, who was thence termed his spiritual guide, to be instructed in the necessary qualifications for the Second Degree. He was inured to hardships, and suffered the infliction of rigid penances[‡] until he attained the age of twenty years; he was restricted from all indulgences whether carnal or intellectual, and passed the whole of his time in prayer and ablution. He was taught to preserve

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[*] "Let even the wretched man," says the Hitopadesa, "practise virtue, *whenever he enjoys one of the three or four religious Degrees*; let him be even-minded with all created things, and that disposition will be the source of virtue." (Hitop. b. iv.)

[†] "They use *cowdung* in purification, because it is the medium by which the barren soil is rendered prolific; and therefore reminds them of the famous Indian doctrine of corruption and reproduction" (Maur. Ind. Ant. vol. v. p. 935.)

[‡] These penances were indeed rigid, if Mr. Maurice be correct in his information, for he says, (Ind. Ant. vol. iv. p. 574, in note,) that the candidates were plunged in alternate baths of fire and water!

the purity of his body, which was figuratively termed the city with nine gates in which the soul is imprisoned, by avoiding external defilements; to eat becomingly, and was instructed assiduously in all those minuter ceremonies which were adapted to every act of his future life, and by the use of which he was to be distinguished from his fellow men. Much of his time was devoted to the study of the sacred books; for a competent knowledge of the institution, ceremonies, and traditions of religion were an essential qualification for another Degree.

When he had attained the specified age, if he were found, on due examination, perfectly master of all the mythological lore of the First Degree, he was admitted to enter on the probationary ceremonies for the Second, which was called Gerishth. Here his austerities were doubled; he was obliged to support life by soliciting charity; his days were passed in prayer, ablutions and sacrifice, and his nights in the study of Astronomy; and when exhausted nature sternly demanded repose, he stretched his body under the first tree, snatched a short sleep, and rose speedily to contemplate the monsters of the skies,[§] personified in his imagination by the appearance and situation of the Fixed Stars. "In the hot season he sat exposed to five fires, four blazing around him, with the Sun above; in the rains he stood uncovered, without even a mantle, where the clouds poured the heaviest showers; in the cold season he wore wet clothing, and went on increasing by degrees the austerity of his devotion." His probation being at length completed, he was admitted by initiation to participate in the high and supernal privileges which the Mysteries were believed to confer.

He was sanctified by the sign of a Cross,[‖] which was marked on every part of his body, and subjected to the probation of Pastos, which was denominated the door of Patala, or hell. His purification being completed, he was led at the dead of night to the gloomy cave of mystery, which had been duly prepared for his reception.

The interior of this holy cavern blazed with a light equal to that of the meridian Sun, proceeding from myriads of brilliant lamps. There sat in rich and costly robes the three chief hierophants, East, West, and South, to represent the great Indian triad Brahma—Vishnu—Siva. The attendant Mystagogues, clad in sacred vestments, having their heads covered each with a pyramidal cap, emblematical of the spiral flame, or the solar ray, were seated respectfully around. Thus disposed in solemn guise, the well known signal from the sacred Bell, summoned the aspirant into the centre of this august assembly; and the initiation commenced with an anthem to the great god of nature, whether as the Creator, Preserver, or Destroyer. The sacred business was then solemnly opened with the following apostrophe to the Sun: "O mighty being, greater than Brahma, we bow down before thee as the prime Creator! Eternal god of gods! The world's mansion! Thou art the incorruptible being, distinct from all things transient! Thou art before all gods, the ancient *Pooroosh*,* and the supreme supporter of the universe! Thou art the supreme mansion! And by thee, O infinite form, the universe was spread abroad."

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[§] The singular arrangement of the Fixed Stars into Constellations by the ancient Indians, was of a nature calculated to encourage the indulgence of this feeling.

[‖] The Christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion; but it is even so. The holy Cross pointed to the four quarters of the compass; and was honored as a striking emblem of the universe by many ancient nations. It is found engraven on their monuments; and even the erection of many of their temples was conducted on the same cruciform principle. The two great pagodas of Benares and Mathura are erected in the form of vast crosses of which each wing is equal in extent, (Maur. Ind. Ant. vol. iii. p. 360, 377,) as is also the pyramidal temple of New Grange in Ireland. (Ledwich. Ant. Irel. p. 316,) and many others. A specimen of the Crux Ansata may be seen in Pococke's elaborate description of the East. Plate 69. fig. 19.

The aspirant, already weakened by abstinence and mortification, was overawed by the display now exhibited before him; but resuming his courage during this apostrophe, he prepared himself for the active business of initiation, in some doubt as to what results this unexpected scene would lead. His reflections were interrupted by a voice which called on him to make a formal declaration, that he will be tractable and obedient to his superiors; that he will keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines and traditions of the Order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. This declaration having been assented to, he was sprinkled with water; a *mantra* or incantation was pronounced over him, or more frequently whispered in his right ear;† he was divested of his shoes, that the consecrated ground on which he stood might not be polluted, and was made to circumambulate the spacious cavern three times, in reference to the *Trimurti*, whose representatives were stationed triangularly in the east, west, and south points of the circumference of the mystical circle. While performing this ceremony he was taught to exclaim, on his arrival each time in the south, "I copy the example of the Sun, and follow his benevolent course." This being completed, he was again placed in the centre and solemnly enjoined to the practice of religious austerities, as the efficient means of preparing his soul for ultimate absorption; and was told that the merit of such works will emit a splendor which renders man not only superior to the gods, but makes those immortal beings subservient to his wishes.

After this admonition the aspirant was placed under the care of his *gooroo* or spiritual guide, and directed to observe a profound silence during the whole of the succeeding ceremonies, under the denunciation of summary punishment from the presiding Brahma, who, he was told, possessed unlimited power, even to strike him dead on the spot with a malediction should he presume to violate the injunction now imposed upon him. Thus instructed, the subdued candidate endeavored to preserve the utmost equanimity of temper during the process of initiation; fearing, lest by any involuntary expression which might imply cowardice or disapprobation, he should elicit the dreaded resentment of this potent avenger; for the gooroo was usually possessed of much discrimination, and was always prepared to punish the indiscrete disciple who should fail in any point either of deference or respect; or betray any symptoms of dread or irresolution.

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*Pooroosh literally means no more than *man:* but in the Geeta it is a term in theology used to express the vital soul, or portion of the universal spirit of Brahma, inhabiting a body. (Vid. Wilkins. Notes on the Geeta. p. 142.)

†The *mantra* is merely an invocation of the deity.

The bewailings of the loss of Sita then began. The aspirant was passed through seven ranges of dark and gloomy caverns, amidst the din of howling, shrieks, and dismal lamentations, to represent the bewailings of Mahadeva, who is fabled to have circumambulated the world *seven* times, with the remains of his murdered consort on his shoulders. Amidst all this confusion a sudden explosion was heard which seemed to rend the mountains whose gloomy recesses they were now exploring, and this was instantaneously followed by a dead silence. Flashes of brilliant light streamed before their eyes, which were succeeded by the blackest darkness. To his utter astonishment the candidate now beheld shadows and phantoms of various and compound shapes, surrounded with rays of light, flitting across the gloom.* Some with many hands, arms, and legs; others without any of those appendages;—here a shapeless trunk, there a human body with the head of a bird, beast, or fish; now a human trunk with bestial extremities, succeeded by the body of an animal with the head of a man. Some with "fiery eyes, yellow bodies, red faces, long ears, armed with tridents and axes in their right hands, and holding human sculls and vases in their left. Others having three eyes and strings of human sculls suspended round their necks, with long, straggling, frightful teeth." Amongst these he saw one terrible figure who had "a gorgeous appearance, with a thousand heads, and on each of them a crown set with resplendent gems, one of which was larger and brighter than the rest; his eyes gleamed like flaming torches, but his neck, his tongues, and his body were black; the skirts of his habiliments were yellow, and a sparkling jewel hung in every one of his ears; his arms were extended and adorned with rich bracelets, and his hands bore the holy shell, the radiated weapon, the mace of war, and the lotos." This was no other than Mahadeva himself in his character of *the Destroyer*. These appearances were explained as the first generation of the gods! for the body of Sita, while carried by the sorrowing Mahadeva, bursting, the gods contained in her capacious womb were scattered over the face of the earth; and the places where each of them fell were accounted sacred.

Having reached the extremity of the seven mystic caverns,† a cheerful peal of bells was heard to ring;‡ which he was instructed to believe would expell the evil demons from these dark caves, who might be inclined to disturb, by an unpropitious intrusion, the sacred ceremonies in which they were engaged. Before the candidate was enlightened and introduced into the presence of the holy Altar, he was told that "whatever is performed without *faith*, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above;" and was strictly admonished against the commission of five crimes, which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next. And these particulars form a part of the Oath under which he was solemnly bound. He swears, in addition to the usual points relating to secrecy, that he will not assassinate a Brahmin, or rob him of gold or other property, but rather relieve him; that he will not be addicted to intemperance in eating or drinking; and that he will not associate with any person who has polluted himself by the commission of these crimes; and seals his Oath by a sacred ablution.

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*Vid. the wisdom of Solomon, (c. xviii.) in the Apocrypha of our Bible, where this part of the ceremony of initiation is minutely described.

†These seven caverns bore an allusion to the metempsychosis, as well as to the seven places of reward and punishment which different nations have received into their creeds.

‡From time immemorial, *bells* were employed in religious rites all over the eastern world.

The awful moment was now arrived when the ceremony of initiation had attained its highest degree of interest; the pealing Conch was blown, the folding doors were suddenly thrown open, and the candidate was introduced into Cailasa or Paradise, which was a spacious apartment blazing with a thousand brilliant lights; ornamented with statues and emblematical figures, scented with the fragrance of odorous flowers, aromatic gums and costly drugs; decorated profusely with gems and jewels; the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof in the act of volitation; and the splendid sacellum thronged with priests and hierophants arrayed in gorgeous vestments and crowned with mitres and tiaras of burnished gold.[*] With eyes rivetted on the altar, he was taught to expect the descent of the deity in the bright pyramidal fire that blazed upon it. The sudden sound of this shell or trumpet, to which the hollow caverns reverberated long and continued echoes; the expansion of the folding doors; the brilliant display so unexpectedly exhibited before him; the instantaneous prostration of the priests, and the profound silence which followed this ceremony, filled the mind of the aspirant with admiration, and lighted up the holy fervour of devotion in his heart; so that, in the moment of enthusiasm, he could almost persuade himself that he actually beheld the expected descent of the great Brahma seated on the lotos, with his four heads[†] and arms, and bearing in his hands the usual emblems of eternity and uncontrollable power, the Circle,[‡] and Fire.

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[*] The riches of many of these temples is incredible. The pillars were covered with plates of gold, intermixed with precious stones. (Maur Ind. Ant. vol. iii. p. 368.) 'The images were of gold and silver, and many thousands were often found in the same temple. (Ib. p. 369.) And when Mahmed broke in pieces the idol of Sunmaut, to his astonishment he found the *hollow* body full of diamonds, rubies, and pearls, of a water so pure, and of a magnitude so uncommon, that the beholders were filled with surprise and admiration." (Ib. p. 373.) The idol of Krishna in the temple at Mattra had two great rubies in the place of eyes; and the floor of the hallowed temple at Naugracut was covered with plates of gold. (Mandeslo. Travels. p. 21.) The principal idol in the pagoda at Benares was decorated with chains of precious stones, some being rubies, others pearls, and others emeralds. (Voyage de Tovernier, tom. iv. p. 151.) In some of the pagodas the ears of the monstrous idols were gilded and full of jewels, their teeth and eyes of gold. (Purch. Pilgr. vol. 1, p. 579.)

[†] The four heads of Brahma represent equally the four elements, and the four quarters of the globe.

[‡] The Circle or Ring was received as an expressive symbol of the Ark all over the world.

# DEATH OF JOSEPH BONAPARTE,

## GRAND MASTER OF THE GRAND ORIENT.

[Translated from L'Orient, for this Magazine.]

FRENCH Masonry has just lost its Grand Master, the prince JOSEPH BONAPARTE, formerly king of Naples and Spain, and brother of the Emperor Napoleon. He died at Florence, in the land of his exile, on the 28th of July, 1844.

Born at Ajaccio, on the 7th of January, 1768, he was at first destined for a lawyer; but the rapid elevation of Napoleon, and perhaps also, a natural inclination, determined him to abandon this career and embrace that of arms; and he made with his Brother, in 1796, the campaign in Italy. Shortly after, the department of Corsica appointed him to represent it in the Council of the Five Hundred. After this, he was by turns, ambassador to Rome, and member of the Legislative body. In these positions he constantly exhibited marks of an upright and sound mind, and a noble character. Placed, in 1806, by Napoleon, at the head of an army, he conquered the kingdom of Naples, and delayed not to establish himself upon the throne of that country; and, in the course of a reign of less than three years, he drove the English from the Neapolitan soil, reorganized the government, army and navy, and undertook numerous works of public utility. He was called to the crown of Spain about the end of 1808. Almost immediately, civil war was kindled in his new States, and he saw himself forced to display a severity which was repugnant to his benevolent feelings and wounded the sentiment of profound moderation which governed him in all his actions. He solicited in vain from the Emperor, permission to resign a station which imposed too many laborious duties on him: it was refused him,—and the misfortunes of war could alone ease him of so heavy a burden. On his return into France, in 1814, he was entrusted with the military command of Paris; and when, yielding to treason, he was obliged to abandon the city, he followed Maria Louisa to Chartres and Blois, and retired into Switzerland after the abdication of the Emperor. In one hundred days he returned to Paris. Waterloo forced him to quit it again. He sought an asylum beyond the Atlantic, in the United States, where he acquired property, without being obliged, according to the moderation of the law, to renounce allegiance to France. He did not return to Europe until 1832. After a sojourn of several years in England, he obtained from the powers of the north permission to settle in Florence, where he terminated his earthly career. He had married in the times of the Directory, Mlle. Clary, daughter of a respectable merchant of Marseilles, and sister of the wife of Gen. Bernadotte, since queen of Sweden. He had by her two daughters, one of whom was married to the prince of Musignano, son of Lucien Bonaparte; and the other to the eldest son of Louis Bonaparte, who perished in 1831, in the troubles of Italy.

Joseph Bonaparte was made a member of the Masonic Fraternity, in the month of April, 1805. His initiation took place at the Tuilleries, by a commission, composed of Brothers Cambaceres, Kellermann, Hugh Maret and several others, all great dignitaries of the empire and honorable officers of the Grand Orient. He was soon called to the Grand Mastership by the Emperor, who had thus wished to honor an Institution to which he belonged himself, and which he esteemed for its principles and works, and whose propagation he wished to favor in order to generalize the benefits of it. Although the new Grand Master had not been installed into his office, and had never assisted at the sittings of the Grand Orient, from which his duties—at first as general, and afterwards as king—constantly absented him, he prized not the less the title conferred on him, and embraced not the less ardently every occasion which presented itself to give information respecting the situation and progress of Masonry. At every period of his life—in the zenith of prosperity as well as in adversity—the Masonic character influenced his private beneficence, and he bestowed always employment and favors upon members of the Fraternity in preference to others.

For a long time the Grand Orient—of which body he had never ceased to be Grand Master—has been obliged to refrain from all communication with him, and even to leave vacant his place at the head of the roll of the great dignitaries of the Order: the harsh necessities of policy and fitting respect for the powers which have succeeded since the fall of the empire, willed that it should be so. But now, as the brother of Napoleon,—as the head of the imperial family has disappeared from this world; as the manifestation of the sentiment which his person and his misfortunes inspired, is no longer dangerous to the public peace, as the tomb has closed over his lifeless remains, the Grand Orient and French Masonry, owe to him, and owe to themselves, the payment of a tribute of regret to his memory. Already, in the different chambers of administration, the "batteries of sorrow" have been fired in honor of him. This is not sufficient. It becomes necessary to celebrate his Masonic obsequies with all the solemnity which the high position which he has occupied in the order demands. We have a firm confidence that the Grand Orient will not refuse him this last sad homage.

# CHARGES IN THE THREE SYMBOLIC DEGREES.

DELIVERED IN SOLOMON'S LODGE NO. I, CHARLESTON, S. C.

BY ALBERT G. MACKEY, M. D.

Grand Secretary of the Grand Lodge and of the G. R. A. C. of South Carolina.

## 1. ENTERED APPRENTICE.

Brother! by the ceremonies through which you have this evening passed, you have been admitted as the younger member of an ancient, honorable and extensive family. *Ancient*, because it dates its origin at least from the building of Solomon's temple, nearly three thousand years ago; *honorable*, because the principles it inculcates are of the most exalted character; *extensive*, because its influence is felt in the remotest regions of the earth. Every change of circumstances and position in human life involves a change of duties and obligations, and it is not to be supposed that your entrance into our Fraternity is unattended with this necessary consequence of a new connexion. Our Order is eminently distinguished for the exercise of charity; that charity which is the cape stone of our temple and has been declared to be the greatest of all virtues. The emblematic lesson which you have this evening received, will, I trust, impress its beauty and holiness upon your mind, and teach you to relieve with alacrity and pleasure the necessities of a destitute Brother.

Obedience to the commands of your Masonic superiors is also enjoined upon you. Our old constitutions require, and it is therefore expected, that, where the interests of your family or the paramount claims of business or necessity do not interpose, you will attend the meeting of any Lodge of Entered Apprentices within the lawful distance to which you may be regularly summoned.

But the principal duty of this Degree is secrecy. To this our Order is chiefly indebted for its stability and prosperity. While a thousand other institutions have arisen, flourished for an ephemeral period, and eventually been swept away by the irresistible billows of time, Masonry, like a vast rock whose foundations are laid in the depths of the ocean, has stood firm and uninjured, relying on the unshaken fidelity of its children. Be, therefore, exceedingly cautious in your conversations on Masonic subjects; listen with respect to the suggestions of your elders in the Fraternity, and do not readily intrude your own untutored and inexperienced opinions. You will find your Brethren, who are better informed than yourself, always as ready to impart as you are to receive instruction. Above all, refrain from all disputes or controversies with the profane, upon the principles and mysteries of our institution, lest in the moments of unguarded temper you should be induced to make admissions injurious to the Order or subversive of its sacred privacy.

The tools with which you have this evening been presented, sufficiently indicate that the work allotted to you is of the simplest kind. The Entered Apprentices were not permitted to pass the portals of the temple, but were occupied in the quarries in fashioning the rude stones by means of the twentyfour inch guage and common gavel, so as to fit them for the use of the Fellow-Craftsmen. And it was not until by making due proficiency, and after proving themselves worthy by their obedience and fidelity, that they were permitted to enter the sacred precincts, and to receive a fuller share of light and instruction. Your expected labor is, therefore, to purify your mind: and, by the guage and gavel of virtuous principles, to remove from your heart the asperities and impurities of vice; fitting yourself, thereby, for a removal into that "building not made with hands, eternal in the heavens;" and may the Great Architect of the Universe inspire you with *wisdom* to discern, and with *strength* to pursue that path of *beauty* and holiness which leads to the celestial Lodge on high.

## 2. FELLOW-CRAFT.

Brother,—Your good conduct and proficiency as an Entered Apprentice, have at length enabled you to pass the porch of the temple and to enter the M.·. C.·. Whether your progress shall be still onward, or whether you shall remain stationary in the position to which you have now arrived, depends not so much on our wishes as on your own conduct. Devote yourself then with regularity and attention to the discharge of those new duties which have now devolved upon you, so that by your skill and merit you may entitle yourself to a further advancement in the great Brotherhood of Masonry. You should particularly employ yourself in the study of those liberal arts and sciences to which your attention has this evening been directed. In the temple at Jerusalem, while the Masters superintended the labors of the workmen, administering justice, punishing the slothful, and rewarding the diligent, to the Fellow-Craftsmen was entrusted the labor of erection. Skill and knowledge in the principles of their profession were therefore absolutely necessary to the successful progress of their labors. You, then, as a speculative Mason, should devote yourself to the acquisition of such knowledge as will enlighten your mind and strengthen your heart in the love and reverence of your Creator and his wonderful works. Looking upon the soul as the immortal temple which you are engaged in finishing and adorning for the abode of virtue and the worship of Jehovah, you will no longer be contented with merely preparing the materials for this glorious fabric, but, using the *square* of morality and the *plumb-line* of rectitude, build on the *level* of time such an edifice of holiness, as will remain perfect, unalterable, and unimpaired through ages of eternity.

### 3. MASTER MASON.

Brother,—Your advancement in Masonry, has now given you an opportunity of discovering the progressive nature of our Institution. Operative Masons are necessarily divided into three classes, those who are acquiring a knowledge of the Craft, those who are engaged in its active labors, and those whose superior skill have called them to preside over the conduct and work of the others. Hence the division into Apprentices, Craftsmen and Masters is as natural as it is judicious. Speculative Masonry, sanctifying and symbolizing every part of the operative art, has adapted these several grades to the great lessons of truth, the acquisition and preservation of which constitute the aim and object of our Order.

The degree of Entered Apprentice is emblematic of the period of childhood, when the mind is not yet formed by lessons of wisdom, when the darkness of ignorance is not yet expelled and the full light of knowledge hath not beamed forth its bright rays of divine creation.

The Fellow-Craft, emblematic of the state of manhood, is invested with knowledge; he feels that he is placed upon earth for something more than the gratification of mere sensual appetites; he glories in the high destiny that awaits him, and perceives that wisdom and virtue are the pillars of strength and establishment that guard the portal of his mind, that glorious and eternal temple whose architect is Jehovah, and whose material is an emanation from his divinity.

The Mason, thus taught to aspire to the possession of the noblest attributes of man, to seek the knowledge of that which is good, and to adorn his walk of life with the beauty of holiness, arrives at length at the Master's Degree, which teaches him that lesson which mortality most requires, and instructs him, by the solemn incidents it recites, how to die. It admonishes us that death knocks with equal pace at the prince's palace and the peasant's hut; that it seeks with the same unerring and unwearying search, the good man in his walk of holiness, and the bad one in the path of evil; and, finally, it instructs us when the hour that terminates our earthly career shall have arrived, to die, as we have lived, faithful to the solemn trusts of our stewardship. But the picture of death, gloomy as are its shades, is, in this degree, illuminated by the light of hope. For though the body returns to the dust which it was, we know that the soul, like the evergreen acacia, which blooms in the glow of summer, nor fades amid the snows of winter, being an emanation of that Being who breathed into man a portion of his divinity with the breath of life, must return to its resting place, and find, in the bosom of its God, that sanctuary of eternal peace where the mourners cease from trouble and the weary are at rest.

*Charleston, S. C.*, 5844.

## THE MASTER'S APRON.—A TALE.

[Translated from L'Orient for this Magazine, by T. J. W. Kennedy.]

The Count of Cernay and his wife emigrated from Paris in 1793. Notwithstanding their youth, they were more cautious than many young persons who quitted France at the same epoch. At the commencement of the troubles of '89, they sent a part of their fortunes to England, so that in their exile they were enabled to live with as much comfort as they would have enjoyed in Paris. The Count of Cernay took up his residence in London, and became very intimate with Sir John Melville, a young man a few years older than himself, and lieutenant in the English army. The friendship between them increased daily, and when, in 1814, Mr. de Cernay left London in order to return to France, and demand of Louis the XVIII. the recompense due to his exile and fidelity, the only sorrow he felt at his departure, was that he was to be separated from so intimate a friend. Nevertheless, a slight disagreement arose between the two friends, at the moment of departure.

The Frenchman rejoiced at the unfortunate state of France, and the Englishman maintained, that notwithstanding the advantages the French noblemen would derive from the restoration, they should nevertheless stifle their individual interests and lament over the misfortunes which surrounded their country. The Count of Cernay returned to France, bringing with him a daughter fourteen years old; she appeared at the Court, and his fortune, which was already very large, was rapidly increased by the gifts which he received from Louis XVIII. Napoleon returned from Elba. The king was obliged to submit to a second exile, which, on account of the defeat at Waterloo, lasted but one hundred days; and, in 1817, the Royalists predicted a long and happy reign for the elder branch of the Bourbons. It was about this time that Sir John Melville, having attained the rank of Major in the English army, sent his son Edward, to Paris, and placed him under the care of his friend, the Count of Cernay, informing him at the same time, that the young man had come to Paris with the intention of marrying. Edward Melville was in his twentieth year; he was one of those beautiful young Englishmen, in whom we find the graces of the female figure combined with all that is beautiful in the male. He was the son of a man of wealth and distinction, and was on that account an excellent match for Miss Aldegonde de Cernay. The Count and Countess were aware of this circumstance, and as Sir John had informed them that he wished to have his son married in France, they thought that this project, though singular as it might appear on the part of an Englishman, could not concern any one but their daughter.

It was a happy event. It would strengthen the bonds of friendship existing between the two families, and would not be at all displeasing to Miss Aldegonde, for she had retained a sweet souvenir of young Edward, with whom she had passed the happy and joyful days of her youth. The Count and Countess called her into the parlor. "Aldegonde," said the Countess to her, "I am going to announce to you some joyful news: Little Edward is going to pay us a visit. "Yes, mamma," answered Aldegone, who having been educated in England, had retained some of the nursery customs of the young English ladies.

Our young heroine remained calm and did not even raise her eyes, so that the Countess was unable to say whether the arrival of the young Englishman would, or would not, be gratifying to her daughter. "You must remember," continued the mother, "that the little Edward is at present a handsome young man, and you cannot play with him as you were wont to do when he was a little boy. He is coming to Paris, Aldegonde, to get married."

"Ah! ah!! ah!!!" said the young girl, blushing. The Countess did not tell her daughter that there was a young man coming from the other side of the straits to marry her; but she asked her if her piano was in tune?—if she had procured of her instructor the latest musical romances? and she informed her at the same time, that her wardrobe was to be renewed. This, we think, was speaking plain enough, without exposing one's self. The Count added, that as Sir John Melville was his intimate friend, his son would stop with them; he wished also to have the pleasure of presenting him at the castle. Aldegonde retired, fully persuaded, that, before long, she would be the wife of the beautiful and accomplished young Edward.

It was not long before Edward arrived in Paris, and took up his residence at the Count's. He appeared tall and handsome, and although he was a true Englishman, and his manners were somewhat harsh, he appeared in the eyes of Miss Aldegonde more amiable and polite than the young Frenchmen of his age, spoiled by the education of the empire and by a few revolutionary ideas, of which they had conserved the germ. The Count and Countess Cernay looked at Edward in a different light. The young man appeared to them, to be charmed with the love of liberty—which was both hazardous and pernicious. When they proposed presenting him at the castle, he did not show all the enthusiasm they expected; he also made use of some expressions which were at the same time disrespectful towards the august family of the Bourbons, and displeasing to the Countess of Cernay. On the other hand, he did not conceal his admiration for the captive of St. Helena; for the man whom they still upheld in the saloons of the suburbs of Saint-Germain, as the invincible of Corsica. Edward used all the poetical expressions of Byron, in speaking of Cæsar vanquished; but he merely commended the king in prose. He was, however, according to the family of Cernay, a perfect gentleman; his political opinions, which would have been insupportable in a Frenchman, were nothing but a little English eccentricity; and without doubt Sir John Melville, his father, had no other intention in uniting his son with a family so truly monarchial, than of opposing, by a good marriage, a bulwork to the ridiculous inclinations of his son. Miss Aldegonde de Cernay would (they thought,) be the guardian angel who would reclaim Edward and make of him a true loyalist. "Those young folks seem to agree very well," said the Count to his lady; adding, at the same time, that he thought the dreams of Sir John were about to be accomplished.

Mr. de Cernay understood all the reserve of Englishmen; but, as he thought he was aware of the projects of his friend, he inquired of Edward if his father would come to Paris to assist at a marriage, which, according to all appearances, would be consummated without difficulty. "Oh yes, oh yes," answered the young man; "my father will be here in fifteen days."

There was at this time at Paris, in the suburbs of St. Antoine, and nearer to the gate which conducted to the throne than to the bastille, a small haberdasher's shop. The name of the indigent proprietor was a Mrs. Mathiew. She was a widow, hardly forty years of age, and passed for a handsome woman. She had been the wife of a soldier. Seated beside her in the work shop, was a young girl of sixteen, glittering with all the eclat of youth, and of astonishing beauty. The neighbors were aware that Mrs. Mathiew had refused to accept a number of advantageous proposals of marriage which had been made to her, and she watched over her daughter with so much assiduity that Miss Julia, (which was the name of the young girl,) was unable to perform a single action, or utter a word, without her knowledge. The young gentlemen who were in the habit of resorting there, seeing that there was no hope of gaining the affections of the mother and the daughter, abandoned the shop, and the young ladies, influenced by that sort of petty jealousy, which beauty is very apt to cause, followed the example of the young men; so that the mother and daughter were at last left by themselves. False reports were circulated in every direction, and the virtue of the mother and daughter was frequently brought into question. Some went so far as to say, that the mother had been the mistress of a rich and influential married gentleman, who resided at the castle, and that Miss Julia was the result of an adulterous union which had been broken by the religious susceptibilities of the Duchesse of Angouleme. Others thought that Mrs. Mathiew had been placed there by the police to inform them of the opinions and actions of those residing in the suburbs. During this time of restraint, in which the French were governed by Princes for whom they had no affection, every one seemed to the people to be connected with the police. On the other hand, the police being aware of the opinions of Mrs. Mathiew, and not putting too much confidence in her submission, kept a constant watch near the house.

It was before this shop that Edward Melville, a few days after his arrival in Paris, ordered his coachman to stop. On entering, he saluted, politely, both the mother and the daughter, and called for a skein of pack-thread, or whip cord. He told them he wanted it to make a *snapper* for his superb gold mounted whip, which in reality wanted no such thing. Mrs. Mathiew could not be deceived by our young hero; she supposed that he had seen her daughter Julia, at a distance, and he now wished to have a closer view of her; for, allowing that the whip wanted a *snapper*, the groom, who at that moment stood holding the reins, would naturally have come for it, instead of his master. The mother cast a look of distrust at the young Englishman and rose in order to give him what he wanted. "Can you tell me, Miss," said Edward, addressing the daughter, "if I am far from Vincennes?" The young girl, struck by the genteel appearance of this handsome young man, who spoke French as fluently as herself, became as red as the rose, and was leaving her seat to point out to him the road to Vincennes, adding, at the same time, that the distance would appear short, with the beautiful carriage that stood before the house, when her mother stopped her: "Go up stairs, Julia," said she, "you have some work to do there." And with a look of sadness which never abandoned her, she said to Edward: "You will leave Paris by the gate which is but a few steps from here; the road to Vincennes is strait on; your horse can carry you there in ten minutes."

"What a pretty girl!" said Edward, watching Julia, who was leaving the room, (being so struck with admiration he made use of his natural idiom in giving vent to this exclamation:) "Is your daughter's name Julia?" said he to her mother.

"There is the pack-thread you asked me for," said Mrs. Mathiew, without answering Edward's question. The young man made a bow and inquired the price of the purchase he had made. "Two groats, sir," said Mrs. Mathiew. And as our young Englishman appeared not to understand this small coin, she added: "The half of a sou, sir, a half sou."

Edward payed it, and seeing that it was impossible to keep up a conversation, he saluted her, left the shop and entered his Buggy, saying to himself, "The daughter is very handsome! but the mother has no great love for Englishmen." In leaving, he forgot two things; the first was, to use the snapper he had just procured, and the second was, that he did not take the road to Vincennes. "I was not mistaken," thought Mrs. Mathiew.

An instant after, Julia stole softly into the shop, and opening little by little the door of the backroom, she cried out, "Is he gone, mother?" The answer was, "yes my child." "Oh, is he not a beauty, mother!" said Julia. "Never mind," said the mother, abruptly; "he is an Englishman!" The last word uttered by the mother, put an end to the conversation, and the young girl, perplexed, went up to her mother's room to put the things in order. There existed in France, at this time, a perfect hatred for the English nation, which had united with all Europe to contend against and to vanquish Napoleon, as the French seemed to hate all Europe; but they still kept alive their hatred for Englishmen; for England was in reality the cause of the defeat. The unhappy event at Waterloo had greatly increased the antipathy of the two nations.

After this fatal battle, we supported with impatience our misfortune and our lot; at the same time the arrogance of the English, who had acquired all the honor of the memorable day, increased, although it was in reality the Prussians who had conquered us. Mrs. Mathiew took part in the general feeling, and went even farther than others; her feelings were wounded at the exclamation of her daughter, who found an Englishman handsome. They said no more of Edward's mysterious visit. However, eight days had hardly passed before another Englishman entered the shop. He was an elderly gentleman, who, although of a grave masculine appearance, had nevertheless a remarkable expression of mildness; he came on foot, and having cast a glance at Miss Julia, he addressed himself to Mrs. Mathiew:

"Is it to Mrs. Mathiew," said he, "that I have the pleasure of speaking?"

"Yes, sir."

"The widow of the Imperial Guard, Mr. Mathiew, who died at Waterloo?"

"Yes, sir."

"I am Major Melville," said he, saluting her: "I came from London on purpose to see you and to conclude with you an affair which interests us both?" "Is that the daughter of captain Mathiew," said he, presenting his ungloved hand to Miss Julia? Julia, whom the appearance of the stranger had inspired with confidence, and who heard her father praised, placed her delicate little hand in that of the Major, who added softly:—

"Well then, my child, you must leave me alone with your mother; I have to relate to her something which concerns you, but which you cannot hear till after her."

Mrs. Mathiew showed the Major a pair of steps which led to another room; he went in first; Mrs. Mathiew soon followed, leaving Julia in the shop. The Major having taken a seat, he found the room decorated with neatness, which is the luxury of the poor. On the mantle piece there was neither clock nor mirror. He saw but one solitary portrait, which he immediately recognized for captain Mathiew, and at the bottom of it was a cross of honor, of which one of the branches was wanting. Mrs. Mathiew looked at the Major without speaking, expecting every moment that he would explain himself. The Major remained some time silent; at last, putting his hand on his heart, he said:

"Madam, God save the Emperor!"

"Ah! yes," said the poor widow with her eyes full of tears, "Yes, God will save him!"

"Without doubt," said the Major, "for there is now no one but God that can save him. That is all well," added he; "now we understand one another. Listen to me. I told you that I was Major Melville; I have a very comfortable house in London, a pleasant country seat in the county of Sussex, with fifty thousand pounds sterling invested in the India Company stock, and I came to Paris to marry you!" Mrs. Mathiew was seated along side of the Major; in an instant she was at the other side of the room. This man had cried out God save the Emperor, but he was an Englishman. The widow answered not, but her beautiful eyes, which were still filled with tears, were turned towards the portrait of her husband. "That is not all," continued the Major calmly; "I have a son, a handsome boy. You know him, Mrs. Mathiew; he came here to your house eight or ten days ago, and purchased a snapper for his whip; I sent him to Paris to marry Miss Julia, your daughter, and the child of the brave captain."

Mrs. Mathiew, believing that she could not have been chosen as an object of pleasantry, thought at least that she was exposed to the persecutions of a fool. Notwithstanding, as the Major appeared to be in earnest, she said, with mildness and downcast eyes, that it was impossible for her to accept the double honor with which he wished to load her.

"You refuse to comply with my request!" exclaimed the Major "you refuse! I expected it. Rest assured Madam, that I will not leave this house without your promise to accept my offer!"

"But, sir."

"I asked you to listen to me," said the Major, grasping the widow's hand; "listen to me. I am going to speak to you about your husband. I had the honor of being at Waterloo. You need not supopse that I am going to give you a full history of the battle. I must now however speak of the episode,—which is the most painful for you. The French were beaten. Those that were not dead or wounded took to flight, except at the extremity of the field of battle. I could perceive from an elevation on which I was stationed with my regiment, about twenty granadiers of the young French guards, who still maintained their ground, and who, in expiring, dealt death and destruction on the five hundred Prussians that surrounded them. I went immediately to disengage them; for if war, Madam, has any attractions for courageous men, it is when the chances are almost equal, and not when the conqueror abuses his victory by slaughtering his equals, when they are unable to defend themselves. I came up to the Frenchmen, put a stop to the firing, and was about protecting the retreat of those brave men, when a ball, fired but a short distance from me, struck their chief, who fell into my arms. It had pierced his chest. That chief was the brave Capt. Mathiew,—it was your husband. I had him brought into my tent, and delivered him into the hands of my friend, an experienced Surgeon; I had for a moment the hope of saving him. He, however, had no hope of recovery:"

"Major," said he; "Major, your name?"

"I told him my name. We were alone; the surgeon left us to see the others that were wounded, and in leaving us, he made a sign by which I understood that he entertained no hope for his patient: your husband said to me:—"I die unhappy, because I do not die altogether—my wife, my child." "Captain," answered I, "I will take care of them, I am rich." He looked at me for a moment. "You are not an Englishman?" said he. "I am, my friend, one of the truest sons of old England. Die in peace. I say to you again, I will take charge of your wife and child." "Well then!" said he, "you are a Mason?"

"And you?" He gave me the sacred sign by which the Masons of the two hemispheres recognise one another. I seized his hand and kissed it. Then the vanquished of Waterloo, the son of France, the faithful servant of the great Napoleon, unbuttoned his shirt, which was covered with blood, and drew from a small wallet placed on his breast, an object equally covered with gore, through which the ball that killed him had passed, carrying away at the same time one of the branches of his cross of the legion of honor, which is under the portrait, and which I sent to you as soon as possible."

The Major ceased speaking for a moment, and then placed before the widow an APRON, of Lamb skin, surrounded by a blue ribbond, in the middle of which might be seen three roses, made of ribbond of the same color. This small APRON, folded without doubt in four folds in the pocket of captain Mathiew at the moment he was wounded, had four round holes, which marked the passage of the ball; and although originally white, it was now spotted with blood. The Major continued:

"Brother Melville," said the dying man, "there it is. I place it in your hands. Although we are of two different Orients, and although our two countries are at war, we nevertheless are friends,—we are BROTHERS. What will you do for my widow? What will you do for my daughter?"

"The half of my fortune," cried I, "belongs to them from this moment."

"No, no, that is too much."

"My Brother, my entire fortune."

"No, no."

"Well then! more than that; I will do all that is humanly possible."

"He gave me his hand and expired."

During this narration, the widow was melting with tears. She wanted to grasp the bloody relic that was before her eyes; and wished to press it to her lips. The Major stopped her.

"Pardon me," said he, "it is the gage of my promise. My regiment, instead of coming to France, was sent to England. I could not come to see you, but

I ascertained how you was and how you lived. While I was contemplating in what way I should fulfil the promise I had made a Brother, that died in my arms, I lost my wife. My various projects were laid aside, for I knew what I had to do. I knew that I should offer something besides charity ; I owed you an entire protection,—I owed your daughter all the happiness and protection that the youth of my son could afford. Notwithstanding, madam," said the Major, while the widow held his hand, within her own, mutually clasped, "perhaps my son Edward may not love your daughter, or Julia may have no affection for him : but they have seen one another, and the proof is enough !—for us."

"We also have seen one another," said the widow, with a voice broken by her sobbing.

"Miss Julia, Miss Julia!" cried the good Major, in opening the door that led to the shop, "come here if you please—come here, it is your stepfather that calls you." The young girl hesitated for a moment, but at last obeyed ; she went into the back room, but not alone : a handsome young man, Edward Melville, followed her; and they both implored the blessing of Mrs. Mathiew. That same day, Sir John Melville said to his friend the Count of Cernay :

"I announced to you my friend, a marriage ; we are going to have two : I am to marry the widow of captain Mathiew, who died on the field of honor at Waterloo ; and my son is to marry their daughter ; I wish to invite you and the Countess and the lovely Aldegonde to the wedding." But the Count was deprived of the pleasure : he had an engagement for that day at the castle, the Countess had the headache, and Miss Aldegonde was unfortunate enough to sprain her foot the night before in dancing at the Marsan Pavilion. The double marriage was not the less cheerful. The MASTER'S APRON, which bears the bloody marks of the courage of the captain, was deposited with the Royal Alpha Lodge, in London, of which the Major, Sir John Melville, is one of the most distinguished members ; and this relic is looked upon by the Brothers, as the most valuable in their collection.

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## CORRESPONDENCE.

*Courtland, North Ala., Nov.* 28, 1844.

BROTHER MOORE :

THE first number of the fourth volume of the Freemasons' Magazine was received in due season. It was with pleasure I perused the Introduction ; for it points to something worthy of the aspirations of every Brother who has a Masonic heart ; and accords with the views and actions of the officers, and *many* of the members of our Lodge. For the purpose of enjoying the intellectual and moral part of Masonry, we have established weekly meetings, and every Tuesday night our hall is lighted—the members assemble, and the Brother who has been previously appointed, gives a lecture upon the moral beauties of one of the Degrees, shews its bearings and leads the mind from the *symbol* to the *reality*. Before we leave the hall, a Brother is chosen to lecture at the next meeting ; and so on, until *all* become participants in this delightful exercise. Thus we learn to love the teachings of the first Degree, to appreciate the beauties of the second, and to admire the grandeur of the third. And from nature up to nature's God we look, and fondly trust that when our earthly Lodge shall be dissolved, we shall be admitted to the Grand Lodge above, where love supreme forever reigns !

Excuse me for trespassing upon your patience, and accept my best wishes for your prosperity.

J. C. B.

## MASONIC RAMBLES,

### THROUGH PARTS OF WESTERN NEW YORK, OHIO, MICHIGAN AND CANADA.

By Rev. ALBERT CASE, S. G. I. G. 33d.

THE ardent lover of Freemasonry can but be pleased at the numerous evidences of its prosperity ; and as such evidences are found in almost every city and village, I have often been made glad during my journey. As I wended my way westward from New England, I learned that Masonry had revived from its lengthened slumber in Batavia, and that the Lodge in that town was at work under circumstances so favorable as to warrant its perpetuity. In Buffalo there are many good Brethren, and the day is not far distant when the sound of the *gavel* will call them to active labor.

In Ohio, the Fraternity is all alive ; and under the superintendence of intelligent Masters, it is doing a great and good work. Stone after stone is being *duly* and *truly prepared*, and fitted to its place in the moral temple. A Lodge has recently been formed in the thriving village of Perrysburgh, on the bank of the beautiful Miami, and Br. Barney has been there imparting instruction to the Brethren—from the store-house he has acquired. Here I was much pleased to find a friend of my youth, James Manning Hall, Esq., Post Master, and I was gratified when he hailed me as a Brother Mason. He is a highly respected merchant, a zealous Mason, and will transact any business for the Magazine, with fidelity and despatch. There are others in that village who were my early and cherished acquaintances, and who are among my choicest friends. At Detroit, Michigan, the Brethren are doing well—the re-organization, or the recent formation of a Grand Lodge under the sanction of Past Grand Master Lewis Cass, ex-Governor, &c., Hon. Mr. Woodbridge, late U. S. Senator, and other distinguished Brothers, affords an assurance that the Order shall live and flourish there.

At Toronto, Canada, the Lodge is composed of the most respectable gentlemen, and they are active Masons. I arrived there on the evening of the 11th and the Lodge was to meet on the 12th,—but, being obliged to leave before night, I could not avail myself of the pressing invitation of the Brethren to meet with them in Lodge.

I was well entertained at the "North American," kept by Br. Pearson. Br. McDonnell, your active and gentlemanly agent, showed me particular attention. He escorted me about the city, and introduced me to many Brethren ; among them was our venerable and beloved Br. Alexander Burnside, M. D., who visited New England, and attended the celebration at Grafton, last June.

He is a very intelligent Mason, manifesting a devotion to the Order that increases with his years—he is, moreover, a gentleman of fortune, and judging from his great love of Freemasonry, I have no doubt he will aid in erecting some monument for the comfort and convenience of the Craft, that shall cause his name and virtues to be held in perpetual remembrance among Masons.

I was, very reluctantly, under the necessity of declining his many courteous invitations, going by steamer that afternoon for Montreal ; although I should have been happy could I have remained, and enjoyed the hospitalities of the Brethren, and met them in open Lodge. When I arrived on board the steamer bound for

Kingston, I found, much to my surprise, that Brs. Burnside and McDonnell had anticipated me in my—" walk up to the captain's office and settle,"—and had actually and of their own free will and accord, paid $5—my full fare to Kingston. I could not conscientiously find in my heart, to quarrel with them for their generosity; and while I was meditating on what course to pursue, I heard, not voices, but the ringing of the bell, and in a moment the " City of Toronto" was off—not that the city proper moved, but the steamer by that name.

If a similar *case* presents itself from beyond the great lakes, I may be prepared to reciprocate their kindness; till then I am truly grateful for the attentions of my Brethren at Toronto. I was informed by them that the Lodges in the upper districts were doing much work, and that generally it is well done. The different Lodges in the Province are about to petition the Grand Lodge of England for a Provincial Grand Lodge. When that is organized we may look for greater prosperity to attend the Order there. The "Magazine" is a great favorite in Canada; (and where is it not?) the Brethren subscribe more generally than in our own country, and they pay well too. The Trestle-Board is in use in the Lodges in Upper Canada, and is highly valued—some fifty copies have been purchased by the Brothers in Toronto.

At Kingston the Lodge numbers 65. I had but an hour to spend in that town, and did not see your agent, Br. Gunn; he had not *gone off*, but I had no time to call at his place of business. Luckily I made the acquaintance of Br. M. Rossin, who gave me satisfactory intelligence of the Craft. He is desirous of obtaining the *first* and *second* volumes of the Magazine, if they, or either of them, can be obtained. He stated that many were anxious to obtain those volumes, and thus secure to themselves a valuable Masonic Library. They indulge the hope that you may be sufficiently encouraged to reprint, and I trust the increasing demand will be sufficient to justify you in the undertaking. At Montreal, the Fraternity has fully revived, and the Lodges are doing well. Many gentlemen have been *raised* during the year past, to the order of Masters, and many more are inquiring the way. There are two Lodges in the city consisting of near two hundred members. I was so busily engaged while there that I could not seek out many of the Brethren. I became acquainted, however, with Wm. M. B. Haitley, Esq. and W. A. Townsend, Esq., both active and intelligent Brothers. They informed me that the prospect of their future success was never so good as now. I could not find your agent, Br. Lawry—I was informed he had gone to Quebec. I have agreed with Br. W. A. Townsend, (Jeweller, 441, Notre Dame Street,) to act as agent for the Magazine, and wish you to send him, by mail, two or three numbers of the late volume, so that he can let the Brethren see the character of the work. I think he will obtain some subscribers, and not interfere with your former agent—if he returns to the city. I think you may send Br. T. a Trestle-Board, also, that it may be laid before the Lodge. I have now arrived at home, after a pleasant journey; and when I have more that will be interesting, I will forward it for the Magazine—meanwhile, allow me to say, that in so far as I have had opportunity to judge respecting the condition and prospects of our ancient and honorable Order—*All 's well!*

*Hartford, Ct., Nov.* 23, 1844.

# MASONIC INTELLIGENCE.

## FRANCE.

*Paris.*—The Grand Orient has issued warrants for the establishment of Lodges, to be named "The Perfect Union," at Rheims; for the "Foresight," at Belleville; for the "Primitive Antipodiens," at Akawa, New South Wales; and for the "Saint John of Uloa," at Vera Cruz.

*Avignon.*—It is reported that some irregular Lodges exist here, composed of persons expelled from the Craft. These, together with their friends, meet at low public houses, and are bringing much discredit on the Order.

*Bordeaux.*—Unfortunate differences have taken place here between the Lodges, owing to the Lodge "La Candeur" having improperly admitted unworthy men to the mysteries of Freemasonry. Due notice and protests were, in regular order, transmitted to those Lodges, without producing the necessary caution. The Grand Orient being informed thereof, deputed a commission to investigate. The result has unhappily caused greater dissensions than originally existed.

*Marseilles.*—The objects of the Lodges here seem to be, to procure money for initiations. Neither working nor lectures are given; newly made Brethren are consequently disgusted at the very threshold of the building. Comment upon such doings would be useless.

*Lyons.*—On the 30th of April, 1843, the Lyonese celebrated the fete of "the Order," to commemorate the Union of the following Lodges:—The Perfect Silence; the Sincere Friendship; the Candeur; the Union and Confidence; the Children of Hiram; Square and Compasses; and Constant Simplicity. The attendance of strangers was very great. Brother Virier presided, and addressed the company at considerable length.

## GERMANY.

*Brunswick.*—The Lodge of "Charles," at the Crowned Columns, has had a medal struck, in honor of the W. M. Br. Jacob, of Langerfeldt, who completed, on the 24th of June, 1843, the twentyfifth year of his occupying the Master's Chair.

The 11th and 12th of February, 1844, were appointed for celebrating the close of the one hundred years of the existence of the Charles Lodge, of the Crowned Columns, and the commencement of a new term. As this is the tenth event of the sort that has been celebrated in Germany, it created a great sensation; congratulatory letters were received from all quarters, many Lodges sent theirs by representatives, or by members of the Lodge, accompanied with presents. A medal to commemorate the event was distributed. The banquet, which was attended by all the vocal strength of the opera, took place each day at five o'clock, in the gardens of the Botanical Society.

*Coburg.*—In consequence of not having a suitable meeting-place, the Lodge of "Truth, Friendship, and Right," in this city, had suspended its meetings; but, on the 24th of August last, recommenced its sittings. The Master is Councillor Br. Bergner, the same to whom the warrant was directed in 1816.

*Goldap.*—The "Royal York Lodge of Friendship," of Berlin, has granted a warrant to establish a new Lodge here, on the 22nd March, 1843, to be named True to Union.

*Grandenz.*—The Lodge of Victoria, at the Three Crowned Steeples, distributed clothing and means for education to a number of orphans, at Christmas last. Many ladies were very active in the cause.

*Halle.*—A large assembly, not fewer than four hundred, of the Brethren met here on the 14th of December, to celebrate the centenary of the Lodge called the Three Swords. A grand procession was formed, and a number of foreign Lodges were therein represented by deputations from various parts. The Grand Officers from Prussia, Saxony, &c. were present. The Grand Lodge of Hamburgh congratulated by letter. A variety of presents, such as a silver charity box, silver compasses, &c., were received. Among other gifts, the first number of a Masonic Periodical, dedicated to this Lodge, was presented; it is called "Masonic Hall for 1844." The presentations, ceremonies, and speeches lasted two days.*

*Konisberg.*—The number of subscribing members having increased from year to year, it has been found necessary to add a hall to the meeting-house, which was opened 10th September, 1842, being the anniversary of the amalgamation of the Lodges.

*Rustock.*—On the 9th of June, 1843, we were deprived by death of our much esteemed and highly valued Br. Von Nettlebladt, Doctor of Law, and a Grand Officer of Mecklenberg. His loss will be felt by the Fraternity.

*Berlin.*—A periodical, supported by the clergy, has attacked Freemasonry, for being Anti-Christian, and every thing that is improper and dishonorable. We should consider it too ridiculous to notice, if our Brethren in Berlin had not taken the matter up seriously. It appears to us to be rather a satire upon the system, for no enlightened Protestant clergyman, of the present day, can be so ignorant of our Order as to condemn, much less abuse it, if he knows it; if he does not, the earlier he joins, the sooner he will become a better man, unless he thinks—

> "Where ignorance is bliss, 'tis folly to be wise."

*Greifswald.*—A new Masonic Hall has been built here, and an establishment commenced for widows and orphans. It is to be named after the much respected Master; Br. Gustav. V. Moller having fulfilled the duties of venerable twenty-five years.

*Luxemburg.*—The wife of a poor soldier named Millem, who had been Tyler of a Lodge many years, presented herself, the other day, before the Bishop of Chersones, to be consecrated (Millem being a rigid Catholic, and twice previously married;) but the *enlightened* bishop refused unless and until Millem seceded from the Masonic Fraternity: this Millem declined. As both parties remained firm, the question came before the king, but Millem's cause was not bettered. The members of the Craft are extremely enraged, and vent their spleen in epigrams. The worst wines in Holland, since this affair, are called Cherson's wine.

## WEST-INDIES.

*Jamaica.—Farewell Dinner to John Nunes, Esq., Master of the Royal Lodge, Kingston, Jamaica.*—At a few minutes past seven o'clock, the Chairman, P. J. Ferron, Esq., accompanied by the guest of the evening, the Worshipful John Nunes, and the members of the committee, entered the banqueting room, and took their seats. Grace having been said by the Chairman, and the good things, which had been provided for the occasion, freely discussed, the Chairman gave the health of her Most Gracious Majesty the Queen, God bless her; and afterwards, of Prince Albert, the Prince of Wales, and the rest of the Royal Family, and the Army and Navy.

The **Chairman** said, he now rose to propose health and long life to our esteemed guest. The toast was received with immense cheering. Silence having been restored, the Chairman proceeded—"I ask you, my Brethren, to join me in wishing health and happiness to our esteemed guest, the Worshipful John Nunes. I assure you I feel that there is much sincerity in those heartfelt cheers you have so repeatedly given him here, and that it would be presumption in me, by any lengthened observation, to hope I could induce you to do additional honor to the toast I now propose. I cannot deprive myself of the gratification of assuring our distinguished guest that our esteem and respect for him are not confined within these walls, but that they will be carried without, and accompany us wherever we go. I am satisfied nothing I may urge can strengthen or increase the feelings you entertain towards our friend and Brother; I shall therefore conclude by saying, that in honoring the Worshipful John Nunes, you do honor to yourselves, and testify your love for Masonry, which I believe is uppermost in the bosoms of us all. As he is shortly to leave us (only for a while) and to cross the Atlantic, may the Great Architect of the Universe watch over, protect and preserve him and his family. Cordially do we bid him farewell, but most cordially will we hail his safe return among us. I have now to propose health and long life to our esteemed guest, the Worshipful John Nunes."

The Worshipful **John Nunes** rose and said, he felt overpowered by the kindness which had been shown to him. Such a testimonial of affection from the Fraternity was unprecedented. "How ardent, my Brethren, must be your love—how steady and deep must be your desire to see our institution prosper! What have I done to merit so distinguished a mark of your esteem, is a question I have asked myself. The answer is, nothing that I know of. Whilst among you, I have done nothing more than my duty. This I certainly have endeavored to perform to the best of my abilities. In these endeavors I have received your cordial co-operation. I assure you, in the sincerity of my heart, that you have convinced me of the existence of a degree of brotherly love which I was quite unprepared for. The reception I have met with this evening will never be obliterated from my memory—the feeling of gratitude it has produced will only be extinguished with my life. (Great cheering.) I thank you sincerely for the compliment you have paid me, and as sincerely pray that God may bless and prosper you all." Br. Nunes sat down amidst great cheering.

The **Chairman** proposed the Grand Master, the Earl of Zetland.

The **Vice-President** then gave the Sister Lodges.

The Worshipful J. **Trimmer** returned thanks in a neat and appropriate speech.

The Masters of the Sister Lodges, the Chairman, Vice-president, the Ladies, and some other toasts, were then given. Some fine songs were sung, and the party broke up about midnight, quite delighted.

## SOUTH AUSTRALIA.

*Adelaide.*—We are pleased to learn that a new Masonic Lodge has just been formed in the town of Adelaide, South Australia. It is founded on the principles of the Scottish Lodges, and application has been, or is about to be, made to the Grand Lodge of Scotland for a charter. Its title is the Adelaide St. John's Lodge. The meetings are held at present in the large room at the Old Port Lincoln Hotel. We are informed that the applications for Initiation are very numerous. The number of admissions in one week was twelve, and the week after an equal number were added to the Brotherhood. A friendly or benefit society is also to be formed in conjunction with the Lodge. We wish it every success, as the objects the members have in view are of a most praiseworthy character. The following are the present office-bearers and founders of the Lodge: J. F. Bennett, Master Mason of the Stirling Ancient Lodge, No. 13; Andrew Birrell, Royal Arch, of the Canongate and Leith Lodge, No. 6; David Spence, Past Master of the Melrose Ancient Lodge; R. A. M'Euen, Master Mason of the Greenock St. John's Lodge, No. 176; Robert Hamilton, Master Mason of the St. John's Lodge, Paris.

*Feb. 6.*—The ceremony of laying the foundation of the new Scotch Church in Grenfell Street, took place amid the rejoicings of the general community. The duties devolved on the members of the Masonic Order, who acquitted themselves with great credit. Br. the Rev. R. Haining, minister of the Scotch Church, offered up prayer; after which, an address on the principles of the Order was delivered. The Brethren afterwards dined at Paine's Hotel.

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*As a full account of the proceedings has reached us, we may, at a future time, be induced to publish it.

# Obituary.

THE Masonic Fraternity in this city, have recently lost one of their most estimable Brethren, and the Institution one of its oldest, most steadfast and faithful friends, in the death of Brother JACOB AMEE. He was a member of several of the Masonic bodies in this city, and was universally esteemed for his private virtues. At the meeting of the Boston Encampment, on the 19th ultimo, his decease was announced by the presiding officer of that body, Dr. WINSLOW LEWIS, in suitable and appropriate terms. He spoke of his unceasing devotion and inflexible adherence to that Institution, during the long period of twentysix years, nineteen of which he had served as its Treasurer. We have been kindly permitted to make the following extract from the closing remarks of Dr. Lewis' address:

"As a father, a citizen, a friend, a *Brother*, he was all, which those important and interesting relations convey in their highest import. 'No man dieth to himself,' for his influence still remains with the living, and his example is left behind for the imitation of the survivors. His character is not interred with his bones, but is embalmed in a grateful remembrance. It still exists an abiding monument. His worth is a constant monitor, inciting to duty and to encouragement. Let that which was good in him who has passed away remain with us, quickening us to the performance of every duty. Let his faults, of which nothing human is devoid, be buried in oblivion, nor draw his frailties from their dread abode. Sir Jacob Amee has gone. We have resigned him to his last resting place, with the happy assurance, that in our Institution he enjoyed unmitigated social happiness. Many, very many happy hours of his life were passed among his earliest and his last friends, the Masons. Brothers cheered his course through the active period of existence. A Brother for him administered all the succor and mitigation which feeble art could afford, in his declining and painful passage to the tomb. A Brother officiated at the last solemn rites, and the last funeral services of religion. Brothers gathered around his cold remains and in silence accompanied him on his last journey. Brothers slowly and sadly saw him laid in the house appointed for all the sons of men, and there Brothers left him, we trust, in the bosom of his Father and his God."

The following resolution was unanimously adopted, and, with a copy of the remarks of Dr. Lewis, directed to be furnished to the widow of the deceased:

*Resolved*, That the dispensation by which death has removed from among us forever, our late beloved associate and friend, Sir JACOB AMEE, has deprived the Boston Encampment of one of the most sincere and inflexible members of the Order. That in every relation which he has sustained towards the Masonic Institution, he has evinced all the virtues enjoined by the Brotherhood. His light has shone among us without dimness or wavering, and though death has extinguished it, it still shall serve to lead us onward in the straight path of duty, and though the grave holds his mortal remains, his memory shall survive in our hearts.

# REGISTER OF OFFICERS.

### G. GRAND ENCAMPMENT OF U. S. A.

Sir Archibald Bull, Troy, N. Y., G. G. Mas.
" Jos. K. Stapleton, Baltimore, D. G. G. M.
" Wm. H. Ellis, N. Haven, Ct. G. G. Gen.
" W. B. Hubbard, Columbus, O., G. G. C. G.
" A. Case, Charleston, S. C., G. G. Prelate.
" R. Smith, Portsmouth, N. H., G. G. S. W.
" E. S. Barnum, Utica, N. Y., G. G. J. W.
" E. A. Raymond, Boston, G. G. Treas.
" Chs. Gilman, Baltimore, Md., G. G. Rec.
" C. W. Moore, Boston, Ms., G. G. Sw. B.
" J. G. Candee, N. York city, G. G. St. B.
" S. W. Robinson, Boston, G. G. Warder.

### GENERAL GRAND CHAPTER U. S. A.

M. E. Paul Dean, Boston, Ms., G. G. H. P.
" J. K. Stapleton, Baltimore, D. G. G H. P.
" I. W. Crawford, Union, Ct., G. G. K.
" E. S. Barnum, Utica, N. Y., G. G. S.
" E. A. Raymond, Boston, G. G. Treas.
" Chas. Gilman, Baltimore, Md., G. G. S.
" Rev. Rbt. Punsheon, Ohio, G. G. Chap
" N. B. Haswell, Burlington, Vt., G. G. M.

### G. ENCAMPMENT OF MASS. AND R. I.

Sir John Flint, Grand Master.
" John B. Hammatt, D. G. Master.
" Ruel Baker, G. Generalissimo.
" James Salisbury, G. Captain General.
" John R. Bradford, G. Senior Warden.
" Simon W Robinson, G. Jun. Warden.
" Samuel Wales, G. Treasurer.
" Gilbert Nurse, G. Recorder.
" Hugh H. Tuttle, G. Sword Bearer.
" George L. Oakes, G Standard Bearer.
" William Eaton, G. Warder.

### GRAND LODGE OF ALABAMA,

M. W. James Penn, G. Master.
R. W. Felix G. Norman, D. G. M.
" G. W. Creagh, S. G. W.
" Wm. Hendrick, J. G W.
" William Garrett, G. Treas.
" A. P. Pfister, G. Sec.
W. Rev. Thomas Chilton, G. Chap.
" Rev. E. V. Levert, G. Lecturer.
" N. L. Whitfield, S. G. Deacon.
" S. F. Hale, J. G. Deacon.
Brother Joseph W. Pierce, G. Tyler.

### FELICIANA LODGE, ST. FRANCISVILLE, LOUISIANA.

Eugene Remondet, Master.
Wm. B. Clagston, S. W.
James M. Baker, J. W.
Ant. Lanna, Treas.
William Ball, Sec.
William McMiniman, S. D.
H. Hunsicker, J. D.
William C. McDougall, Chaplain.
James A. Kelley, Master of Ceremonies.
George Long, Tyler.

### GRAND LODGE OF CONNECTICUT.

M. W. Henry Peck, G. Master.
R. W. Horace Goodwin, 2d, D. G. M.
" Avery C. Babcock, S. G. W.
" Mitchell S. Mitchell, J. G. W.
" Benjamin Beecher, G. Treas.
" Eliphalet G. Storer, G. Sec.
W. Benoni A. Shepherd, S. G. D.
" William E. Sanford, J G D.
" George Shumway, G. Marshal.
" Frederick Croswell, G Sentinel.
" Rev. John Moore, G. Chaplain.
" Cyrus Goodell, } G. Stewards.
" Henry Moore, }
Brother Elizur Skinner, G. Tyler.

### GRAND CHAPTER OF MASSACHUSETTS.

M. E. Thomas Tolman, G. H. P.
E. Elias Haskell, D. G. H. P.
" Charles W. Moore, G. K.
" Ruel Baker, G. S.
" John Hews, G. Treas.
" Thomas Waterman, G. Sec.
" Hugh H. Tuttle, G. Marshal.
" Sebastian Streeter, }
" E. M. P. Wells, } G. Chaplains.
" Benj. Huntoon, }
" S. W. Robinson, } G. Lecturers.
" C. W. Moore, }
" Gilbert Nurse, } G. Stewards.
" Winslow Lewis, Jr. }
Comp. Josiah Baldwin, G. Tyler.

### BOSTON ENCAMPMENT, BOSTON, MS.

Sir Winslow Lewis, Jr. M. E. G. Com.
" John R. Bradford, Gen.
" George L. Oakes, Capt. Gen.
" E. M. P. Wells, Prelate.
" Hugh H. Tuttle, S. Warden.
" William O. Parker, J. Warden.
" Ruel Baker, Treasurer.
" Calvin Whiting, Recorder.
" John H. Lord, Sword Bearer.
" Charles Williams, Standard Bearer.
" Samuel Pierce, Warder.
" Peter C. Jones, 3d Guard.
" Freeman C. Raymond, 2d Guard.
" Hamilton Willis, 1st Guard.
" William C. Martin, Sentinel.

### ST. ANDREW'S R. A. CHAPTER, BOSTON.

Samuel Millard, High Priest.
George L. Oakes, King.
Peter C. Jones, Scribe.
John J. Loring, Treasurer.
Thomas Waterman, Secretary.
John H. Lord, R. A. C.
Hamilton Willis, C. H.
William O. Parker, P. S.
Jonathan Emerson, }
Albert Griswold, } M. of Veils.
William B. Haws, }
Rev. Sebastian Streeter, Chaplain.
John F. Edwards, } Stewards.
Loyal Lovejoy, }
William C. Martin, Tyler.

## MASONIC CHIT CHAT.

☞The Grand Lodge of this State held its Annual meeting, in this city, on the 11th inst. The business was chiefly of a local character. A Charter was granted to Morning-Star Lodge, at Worcester, and the Charter of Corner-Stone Lodge, at Duxbury, was restored. Aurora Lodge was removed from Leominster to Fitchburg. The meeting was well attended.

The Grand Lodge met again on the 27th, for the purpose of exemplifying the work and lectures in the three degrees, pursuant to the requisitions of its Constitutions; and in the evening, for the Installation of its Officers, and the observance of the anniversary of St. John the Evangelist.

Grand Chapter of Tennessee.—We have received a copy of the proceedings of the Grand Chapter of Tennessee, had at its annual communication in October. We notice nothing in the proceedings of particular interest, except it be the manifestation which they afford of the increasing prosperity of this branch of the Institution in that State. The 6th article of the By-Laws of the Grand Chapter does not, however, conform to the regulations of the General Grand Chapter. It is as follows :—

*Art.* 6. The fee for a warrant to hold a Lodge of Mark Master Masons, shall be twentyfive dollars, which shall be paid on the issuing of the warrant.

The provision of the General Grand Chapter on this subject is as follows :—

*Art.* 2, *Sec.* 5. No warrant shall be granted for instituting Lodges of M. E., Past, or Mark Masters, independent of a Chapter of Royal Arch Masons.

We do not know the precise relation which the Grand Chapter of Tennessee holds to the General Grand Chapter; but if it recognize the authority of the latter, the two articles are irreconcileable.

☞Our kind Brother at Kingston is mistaken as to our having been in that city last month. Brother Case was there. We shall not visit Kingston without accepting his polite invitation His request as to the Books, for himself and Brother H., shall be attended to.

☞We have sent (by express) to our agent at Toronto, the volumes requested. Are happy in being able to accommodate him.

☞Our correspondent at Kingston, N. C. is informed that we have not the *first* vol. on hand—can send him the *second*, if desired. We have not seen one of the Mirrors referred to by him for some years, and do not know where to get a copy, or we would procure it for him.

☞If our Agents and Brethren would exert themselves a little, and procure for us an additional thousand subscribers, and thereby enable us to add another sheet to the present size of the Magazine, without increasing the subscription price, we should not be under the necessity of so often apologising for the omission of articles forwarded for publication. Until this is done, we must beg the indulgence of correspondents.

☞We are informed that the Grand Lodges of Missouri and North Carolina, at their late meetings, adopted the Trestle-Board, as the Text Book for the Lodges under their jurisdictions.

☞The anniversary of St. John the Evangelist was celebrated at Toronto, Canada, on the 27th. A grand Masonic Ball was given in the evening, at the North American Hotel. We shall be obliged to our correspondent for an account of the proceedings.

Foreign Agents for this Magazine.—*London.*—Br. R. Spencer, 314 High Holborn, for England, Ireland and Scotland. *Paris.*—Br. L. Lefevre, Rue Grange-Batelière, 9, for France. *Leipsic.*—Br. J. J. Weber, for Germany.

☞Our Agent at Clarksville is informed that his order has been attended to, and the Books have been shipped as directed.

☞The request of our Agent at Lowndesboro', Ala., has been complied with and the volumes sent as directed.

☞Br. Joseph Packard is an authorized Agent for the Magazine, at Demopolis, Ala., Br. F. S. Palmer having removed to Lowndesboro', at which place he will hereafter act as agent.

☞We acknowledge the receipt of a copy of the proceedings of the Grand Encampment of Ohio. It came too late for notice in the present number.

☞Our Agent at Benton, Miss., in making his collections, will please include the 4th volume, now due.

☞Our correspondent at Edwards' Depot, Miss. shall be attended to in our next.

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THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. IV.] BOSTON, FEBRUARY 1, 1845. [No. 4.

## PROCEEDINGS IN CASES OF EXPULSION, &c.

We have so often given our views on the general subject of expulsion of members, and the proceedings proper in such cases, that it would seem to be almost a work of supererogation to add any thing further in relation to the matter. Yet we do not feel at liberty to pass over in silence any inquiries which may be put to us by intelligent and worthy Brethren. But independent of this consideration, the subject is one of essential importance to the interests and integrity of our Institution, and cannot, in our judgment, be too well understood by its members. It would be impossible to frame any general course of proceedings in such manner as to meet the precise points of every case which may arise. Cases occurring under different aspects, necessarily present new points of inquiry and discussion. These cannot be anticipated by any general rule, and must be met and settled as they present themselves. We therefore cheerfully comply with the request of our correspondent, and herewith lay his communication before our readers. To it we shall add such remarks as the facts stated seem to demand. We have numbered the inquiries as a matter of convenience :—

*Log Hall, Edwards' Depot, Miss., Nov.* 23, 1844.

Charles W. Moore, Esq.

*Companion,*—I have commenced writing to you several times, but want of confidence in my knowledge of matters appertaining to our good cause, has thus far compelled me to destroy my labor—except on one occasion, which I presume you did not receive. I will now send you this, asking for information which will, I think, be of considerable benefit to Masonry at large, as well as gratifying to the writer by correcting his views or confirming them.

1st. Can a Chapter, working under Dispensation, or even under a Charter, try its presiding officer for high crimes or misdemeanors, and expel him, whether at a called meeting, or a regular one? And if so—is it not necessary that the accusation should be brought forward at a regular meeting, the accused be fully notified, and the matter closed at the next regular meeting?

2d. Can a Lodge of Master Masons arraign and try any member, no matter how great the offence, at a called meeting, the whole matter being commenced and ended at the same meeting? Or is it not necessary to file the accusation at a regular meeting, notify the accused, and try the case at an appointed time—the next meeting—the accused being notified fully as to the accusation, his accuser, &c.?

It appears to me that an expulsion not done in proper form nullifies itself, and that the erring Brother is not in point of fact expelled. It is high time that we should know our duty, and knowing, to perform it to our ability; but far too many, acting by impulse, hasten through, without reflecting that a Brother needs our charity more under those circumstances. He has erred, he has sinned,—it is then that we should wait with patience, and give him every opportunity to present his case, and to bring forward mitigating circumstances.

3d. I have learnt from a Brother, that a certain person had been initiated in a Lodge, and had committed a high misdemeanor, by which he had disfranchised himself from the good wishes of those who knew it. He afterwards, having moved to the vicinity of a neighboring Lodge, sought advancement. This Brother, on hearing of it, immediately wrote to the W. Master of the Lodge, informing him of the facts. Notwithstanding this, the man was duly passed and raised.

I learn furthermore, that the W. M. says, he did not know the informant to be a Brother. I would therefore request your views, and ask if it is not a duty of every or any Master, under like circumstances, to hear any complaint that may be made, from whomsoever it comes, and to examine its merits. Further, does a Lodge do its duty, to pass or raise, or admit as a member, any one without having full information as to the standing of the applicant from the Lodge from whence he hails?

We are, I fear, too eager to increase our numbers without a due regard to an increase of our usefulness, and I ever look at the proceedings of a Lodge with fear and trembling, when it is rapidly increasing in numbers. It may sound large to add thirty, or forty, or fifty to the list of members, but I would far rather be numbered with the seven who began, if their works prove their faith, than to be with the multitude who love the display of tinsel, and blue and red ribbons.

I am opposed to all public exhibitions, and unless convinced to the contrary, will all my days object to Masonic balls, dinners, &c. They are to please the multitude or the fancy of those who would never be content unless they could shine out.

I intended, when seating myself, to have dashed off somewhat on the conduct due from one Brother to another, but I will defer it, to some time when the fit of scribbling is on me.

4th. Where can I find a description of the dress (regalia,) of the different degrees in processions, &c.,—say in Master Masons' Lodge, Chapter, Council or Encampment? Is it correct for a member of Chapter, or Council, or Encampment to appear in their regalia at the funeral obsequies of a M. M.? I suppose it is perfectly so, for one to appear in the regalia which he has a right to—if the deceased Brother be of a same or a higher degree.

With respect and esteem, I am your Brother, M. W. P.

1st. The powers of Chapters working under Dispensation, are not well defined in the Constitutions. Such Chapters emanate from the authority and are the creatures of the Grand or Deputy Grand High Priest of the State, acting in his official capacity. They are constituted for a limited period; at the expiration of which, their existence terminates, unless continued by the act of the Grand Chapter. The Companions to whom a Dispensation is granted, are authorized to organize as a Chapter, to receive and exalt or reject candidates for the Degrees, and to adopt such measures and establish such regulations as may be necessary for their own government. So far, their powers are distinct and well settled. They have also sometimes assumed the power to discharge or exclude from their meetings a refractory or unworthy member. But perhaps the more correct course of proceeding, in such cases, would be to petition the Grand Officer granting the Dispensation, to remove the delinquent, for the reasons and on the facts set forth in the petition. Of this proceeding the accused should be timely and fully notified, that he may make his defence, or present a counter statement, if he wish to do so. Further than this, we think a Chapter, working under Dispensation, may not proceed. It does not, in our opinion, possess any power to try and expel a Companion from the Fraternity. It is itself an informal body, existing on probation, by favor of a Grand Officer, and may be struck out of existence at the close of the year, and even before a case of expulsion, should an appeal be entered, could be adjudged by the Grand Chapter. The power to expel is the highest judicial authority which can be vested in a regularly chartered and organized Chapter or Lodge. And it cannot, we think, be rightfully exercised by either, while in a *chrysalis* state of existence.

A Chapter cannot try and expel its presiding officer. This question was brought before the General Grand Chapter of the United States, at its late triennial meeting in Connecticut, in the proceedings of a Chapter in the State of Mississippi, which had expelled its H. P. The report of the Committee to whom the matter was referred, *was against that proceeding*. The report was unanimously adopted, and the question thereby definitively settled.

The remainder of the first inquiry is involved in the second. We therefore pass it over.

2d. We are clearly of opinion that the charges against a delinquent Brother should always be preferred at a regular meeting of the Lodge, or

Chapter. They may be investigated, and final action had on them, at a special or called meeting, if sufficient time be allowed the accused to prepare for his defence. The regulations on this subject, embodied in the Constitutions of the Grand Lodge of Massachusetts, are in accordance with our own views and with what we believe to be correct Masonic usage. We therefore give them as our answer to the inquiry of our correspondent, with the remark, that in States having a greater extent of territory, and where mail conveyances are not so certain and regular as in this, it may be found necessary and proper that the time of notice should be extended beyond twenty days. The object is to give the accused ample notice and full time to make his defence. When this is done, the Lodge has discharged its duty,—not before. The regulations referred to are as follows —

*Rule* 1. The accusations shall be made in writing, under the signature of a Master Mason, and given in charge to the Secretary of the Lodge, who, under the direction of the Master, shall serve, or cause the accused to be served, with an attested copy of the charges, fourteen days at least previously to the time appointed for their examination. *Provided*, the residence of the accused shall be known, and shall be within the distance of fifty miles of the place where the Lodge having the matter in hand, is located. If the residence of the accused be at a greater distance than fifty miles, but within the State, then, and in that case, a summons to appear and show cause, forwarded to him by mail, or other conveyance, twenty days at least before the time of trial, shall be considered sufficient service. If his residence be out of the State, and unknown, the Lodge may proceed to examine the charges, exparte; but if known, a summons shall be sent him by mail, or otherwise, sixty days, at least, before the time appointed for the examination.

*Rule* 2. The examination of the charges shall be had in a Lodge specially notified and convened for the purpose, at which no visitors shall be admitted, except as council or witnesses.

*Rule* 3. The accused may select any Brother for his counsel, and the witnesses shall testify, if Masons, on their honor, as such. Hearsay evidence shall be excluded.

*Rule* 4. The question—"Is the accused guilty or not guilty?" shall be distinctly put to each member of the Lodge, by name, commencing with the youngest. The answer shall be given standing, and in a distinct and audible manner. The Secretary shall record the answer as given.

*Rule* 5. If the verdict be suspension or expulsion, an attested copy of the proceedings shall be sent up at the ensuing meeting of this Grand Lodge, for examination and final action.

3d. The proceedings in this case were clearly wrong. On receiving the information, it was the duty of the Master to have suspended the proceedings in the Lodge, until the necessary inquiries and investigations had been made. It matters not from what source the accusations came. The question for the Master and the Lodge to settle was, whether they were true or false, and whether they were of a nature such as to disqualify the candidate for further advancement. We apprehend there is too much reason for the fears of our correspondent, that many of our Lodges are too "eager to increase their numbers," and that sufficient regard is not had to the moral fitness of candidates. The strength of our Institution lies not in the number, but in the character of its members; and this truth cannot be too strongly impressed upon the minds of the active officers of Lodges. We have not the Constitution of the Grand Lodge of Mississippi before us, and are not able to say whether the proceeding under consideration was authorized or prohibited by that instrument. We presume, however, that there is no Constitutional provision on the subject, and that the Master conformed to the usages of the Lodges in his State. In this State we have the following regulation, predicated on ancient Masonic practice both here and in Europe, and if generally adopted would effectually prevent the occurrence of cases like the one in question:

Sec. 6. No Entered Apprentice or Fellow-Craft, initiated or passed in any Lodge within the United States, shall be passed or raised in any Lodge under this jurisdiction, without the consent of the Master and Wardens of the Lodge in which he was first admitted, or a dispensation from the Grand Master.*

4th. The clothing of the officers of a Lodge, is a blue sash, blue velvet collar, trimmed with silver lace, a silver jewel, white or figured apron, trimmed with blue ribbon, and white gloves. The private members wear the same dress, omitting the jewel, and, on ordinary occasions, the gloves, with a plain white apron. The Chapter dress for the officers is too elaborate for description. The private members wear a red velvet sash, and white or figured apron, trimmed with red ribbon, having a triangle in the centre. The Council dress for private members is similar, except that the trowel is sometimes substituted for the triangle on the apron. The dress of a Red-Cross Knight is a green sash with a red-cross on the breast, and white apron, with a red-cross in the centre. That of a Knight Templar is a black velvet sash and apron (triangular,) with the emblems as described in the Templar's Chart. Our correspondent's views as to the *correctness* of the dress proper to be worn at the funeral obsequies of a Master Mason, correspond with our own. As a matter of good taste, however, we prefer white aprons and gloves only, except that the officiating officers might wear their jewels.†

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*Constitutions Grand Lodge Mass., Part 4, Art. 3.

†We have given the dresses worn in this city. They probably differ in some respects from those worn in other States.

## GRAND ENCAMPMENTS OF OHIO AND NEW YORK.

We have received a copy of the proceedings of the Grand Encampment of Ohio, at its late meeting, and also of its new Constitution. From the former, we learn that there are five Encampments in the State, viz: Mount Vernon, at Columbus; Lancaster, at Lancaster; Cincinnati, at Cincinnati; Massillon, at Massillon; and Clinton, at Mount Vernon; and we infer that they are all in a prosperous condition. From the Constitution we extract the following section, for reasons which will appear in the sequel. We have italicised a part of the closing sentence of the second paragraph:

> Sec. 13. This Grand Encampment acknowledges no degrees of Masonry or Orders of Knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to wit:
>
> The Grand Consistory, the General Grand Encampment and the General Grand Royal Arch Chapter of the United States, Grand Councils of Royal and Select Masters, and the Grand Lodges of the several States. And any Knight holding to, or having received any irregular degrees under the assumed name of Masonry or Knighthood, shall be required to withdraw therefrom, under pain of being expelled from all participation in any of the privileges contained in the provisions of this Constitution, and no Council or Encampment shall be permitted to receive any candidate or VISITOR, *into their respective bodies, who, in any manner or in anywise, is concerned in or with such clandestine degrees.*

The only degrees authorized by the Constitution of the General Grand Encampment, are the following, viz: Knight of the Red Cross, Knight Templar, and Knight of Malta. The degrees authorized by Grand Chapters and Grand Lodges are too generally known to render it necessary for us to enumerate them.

The 2d Sec. of the 2d Art. of the Constitution of the Grand Encampment of New York, contains the following:—"The order of succession in conferring the Orders of Knighthood shall be as follows, viz: Knight of the Red Cross, Knight Templar, Knight of Malta, *Knights of the Christian Mark, and of the Holy Sepulchre.*" Now, the conferring of the degrees last named, is not authorized by the Gen. Grand Encampment, the Gen. Grand Chapter, the State Grand Lodges, nor, as we believe, by any Grand Consistory in the world. They are, then, in the language of the Constitution of the Grand Encampment of Ohio, "irregular degrees under the assumed name of Knighthood," and as they are countenanced, authorized and conferred by the Encampments in New York, the Encampments in Ohio would not by their Grand Constitution, be "permitted to receive any visitor," coming from that State. The Grand Master of the Gen. Grand Encampment, is, we believe, Grand Master of the Grand Encampment of the State of New York, and would not, of course, be permitted to visit any Encampment in the State of Ohio! But, what is still more remarkable in this matter is, that the section we have given from the Constitution of the Grand Encampment of Ohio, is extracted *verbatim* from the Constitution of the Grand Encampment of New York! And how the Companions in that State, can, under this Constitutional restriction, visit *their own* Encampments, is a problem we leave to their solution!

It is worthy of remark, that the Grand Encampment of New York a few years since refused to adopt the elegant Templars' Diploma, published by the Grand Encampment of Massachusetts and Rhode Island, after it had received the approbation of the Gen. Grand Encampment,—because it did not contain the two irregular degrees in question!

## HISTORY OF INITIATION.

### COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE SECRET AND MYSTERIOUS INSTITUTIONS OF THE ANCIENT WORLD.

### NUMBER IV.

### INVESTITURE, AND PHILOSOPHY OF INDIAN MYSTERIES.

By the fatigue attending those protracted ceremonies the aspirant became exhausted, and therefore to renovate his spirits, he was made to drink a fermented liquor. And now being fully regenerate, a new name was given him, expressive of his recently attained purity, and he was introduced to the Chief Brahmin, in the midst of the august assembly, who received him as a Brother and associate, invested him with a white robe and tiara, seated him in an elevated situation, and solemnly delivered the Tokens and Lectures of the Order. His forehead was marked with a cross,* which was explained as symbolical of the four points of the compass. An inverted level was inscribed on his breast, to express his recently acquired dignity, by which he was advanced to an equality with the superior order of the priests. He was invested with the sacred Sash or Belt,† the consecrated Chaplet, the Kowsteke-Men, or Kowstoobh, and the talis-

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*The sectarial mark on the forehead is called *Tiluka*, (Valmic. Ramayuna. p. 2.) Mr. Maurice (Ind. Ant. vol. v. p. 849,) says he has no doubt but this mark was the hermetic cross.

†Mr. Maurice is very particular in his description of this sacred Cord. It can be woven by no profane hand; the Brahmin alone can twine the hallowed threads that compose it, and it is done by him with the utmost solemnity, and with the addition of many mystic

manic label for the left arm. The salagram, or magical black stone, was delivered to him as an amulet which would insure to him the protection of Vishnu, whose multiform shapes he was emblematically said to have assumed; and the serpent stone, an amulet similar to the anguinum of the Druids, was presented as an antidote against the bite of serpents, or other venomous reptiles.

He was then instructed in the secret art of composing amulets for his own personal protection, and incantations to procure the torture or destruction of his enemies, and being now fully invested, the candidate was entrusted with the sublime Name,* which was known only to the initiated; and which signified the Solar Fire, or more properly the Sun itself, the sacred emblem of the supreme deity; and united in its comprehensive meaning the great Trimurti, or combined principle on which the existence of all things is founded; this word was OM; or, as it was expressed in a triliteral form in the mysteries, AUM,† to represent the creative, preserving and destroying power of the deity,‡ personified in Brahma—Vishnu—Siva, the symbol of which was an equilateral triangle. This ineffable word formed the subject of incessant and pleasing contemplation, which could be indulged only in silence and seclusion; for the pronunciation of this awful name A. U. M., ॐ,§ was said to make earth tremble, and even the angels of heaven to quake for fear. When it was thus perfectly communicated, the aspirant was directed to meditate upon it with the following associations, which are the mysterious names of the seven worlds, or manifestations of the power of Om, the solar fire. "‖OM! Earth, Sky, Heaven, Middle region, Place of births, Mansion of the blessed, Abode of truth."

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rites. *Three* threads, each measuring ninetysix hands, are first twisted together; then they are folded into *three* and twisted again, making it consist of *nine*, i. e. *three times three* threads; this is folded again into *three*, but without any more twisting, and each end is then fastened with a knot. Such is the *zennar*, which being put on the left shoulder, passes to the right side, and hangs down as low as the fingers can reach. (Ind. Ant. vol. iv. p. 740.)

*The Mahometans, in common with the Jews and Idolaters, attach to the knowledge of this sacred Name the most wonderful powers. "They pretend that God is the Lock of the Ism Allah, or Science of the name of God, and Mohammed the King; that consequently none but Mohammedans can attain it; that it discovers what passes in distant countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal; that it heals the bite of serpents, the lame, the maimed, and the blind." (Niebuhr, cited by Southey, Thalaba, vol. 1, p. 198.)

†In the Oracles ascribed to Zoroaster is a passage which pronounces the sacred *Names* used in the Mysteries to be ineffable, and not to be changed, because revealed by God himself.

‡Wilkins, notes on Bhagvat Geeta, p. 142. This mystic emblem of the deity, OM, is forbidden to be pronounced but in silence. It is a syllable formed of the letters अ ă, उ ŏŏ, which in composition coalesce, and make ओ ō, and the nasal consonant म m. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

§Mr. Faber says that this cipher graphically exhibits the divine triad Balrama, Subhara, and Jagan-nath.

‖Om is termed by Dara Shekoh, the Seal by which secrets or mysteries are revealed, )Vid. Wait. Orient. Ant. p. 86.)

The Arch Brahmin, making a sign to the initiated to be silent and attentive, now entered on the explanation of the various emblems which were arranged around him; with the arcana of the hidden science enfolded under the holy gloom of their mysterious veil; the names and attributes of the several deities whose representations were sculptured on the cavern walls; and an elucidation of the mythological figures which every where abounded.

The science of Astronomy occupied a proportionate share of attention during this display; but its more abstruse problems were hid from common investigation by the enigmatical obscurity with which they were studiously invested. Thus a horned elephant's head symbolized the Sun, and a rabbit the Moon; but the Sun and Moon were termed int heir sacred dialect, the two eyes of God; therefore the foregoing emblems were mystically the two eyes of God. Geometry was very early practised in India, as is evident from the true proportions of those stupendous caverns which have been already described. The Brahmins were consequently acquainted with the science of Arithmetic; they understood Music, and Mr. Maurice thinks they were the inventors of Algebra. Their sylvan residence imparted a taste for the study of Botany, which exemplified itself in the practice of Medicine and Surgery; nor were they ignorant of Chemistry, Mineralogy, Metallurgy; and excelled in many other abstruse arts, as well as those domestic manufactures which are attendant on civilization, and contribute their aid to the refinements of social life.

An extensive system of Symbolical Instruction was used in the Mysteries, and the veil by which they were covered was too dense for the uninitiated to penetrate. Eternity was symbolized equally by a Serpent and a Wheel; Fire, by a Trident; Wisdom, Strength, and Beauty, by a Cicle of horned Heads; Benevolence, by the Cow; Friendship, by the Buccinum, or Conch; Wisdom by the Chakram;* the Lotos† was an emblem of the soul's freedom when liberated from its earthly tabernacle, the body; for it takes root in the mud deposited at the bottom of a river; vegetates by degrees from the germ to a perfect plant; and afterwards rising proudly above the waves, it floats in air as if independent of any extraneous aid. The Bull was an emblem of Religion, his four legs being representations of Purity, Compassion, Penance, and Truth; and the *Tripple* headband with which he was usually bound, denoted that he was to be worshipped morning, noon, and night. A Spear was a symbol of Omnipotence, as Rays of Glory were of blessings emanating from the gods. A Serpent bearing

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*The Chakram is a round or circular machine, of which many devotees of Vishnu bear the emblem, imprinted on their shoulders *with a hot iron*. It is still used in some places as a weapon of war, and is nothing more than a large circular plate of iron, the outer edge of which is made very sharp. Through the centre a shaft passes, by means of which a rotatory motion is given to the plate, which whirls with great rapidity, and cuts whatever it approaches. (Dubois on the Inst. of Ind. p. 3. c. 11.)

†This plant had the good fortune to be held sacred in most countries. In Egypt it was called the Lily of the Nile; and Mr. Savary, (in vol. 1, p. 8,) says it still maintains its pristine veneration in that country. It was the great vegetable amulet which distinguished the eastern nations. There gods were always represented as seated on the lotos; it was the sublime throne of oriental mythology, and referred indubitably to the Ark of Noah.

a globe in its folds, represented the union of Wisdom and Eternity; and pointed to the great father and mother of the renovated world; the Egg and Lunette symbolized the generative principle, in the persons of the same progenitors; for the moon and egg were equally symbols of the Ark from which they issued when they became the parent of a new race. The triangle within a circle referred to the Trimurti; and the Trident had a similar allusion. It was the Ark of Noah, which as a lunette symbolized the female principle, with the linga, for a mast; for according to the Brahmins, it was under this form that the two principles of generation* were preserved at the universal deluge. Thus were religion and philosophy veiled under the impervious shade of hieroglyphical symbols; unintelligible to the profane, and intended to lead them into a maze of error, from which it was difficult to extract a single idea which bore any resemblance to the original truth. These symbols were publicly displayed in their temples, and beamed streams of radiant light to the initiated; while to the profane they were but an obscure mass of unintelligible darkness.

Here the initiation ended, and the candidate was allowed to marry and to bring up his family. His third probation, or *Banperisth*, commenced when his children were all capable of providing for themselves, and he was weary of the troubles and vexations of active life. He returned with his wife into the recesses of the forest; recounced all other society; lived in the open air; ate only vegetables; practised every kind of ablution known in his caste; used all the daily prayers without any omission, and occupied himself principally in sacrificing to the gods. And from this point of time he was said to be *twice born*, and was considered as a being of superior order.

The fourth Degree was believed to impart an extreme portion of merit to the intrepid sage who possessed courage enough to undertake the performance of its duties. After being formally installed by an assembly of his caste, he was solemnly bound by oath to the following observances: to rub his whole body every morning with ashes; to avoid the company of women; to wear heavy and inconvenient clogs, made of wood; to subsist entirely on alms; to renounce the world and all his former connections, and to exercise himself in incessant contemplation. This, added to an endless catalogue of other duties, penances, and mortifications, was believed capable of transforming the happy Sannyase† into the divine nature, and to secure him a residence amongst the celestial gods.

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*The fact is that the entire worship of these idolaters, was, and still continues to be nothing less than a disgusting scene of lasciviousness, obscenity, and blood. (Vid. Buchanan. Researches in Asia, p. 120—141.)

†The word Sannyase means a total abstraction from all worldly things. (Bhagvat Geeta. p. 143.)

## INSTALLATION OF THE OFFICERS OF THE GRAND LODGE OF MASSACHUSETTS.

On the late anniversary of St. John the Evangelist, 27th December, the ancient Grand Lodge of this Commonwealth was opened at 9 o'clock A. M., as a Lodge for Instruction, and was continued open through the day. There was a larger number of Lodges represented and a greater number of Brethren from the country present than on any former occasion. The Senior Grand Lecturer, W. Br. John R. Bradford, assisted by W. Br. Charles B. Rogers, as Junior Grand Lecturer, worked the lectures and ceremonies of the three degrees with his usual skill and exactness, and we believe to the great acceptance of the Brethren.

In the evening, the Grand Lodge was assembled for the Installation of its officers. The hall was well filled with Brethren. After disposing of some necessary business, the ceremonies took place as follows:—1. Voluntary on the Organ. 2. Prayer. 3. Ode, No. 27, from Br. Power's Melodies. 4. Installation. 5. Installation Ode, from the Melodies. 6. Addresses by Brs. Pickman and Huntoon. 7. Closing Ode, from the Melodies. 8. Benediction.

### INSTALLATION OF THE GRAND MASTER.

The Grand Master was Installed by Past Grand Master Hon. John Abbot, of Westford, in a manner which, while it realized the high expectations of the Brethren, was worthy of the reputation which Br. Abbot has long sustained as an amiable and accomplished Craftsman. On Br. Peabody being introduced for Installation, he addressed him as follows:—

M. W. Br. Peabody:—Having been requested to install you into the office of Grand Master of the Grand Lodge, to which you have been elected, I have been induced to attempt it from two considerations; premising, however, that I must solicit the charity of yourself, and the members of the Grand Lodge, for the inaccurate or imperfect manner in which I may perform it,—in consequence of my almost continued, but necessary absence, of late, from our assemblies.

The first consideration is, the long and intimate Masonic connection which has subsisted between us. Fortyone years have passed since I was admitted to the privileges and pleasures of the Institution of Freemasonry, and I then found, and recognized you, as a Brother. Soon after my initiation, by your kindness and assistance, I was instructed in, and principally acquired a knowledge of the lectures, in the manner and form, as given by our intelligent and worthy Brother Gleason, under the sanction, and by the direction of the Grand Lodge. Shortly after, also, by you, M. Worshipful, was I brought by a way, I knew not, and led in paths, I had not known you." You too, "made darkness light before me, and crooked things straight," and in my travel did not forsake me. And from the commencement of this period, till the present time, has this Masonic connection been as intimate, as our respective situations admitted. The recollection of these circumstances is to me, "the memory of joys which are past, pleasant and mournful to the soul;"—pleasant from the principle of association; mournful from the conviction, that they are past, and can never return.

The second consideration is, the eminent ability and judgment you have exhibited in the government of the Grand Lodge and the Institution of Masonry within our jurisdiction, during the two past years. In this period, the forms and ceremonies of initiation, and the two succeeding degrees, have been revised, made plain, and conformed, strictly, as is believed, to the ancient landmarks. The code of By-Laws of the Grand Lodge has been revised and adopted, with such amendments, as the returning prosperity of the Institution, and the exigencies of the Craft, required. The prerogative and powers of a Grand Lodge have also been examined, and defined with clearness and precision, in a report, which has been adopted, drawn by yourself; which report has been highly commended by a foreign review, by saying, "it is without a parallel." The exhibition of such ability and judgment, in the two preceding years, is an assurance to your Brethren, that this, the last year of your constitutional term of presiding, at present, will be equally distinguished, should any thing occur to demand their exercise; and, as the effect of your labors, we may confidently expect the continued and increasing prosperity of Freemasonry within the Commonwealth; and hereafter have reason to consider it, an era, in the history of the Institution.

After the investiture, Br. Abbot continued as follows:—

And now again, M. Worshipful, let me congratulate you on the honor of being the third time raised from the level of equality to the high station of presiding over all the Lodges of this Commonwealth and jurisdiction. We look up with confidence to a Brother, whose age alone would entitle him to our respectful deference, but whose person is endeared to us by love of the Fraternity, evidenced by the experience of many revolving years. May the Father of Light invest you with his choicest gifts. May heavenly wisdom illuminate your mind; may heavenly power give strength to your exertions; may heavenly goodness enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually issue; and round your head may there bend a circle, made splendid by the rays of honor, and late, very late, in life may you be translated from the fading honors of an earthly Lodge, to mansions prepared for the faithful in a better world.

## THE GRAND MASTER'S ADDRESS.

The Grand Master then addressed the Grand Lodge as follows:—

The flight of time, which, in its course, is rapidly wafting us all to the close of our mortal career, has brought us to the return of another annual rest; and we are now assembled to organize anew for future operations.

In compliance with a custom adopted long ages ago, this organization is had on the anniversary of St. John the Evangelist. Tradition informs us, that this mildest of men; this preacher of love and good will to all mankind; this disciple whom Jesus loved,—was an eminent patron of our Order. This we may well credit; for the charity and good will, the Brotherly kindness, relief and truth, which it is our chief aim to inculcate, formed almost the whole character of our Patron Saint.

Tradition also informs us, that soon after his death, this anniversary was selected as the appropriate day for the organization of the Lodges, in the hope that the influence of his mild and gentle spirit would be upon them, and enter largely into their labors. No Mason on this day, without forgetting to whom it is dedicated, can cherish unkind and uncharitable feelings towards his Brother. Let

us, then, in the mildness of the loving and beloved disciple, address ourselves to the work before us.

The last year has been marked by prosperity. The Brethren are reassembling round their deserted altars, and with recovered cheerfulness and increased numbers, are exchanging their vows to ameliorate the condition of mankind. But there is much to admonish us to proceed with caution. We yet resemble our ancient Brethren returning from captivity to rebuild a fallen temple. For we are yet surrounded by the ruins brought on an unoffending society, by Barbarian assailants.

It is natural to inquire: Why should modest, unassuming, peaceable Freemasonry, ever have provoked a desolating hostility? Perhaps it was sent as a punishment for its pride, in foolishly boasting of an origin, antiquity and dignity, which it could not prove to belong to it, instead of cherishing and practising those humbler virtues which are peculiarly its own.

Affliction should inspire us with humility and caution; and to double our diligence to understand and put in full practice, the true principles of the Institution, which have enabled it to survive the assaults of time and hostile combinations, under which cities and nations, and languages, and all other things human, except the miraculously preserved nation of the Jews, have fallen into decay and been buried in oblivion. It should be the care of Freemasons in all ages, but more especially in one like this, to gain all possible knowledge of the origin, designs and history of the Order, and to transmit it, with the secrets, to the newly initiated.

It seems to me to be profitable to inquire of, and communicate to, each other, the various information we can obtain on these subjects. We should inquire, with the sixth Henry, king of England—

"What mote ytt be? Where dyd ytt begyne? Who did brynge ytt westlye? Whatte artis haveth the Maconnes techedde mankynde which odhermen teche not? Doth Maconnes love eidher odher myghtylye as beeth sayde?"

Inquiry leaves on my mind no doubt that Freemasons were originally a band of practical builders, with, perhaps, few associates other than their employers; that from their profession were taken, and has been preserved, their working tools, emblems and dresses. And this character was in a great measure preserved till about two hundred years ago, when it had become gradually changed from an *operative* to a *speculative* society,—still preserving, unchanged, its emblems, dresses, paraphernalia, work, lectures and charges, and still more sacredly preserving, unchanged, its principles and practice of Charity, Brotherly Love, Relief, and Truth.

In early times, none but the skilful were admitted to initiation. The science of building was itself a distinction, and to its cultivation they added that of other sciences and arts; and when the means of education were rare in the world, the Lodges were valuable schools of instruction. Initiation was then an enviable distinction. This condition of things contributed to strengthen and extend the Order.

That the Institution existed before Christianity, I think we have proof. But how it existed, till many ages after the advent of the Saviour, we are not well informed. So far as I have discovered, history in this respect is nearly silent, and tradition speaks sometimes in an ambiguous and doubtful voice. But this we know, that when the light of modern civilization shone in on the dark ages, and unfolded a view of the world to the inquiring mind, Freemasonry was found to exist in different nations, which for a long period had held no intercourse with each other; and yet it was found to be the same, wherever it existed. So zealously had it been cherished, and so faithfully transmitted.

In ancient times, Masters of Lodges held absolute authority. They made rules and usages at pleasure, and none participated with them in the government. Indeed, government of every kind was then absolute, and all centered in the rulers. In process of time, when the improvement of human intelligence demanded more popular forms of government, Freemasonry took the lead in the reform; and the absolute power of the Masters was gradually yielded to conventions and Grand Lodges.

The first Grand Lodge known in modern times, was formed by Edwin, the brother of king Athelstane, and grandson of Alfred the Great, at his castle at Aubrey, near York, in the year 926. That Grand Lodge continued in power till its junction with the Grand Lodge at London, in 1813.

The advantage of Grand Lodges was early manifested in the ascendency that York Masonry gained all over the world, and has ever since maintained. From that time, regular records of Masonic proceedings were kept, which are still preserved in the archives of the United Grand Lodge of England.

In 1567, a Grand Lodge was formed at London, which held divided, and sometimes conflicting jurisdiction, with the institution at York, for two hundred and fifty years; when after much careful discussion, with the co-operation and sanction of the Grand Lodges of Scotland and Ireland, they were happily united, and uniformity was established throughout the kingdom.

In 1723, the first book of Constitutions, Charges, &c. was published, collected from the records of York, and ancient manuscripts in various languages, found in antiquarian collections. Before 926, records of Masonic events either were never made or have not been duly authenticated. From that period its operations can be ascertained with the precision of historical evidence.

The Order in different ages has met with various fate. In England, the Royal family and the nobility have often been its patrons, but sometimes it has been depressed, and faded almost into non-existence. Antimasonry is no new thing. It has frequently assailed the Order in ages long gone by. It is remarkable, that in England, as well as here, it has generally had its origin in the unprincipled ambition of political demagogues, who deemed it good policy to aim a death blow at an incorruptible rival by assailing the society with which he was identified.

In 1425, during the minority of king Henry VI., Henry Beaufort, Bishop of Winchester, had the custody of the king's person, and was ambitious to become the Protector, and in fact the ruler of the realm. The Grand Master of the Masons, a pure and high minded Prince, opposed his designs. The intriguing Prelate thought he could best remove the obstacle to his ambition, by destroying the society under his care, and by his persevering enterprize and great popularity, he procured an act of Parliament to be passed, declaring all meetings of Freemasons to be felonious, and that all persons who attended them should be punished as felons. Although the Bishop became a Cardinal, he could procure no respect to be paid to his statute. When the king became of age, he joined the Order, and became a distinguished patron. And when afterwards the profligate Cardinal was impeached for having committed treason, he saved his life only by procuring a pardon from the Pope.

That statute still stands among the English statutes at large. When queen Elizabeth took offence at the Masons witholding their secrets from her, she desired to apply the statute to them. But her legal adviser, the great Lord Coke, entertained the opinion that the statute had never been in use, and was of no force; and that opinion is recorded in the third part of his Institute, page 99—a book which is held in the highest veneration, and is found in every well furnished English and American lawyer's library.

When the Illuminati and other German and French societies, assuming the garb of Freemasonry, conspired against all government and all laws, human and divine, in 1798, the British Parliament passed another statute, declaring all meetings of secret societies to be felonious. But in this statute, Freemasons were honorably excepted; it declaring that they were well known to be charitable, loyal and honorable societies.

In this country, Freemasonry first existed in Boston, and from hence, directly and indirectly, it has spread over most of the Union, the British Provinces and the West India Islands. The first Provincial Grand Lodge in the United States, called St. John's Grand Lodge, was, by the Grand Lodge in London, established in Boston, in 1733. In 1769, the Grand Lodge of Scotland also established a Provincial Grand Lodge in Boston, called the Massachusetts Grand Lodge. In 1792, they were both united, and formed the present Grand Lodge of Massachusetts.

During the last Masonic year, the Fraternity has in general been peaceful and prosperous. In England, the Earl of Zetland has succeeded as Grand Master to the long and valuable government of the Duke of Sussex. In this country, the States have generally adopted the uniformity of Work and Lectures recommended by the Baltimore Convention, in May, 1843.

In Massachusetts, we feel that this is the home of Masonry in our country. And it is natural that our distant Brethren should expect to find it here in a high state of culture. And perhaps the lectures and principles are as purely taught here as elsewhere. But where are our charitable funds? Where are our treasuries from which good-will draws practical consolation to soothe affliction? In England, Masonry has multitudes of golden stores to support the widow, the aged, the infirm, and the afflicted; to educate the orphan, and to feed and clothe the destitute. And in this country, in Missouri, a State but of yesterday, compared with us, we hear of a Masonic College!—and in other States, numbers of Academies, Schools and other well endowed institutions, are dedicated to the Craft. What do we find like this in Massachusetts? These subjects demand our immediate and earnest attention. Let it be no longer the reproach of Massachusetts, that her charity is purely *speculative*, and not *operative*. Let it not be said of us, that we content ourselves with a pure faith, and take no heed to adorn it with good works.

The appointed officers were installed by Rev. Br. E. M. P. Wells, Deputy Grand Master. After which the Grand Lodge was closed, and the Brethren repaired to an adjoining apartment and partook of an entertainment provided for the occasion.

# MASONIC CORRESPONDENCE.

## ST. JOHN, N. B.

It is with much pleasure we give place to the following Addresses, presented in Albion Lodge, St. John, N. B., to the Worshipful Master of that body, on his departure from the Province.

To Oliver Goldsmith, Esq., Assistant Commissary General, and Worshipful Master of Albion Lodge, No. 570.

Worshipful Master,—Whereas the public service of our Most Gracious Queen Victoria, requires you to leave this, your native shore, and journey to a remote and foreign clime,—the Past Masters, Wardens and Brethren of "Albion" Lodge, beg leave fraternally and cordially to congratulate you on your preferment,—and to express their united and sincere hopes that your future labors may prove beneficial, not only to the Department with which you are more immediately connected, and to the Public Service in general,—but, be a source of honor, satisfaction, and profit to yourself—as also to the increase and good of the (by you, much revered) Craft.

At the same time that they tender their congratulations on your preferment, they desire to declare the deep and bitter sorrow felt by every member of this body, in parting with you—but more particularly by its seniors—with whom you have so frequently met "in friendly and social intercourse." For a period of nearly ten years, your Brotherly and soothing sentiments, and valuable services—especially during the several terms that you have presided over this Lodge—have so associated your name with it, that it will be long kept in remembrance by its Members, and by the Brethren of this community in general. The present separation, they trust, may be but temporary—that ere long you may be restored to your native land, and to your many old and sincere friends and brethren—here to spend the latter days of your earthly career, in "otium cum dignitate."

The members of this Lodge—desirous to demonstrate the Brotherly feeling which they cherish for you,—"as a token of respect and esteem, for your long and able services as their Worshipful Master,'—have provided a Silver Pitcher—which, they request you will do them the honor to accept. We, as a committee, now present it to you, in the name of the Brethren of "Albion Lodge," with their earnest hopes, that you may be spared many years to enjoy from Heaven health, wisdom and peace of mind,—in moderation (which is the strength of wisdom, and strongly inculcated by the rules of Masonry,) to sip from out of the "bauble" the nourishing and salutary juice of the grape,—that maketh glad the heart of man,—and when in a foreign land, and far away from the donors, that it may occasionally call to your remembrance, this "sacred retreat of friendship," in which you have so often presided,—and further, they request that it may once a year (they ask no more) draw from you a pledge to the prosperity of the Brethren of "Albion Lodge."

May your journey across the "great deep," be pleasant and prosperous, and the scene of your future labors prove to your satisfaction. May prudence ever admonish you—may Temperance ever restrain—may Justice guide your hand—Benevolence warm your heart—and Gratitude to Heaven inspire you with devotion. These will give you happiness in your present state, and carry you to the mansions of eternal felicity, in the Grand Lodge of the Great Architect of the Universe. So mote it be. Amen.

Finally, Brother—Farewell! Farewell!! Farewell!!!

Thomas Leavitt, P. M.
Alex. Balloch, P. M. } Committee
Alex. Robertson, P. M.

*"Albion Lodge," No. 570, R. E., Saint John, N. B., May 3, 5844.*

[REPLY.]

To the Worshipful Past Masters, Wardens, and Members of Albion Lodge, No. 570.

For the beautiful and affectionate Address which you have presented to me, accept my sincere and unfeigned thanks. On some occasions language is inadequate to express the emotions, the heart beats, the tongue faulters, and silence is more eloquent than words, and in this instance I am unable to give utterance to my feelings.

Unexpectedly called upon in the service of my queen and country to proceed to a far-distant land, the "Mystic Tie," which has so long bound us together in the bonds of friendship and Brotherly love is to be dissolved, and a painful separation ensue:

> "But where'er I roam, whatever realms I see,
> "My heart, untravel'd, fondly'll turn to thee,"

and cherish with grateful remembrance the confidence with which I have been honored, and the many tokens of regard and esteem which I have invariably experienced.

The piece of Plate which you have offered for my acceptance, I receive with pride and pleasure. I shall regard it as a proof of having been diligent and faithful in the discharge of my duty as your Master, and shall look upon it as a memorial of that uninterrupted harmony that has subsisted among us; and I shall point to it hereafter as a pledge of your esteem and affection.

And now, my Brethren, allow me to offer you my sincere and earnest wishes for the prosperity of your Lodge, and for the happiness and welfare of every individual Brother. May you be blessed in your basket and in your store, may your barrel of meal never waste, nor your cruze of oil fail; and, finally, being found in the practice of every moral, social and religious duty, at the last great "Raising," may you all be worthy and well qualified for acceptance into that celestial Lodge, where the Omnipotent Architect presides in eternal glory. So mote it be. Amen.

Farewell! Farewell!! Farewell!!!

*Saint John, May 3, 1844.*

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The following is a copy of the Inscription on the Pitcher, which is of elegant workmanship:

"To Oliver Goldsmith, Esquire,
Assistant Commissary General,
From the Brethren of Albion Lodge, No. 570,
held at Saint John, New Brunswick,
as a token of respect and esteem
for his long and able services as their W. M.
April, 1844."

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*Portland, Union Lodge Room, May 2, 5844.*

Worshipful Brother,—It is with no ordinary feelings of personal regard that we beg leave to address you.

The members of the Portland Union Lodge, numbered 324, on the registry of the Grand Lodge of Ireland, whom we now represent, have recently learned with deep regret, that you are about to leave us, to serve our gracious Monarch, in a very distant portion of Her Majesty's dominions. They acknowledge with gratitude, the valuable services, which you have frequently rendered our Lodge, by cheerfully imparting your sound advice, and practical information.

Your *line* of conduct as a Mason, reflects honor upon yourself, and the Craft at large, and whilst within the *compass* of its usefulness, it has embraced the Portland Union Lodge, the members of which duly appreciate their *obligation* to a *worthy Brother*, who can *square* his actions by the *rule* of strict integrity.

The pain of our separation is happily mitigated, by the consoling reflection, that wherever your lot may be cast, a deportment, such as you have always exhibited, during a long residence in the city of Saint John, will ever secure for you, the confidence of your sovereign, the esteem of every worthy Brother of the mystic tie—and of all men, who can justly claim the advantage of your acquaintance.

Worshipful Brother; we earnestly wish you, the enjoyment of good health—of long life, and of continued advancement and prosperity. And with the humble prayer, that we may again meet in the Grand Lodge above, we proudly claim the privilege, of subscribing ourselves,

Your grateful Brethren,

John M'Cready, M.
Angus M'Afee, S. W. } *Portland U. Lodge, N.* 324.
G. H. Robinson, J. W.

*Oliver Goldsmith, Esq., W. M. of Albion Lodge, No.* 570 *on the Registry of the G. Lodge of England.*

[REPLY.]

To the Worshipful Master, Wardens and Brethren of Union Lodge, No. 324, of the Registry of Ireland:

Brethren,—I return you my sincere thanks for the flattering Address which you have presented to me, and I beg to express my best acknowledgments for the cordial wishes of your Lodge.

It affords me much satisfaction to learn that my humble efforts in promoting the interests of your body are so kindly appreciated, and when "far awa," I shall look back on our Masonic intercourse with grateful recollections.

Permit me to offer my earnest hope for the prosperity of your Lodge and the welfare of its members; and that the Three Great Lights may guide us all in the path of duty, is the wish of,

Brethren, your faithful Brother,

Oliver Goldsmith.

*Saint John, May* 3, 1844.

## BUNKER-HILL MONUMENT.

At the late meeting of the Grand Lodge of this State, on the 27th December, a communication was received from King Solomon's Lodge, Charlestown, announcing that, by permission of the Bunker-Hill Monument Association, they had determined to erect, within the present Monument, an *exact model* of the first Monument erected on Bunker-Hill, by King Solomon's Lodge, in 1794, to the memory of the late Grand Master, Joseph Warren, and his associates. The new Monument they propose to dedicate on the 17th June next, which will be the 70th anniversary of the Battle. They also propose to make it the occasion of a public Masonic Festival; and invite the Grand Lodge to be present and perform the services of Dedication. They likewise invite the attendance of the Lodges and Brethren in the State, and suggest the propriety of substituting this for the celebrations which would probably otherwise take place on the 24th June.

The invitation was referred to a Committee of the Grand Lodge, who reported in favor of its acceptance, and of inviting the Lodges under the jurisdiction to attend. The Committee also recommended the appointment of a Committee on the part of the Grand Lodge, to co-operate with the Committee of King Solomon's Lodge, in making the necessary arrangements. The report was accepted and the committee appointed.

We understand that an address will be delivered and a dinner provided on the occasion. The particulars will be given hereafter. In the meantime, we trust the Lodges in the country will brush up their regalia and make all needful preparations for an event of so much interest to the whole Masonic family, and on the successful issue of which so much depends.

## GRAND MASONIC FESTIVAL AND BALL,

### AT KINGSTON, CANADA.

The annals of Canadian festivity afford no instance of a scene so interesting or so imposing as that which presented itself, on the evening of the 27th Dec., when the sons of St. John celebrated their annual Masonic festival by a ball in the public buildings of this City. Whether we regard this magnificent spectacle in the light of a social *re-union*, composed of the flower of our Western Canadian population, numbering among its ranks the beautiful, the young, the noble and the chivalrous, the wealthy citizen and the sturdy yeoman, the venerable sire, and the gay young stripling, or view it in connexion with the *ancient* and *worthy* Brotherhood, whose privilege and delight it was to preside over that gay and brilliant assemblage, we may venture to assert that it has never been equalled in this Province.

The circumstance that the Company were to be received *in state*, by the Worshipful Master and Brethren, attracted the greater number of the guests at the appointed hour, and the ceremony of the presentation of gifts according to ancient and unvarying Masonic custom, imparted additional novelty and interest to the scene which was to usher in the festivities of the evening.

At 9 o'clock precisely, the doors of the noble hall were thrown open, and such a dazzling sight presented itself, as almost beggars description. At the further end of the room on a semi-circular platform covered with crimson cloth, was raised a splendid canopy, the ground-work of which was pure white; at the back of this and in the centre there was a golden Sun and the drapery was so disposed as to give the appearance of white rays proceeding from it (the sun) in all directions; the front of the canopy was festooned with pink drapery and studded with blue and pink rosettes; the top was surmounted by a gilt crown and sceptre, beneath which were a suit of steel armour, a *pavoise* or triangular shield of the Crusaders and cross swords; the banners of the Lodge were most tastefully hung in advance and on either side of the canopy, which added much to the general effect. Besides this, the Royal Standard, the Union Jack, the colors of the Frontenac Militia and of the various national Societies, were employed in decorating and furnishing drapery to the sides of the room.

The design in short was, to represent a gorgeous pavilion of the Crusaders, having at the Eastern end an alcove throne of the Knights Templars; the purpose was faithfully carried out and eminently successful.

The orchestra had an exceedingly chaste and beautiful appearance; it presented the figure of a one-arched bridge, rising from amidst a lot of Evergreens on either side, the ground-work was white, relieved with blue; over the centre of the arch there was a brilliant *star* of gold, silver, blue and crimson, and the word "*Welcome*," was conspicuously placed in gilt characters.

The St. Patrick Banners were distributed here and there, which formed a pleasing contrast with the other decorations. Above and behind the orchestra hung the Banner of St. Andrew.

The room was brilliantly illuminated; from the centre of each window an appropriate Masonic device was suspended, serving the purpose of a chandelier; in the centre of the room there was an immense five-pointed Star, surmounted with an illuminated *gilt* Crown, (the Crown, of Solomon,) at the East and West points of the Star, were two triangles surmounted respectively with a gilded globe, square and compasses, and a bee-hive, in like manner brilliantly illuminated.

We must not omit to mention that besides these lights which amounted in number to nearly 400, the canopy and orchestra, were hung with large Chinese lamps; the contrast which this afforded was striking and picturesque in the extreme.

At the throne, underneath the canopy, sat the Worshipful Master, Sir Richard Bonnycastle, (the worthy representative of King Solomon,) surrounded on both sides by the Officers of the Lodge and the members of the Masonic fraternity in a semi-circle, clothed in appropriate vestments, and wearing the different badges and insignia of their Order, and by no means the least attractive part of the spectacle were the wives and families of the Masons who occupied the platform, on both sides of the canopy;—between the door and the circle of Masons, the Stewards were ranged in line, each bearing a wand; to the right and left of the orchestra, 12 chosen men from the Royal Artillery and 82d Regt. were placed, which added much to the regularity and uniformity of the proceedings.

There, they all remained in eager expectation, but with silent and becoming dignity, awaiting the arrival of their guests.

And now the Company began to pour in, each in rotation was presented in form to the Worshipful Master by the Master of Ceremonies, who should certainly have adopted for his motto on that occasion "*Hic et ubique.*" But hush! hark! amidst the din and bustle of that goodly Company, who had now assembled in the room to the number of about 600, a flourish of trumpets is heard! and responded to at the foot of the Canopy; and then the Deacons with their flower topped wands preceded by the Master of Ceremonies, conduct their distinguished guest Major General Sir Richard Armstrong and Suite to the throne, and present him to the Worshipful Master, who in a strain and manner befitting the occasion addressed him as follows,—

*To Major General Sir Richard Armstrong, C. B., Commanding in Canada West.*

Sir Knight,—It is the pleasing duty of him who sits on the Oriental Chair to address so renowned a warrior.

Although Freemasonry professes Faith, Hope and Charity as its guiding stars, it embraces also due acknowledgments of loyalty and of that Ancient Chivalry, which whilst it battled for Religious rights, forgot not the claims of the distressed and of the fair.

The East and West alike have witnessed that you have fought the true fight; the warm South and the black and cheerless North alike have beheld you a true son of that free and fearless race who have advanced the spotless banner under the war cry of St. George and merry England.

In the name of the Brethren of St John I hail you, free and accepted.

Loyal and generous Knight, the Orders on your breast assure us that as you have done your devoir by your Sovereign and your Country, so will you do now, your devoir, by the fair.

I present you therefore, in the name of Solomon with the Rose of Beauty and the Gloves of Innocence and require you Sir Knight to present them in this presence to the Lady of your choice.

The effect which this appropriate and chivalric address produced upon the gallant General was observed by all, the feelings of the man mingled with, if they did not overcome, those of the soldier, and with evident emotion he thus replied—

Sir Knight and Most Worshipful Master,—

I have approached the Star in the East with much diffidence, well aware how limited must appear my humble lights, when brought under the full blaze of those attainments, of which you are the known possessor.

While the kindness of your reception, has on the one hand re-assured me, yet on the other, I am overpowered by the highly wrought eulogium, you have been pleased to pronounce on my Military Services, and by the allusions made to the distinctions, honors and rewards, that have in consequence been accorded me.

I confess, Most Worshipful Master, that I wear these condecorations proudly, yet not arrogantly, for I regard them, far less, as conveying any indication of my individual merits, than as trophies, won for me, by the gallantry of the troops, it was my good fortune to lead against the enemy. They are honors which were open to all holding similar commands, and would equally have been reaped, by hundreds of my brother officers had it been their lot, to have enjoyed like opportunities.

Although, Most Worshipful Master, I thus disclaim any personal pretention, beyond others, to such honors, I can, and do, unhesitatingly bear them, under the consciousness of having striven hard for their attainment by a life passed, in the constant, and zealous performance of military duty—by devoted loyalty to my beloved sovereign—and by anxious attention to my country's interests.

The latter are qualities, in which I trust, I stand second to none—nor will I yield to any in my devoir to the fair—to my ardent wish for their welfare and happiness—holding myself at all times, ready to support their just rights, privileges and immunities.

I well know, Sir Knight, that these sentiments are deeply implanted in your own breast, and have been your rule of conduct through life, thus creating a strong claim, to that high consideration, which has not only been manifested towards you by your sovereign, but also, by your becoming the chosen representative, of that distinguished Fraternity, of which I rejoice in the opportunity of here greeting you as Chief.

In most gratefully offering my thanks to you, Most Worshipful Master, and to the Brotherhood of this Lodge, for the distinguished reception, with which I am now honored, it only remains for me, to express the difficulty I feel, in obeying your behest, as to bestowing, the Rose of Beauty and Gloves of Innocence *on the lady of my choice*, for alas, Most Worshipful Master, I do not stand in this presence, so provided.

I have with me, however, a lady, who, though married, stands to me by affinity as a daughter, and I trust, I may, with perfect propriety, be allowed to present to her, those emblems of affection and purity, under the certainty, that with her, they will be most worthily enshrined.

Here the gallant General presented the Gloves to Mrs. Captain Mayne, who received them most gracefully.

The Mayor was presented in like manner, and the Worshipful Master addressed him thus,—

WORSHIPFUL SIR,—Freemasonry especially honors those on whom the choice of their fellow-citizens has fallen.

In this splendid edifice are we, the sons of St. John, to-night assembled by permission of your honor and the corporation of this ancient and loyal town, the good old Kingston, ever free and ever true.

Sir, Freemasons especially devote themselves to the reward of merit, the encouragement of industry and the promotion of benevolence and friendly feelings amongst men.

Untrammelled by pretension or by party, we profess attachment to the institutions of the country of our birth or adoption, and devoted loyalty to its gracious ruler.

We therefore desire nothing more than to see your good town flourish, its commerce increase, its unsullied reputation upheld, and that all glory and honor may be its appropriate distinction, until time shall be no more.

May the golden chain of your office ever encircle the bosom of an honorable and just man, may he bear the sword of justice and of mercy uprightly.

Worshipful Sir, I present you according to ancient and unvarying custom, with a spotless rose and spotless gloves, the emblems of beauty and purity, present them in your turn to the Lady of your love.

To which His Worship made the following

REPLY.

WORSHIPFUL SIR, WARDENS AND BRETHREN,—

The voice of my fellow-townsmen having placed me in the honorable office I hold, it is my pleasing duty to receive your address. I thank you on their behalf for the good opinion you have expressed of our town, and for your kind wishes for its prosperity.

To the energy and enterprise of one of my predecessors in the mayoralty are we chiefly indebted for this splendid edifice, which displays in its proportions that harmony which Freemasons are taught everywhere to admire. The grace and strength which it outwardly exhibits, are seen to-night within its walls in more elegant and attractive forms; and proud as we may be, of the beauty of our building, we forget it, when we look at that of its occupants. Right glad are we then, Sir, that we have it in our power to place this hall at your and their disposal.

I trust that good old Kingston may ever deserve the high appellation of "Free and true" which you have been pleased to bestow on her; that our loyalty may ever be, not that of the lip, but of the heart; the spontaneous tribute of attachment to our revered Monarch, and of faithful allegiance to her time-honored throne.

I gladly accept of your present, so suitable to the donors and the occasion: the rose, meet emblem of the beauty, the gloves, of the gallantry which you have assembled at this festival.

Among the Knights and companions of your ancient and Chivalric Order, who can doubt that the one emblem will ever readily be thrown down to challenge any danger that may threaten or assail the other.

Here his Worship the Mayor presented the Gloves to Mrs. Robison.

Mrs. Mackenzie Fraser was next presented, and the Worshipful Master descended from the throne and remaining uncovered handed her to the platform; he then spoke as follows.

HIGH-BORN AND EXCELLENT LADY,—

The Brethren of the most ancient of all Societies, who, while they pursue in silence and seclusion the unvarying tenor of their way, forget not the claims of your sex for a single moment, and looking to the approval of woman as a guiding star, feel themselves peculiarly gratified in seeing you within this mystic circle of Freemasons whose hearts are ever open and ever ready to acknowledge that to women alone man owes the brightest portions of his character and his felicity.

We hail you Lady as an old and valued acquaintance, we identify you with Kingston; daughter of an honored name, niece of the Hero of the Nineteenth Century, welcome to the Brethren of St. John.

In the name of Solomon I present you Lady with the Rose of Beauty and the spotless white Gloves of Innocence, wear both, for of both are you worthy.

The delicate and feeling allusion to the late Governor General was peculiarly felicitous, nor was the well-timed mention of the "hero of a hundred fights," to to whom the lady he addressed was so nearly allied, the least appropriate and interesting feature in these chivalric proceedings. Colonel Mackenzie Fraser on the part of Mrs. F. briefly but pointedly made the following

REPLY.

WORSHIPFUL MASTER, WARDENS AND BRETHREN OF ST. JOHN'S LODGE,—

Mrs. Mackenzie Fraser through me thanks you for the friendly welcome with which you have received her; and still more does she thank you for the kindly allusion made to the memory of the late Governor General. Mrs. Mackenzie Fraser begs me to assure you that she will preserve the Rose and Gloves with which you have just presented her, in remembrance of this evening.

The rose of beauty and gloves of innocence were placed upon a pedestal covered with a beautifully embroidered white satin cloth, and as the gifts were being presented by the Worshipful Master, the oldest Mason offered them on a crimson velvet cushion.

And now, the more solemn and stately part of the proceedings having terminated, and the surprise and delight which so novel and interesting a spectacle had excited in the minds of all, having somewhat subsided, the Masons walked round the room and saluted their guests as they passed; then came the signal for joining in the dance; quadrille and waltz, gallope, country dance and reel, followed each other in succession, and amid the glare and glitter of a brilliant Company, a multitude of sparkling eyes and happy faces, to the delightful strains of the Band of the 14th, "all went merry as a marriage bell." Supper was announced at 12 o'clock; from the small size of the room it was found impossible to accommodate more than a limited number; the Worshipful Master accordingly directed the officers of the Lodge *only*, to conduct as many of their lady guests as possible to the festive board, but in the anxiety which all Masons evince, to do honor to the fair, they misunderstood the commands of the Worshipful Master, and proceeded in a body to the Supper room, thereby most *unintentionally* excluding some of their guests from the *first entree*.

The following toasts were drunk and enthusiastically responded to.

1. The Queen,—The Craft.
2. The Governor General, Sir C. T. Metcalfe.
3. The Ladies who have honored us with their presence this evening.
4. The Mayor and Corporation of Kingston.
5. Major General Sir Richard Armstrong, and the gallant Army in Canada West.

6. Capt. Fowell and the Royal Navy of the lakes.
7. Our absent Brethren, their wives and daughters.
8. The Worshipful Master and Brethren.

Dancing was kept up with unwonted spirit until half-past 3, when with reluctant feet, the Company having finished the ball by dancing Sir R. de Coverly, began to disperse.

The Band then pronounced its farewell by playing, "God save the Queen."

Thus ended this brilliant festival, an occasion which will be long remembered in Kingston with feelings of pleasure and satisfaction; never have we witnessed such a display of good feeling and unanimity, never have we seen so much refined and finished taste exhibited in all the arrangements, and we doubt not that whatever may have been the existing prejudices entertained by many against Freemasonry (an institution based upon the broad foundation of Faith, Hope, and Charity, and enjoining the cultivation of every social and domestic virtue,) the proceedings of that night will go far towards removing them, and at least inducing the community at large to think favorably of the Fraternity.

While we cheerfully accord our mede of praise to Colonel Sir Richard Bonnycastle and the Freemasons generally, for the great exertions they have made on this occasion, we must not forget that Col. Everard merits the warmest thanks for the readiness with which he at all times allows his delightful band, to enliven these occasions. The facilities afforded by Colonel Maclachlan, Royal Artillery, and Major Slater, 82nd Regiment, in completing the arrangements, must, we are sure, be gratefully remembered by the Freemasons, as well as by all who partook of their hospitality. The admirable manner in which Mr. Daley acquitted himself in the department entrusted to his peculiar care, is beyond all praise.

We could enlarge much more on this interesting subject, but we must reluctantly take leave of it; but expressing a hope that "May we soon see the like again!"

### FESTIVAL OF ST. JOHN, TORONTO, CANADA.

**Masonic Ball.** This ancient festival was, on its present occurrence (December 27th last,) celebrated with unusual splendor in this city. The pure and ennobling principles of Masonry are becoming better understood in the Canadas, and, in proportion as they are better understood, they are held in greater honor, particularly in this, the former capital of the Upper Province, where, on St. John's day, the Brethren mustered to the unusual number of upwards of one hundred and eighty, to welcome the fair visitors and the distinguished guests who did them the favor to be present. The ball room was richly decorated with the appropriate emblems of the Craft, enlivened by a tasteful admixture of evergreens, and had both a splendid and refreshing appearance. The music, excellent in itself, was powerfully aided by the superb band of the 82d regiment. It was a beautiful sight when, at the appointed hour, the Brethren of the Red and Blue Lodges entered the room and marched round it in procession; the band playing the Masonic air.

The whole number now assembled was about 480. Dancing proceeded with great spirit, and was continued, with a short interval for supper, until about half-past four, when the company separated to seek repose under that protecting eye which every where scans the squares and circles of the universe. Among the company were the Vice Chancellor and some of the Judges who joined the party as Brethren; and the Chief Justice and other distinguished officials, with the officers of the garrison, were present as guests. We have hardly ever seen a ball which had a more splendid appearance, and we certainly were never present at one in which kindliness and unanimity of feelings were more displayed. The supper was most superb, being provided by Brother Pearson, of the North American Hotel, with an elegance of taste, and a total disregard of profit, which does him the highest credit. J. G. J.

### MASONIC BALL AT LONDON, CANADA.

A Masonic Ball was given at London, Upper Canada, on the evening of the 27th December. It took place in the Mechanics' Institute. The attendance was brilliant, and the arrangements of the evening reflected honor upon all concerned in their preparation. Dancing commenced about nine, and was kept up with unabated spirit to an early hour—it was indeed an occasion worthy of the Craft, and the elegant decorations of the room, the beauty which adorned it, and the mystic emblems which figured in the jewels and embroidery of the Masonic Brethren, lent quite a charm to the scene.

## MASONIC ANECDOTE.

Eugene Marie Lagratia, a Spanish Creole, was following his occupation as a general merchant in Port au Prince, in the republic of Hayti, and was in prosperous circumstances, and highly respected, when, a few months since, the revolution took place in that country. Notwithstanding his reputed character for being free from political bias, he was suspected of being hostile to those who sought for a change in the government, and being fearful of consequences his meditated escape was pleaded as a sufficient reason for the punishment of death, and he was ordered for immediate execution. The fatal guard was ready, the unhappy man knelt on his coffin in prayer previous to being blindfolded; and in this attitude, while lost to all hope but that of futurity, he felt himself suddenly seized in the arms of some one, when he swooned. On recovering his senses he found himself in the guard house, in the custody of the Haytian officer who commanded the fatal guard, and who, while struck with the awful scene of the sufferer while imploring heaven in the last agony, and observing his features, recollected having met him in open Lodge; one look was enough—on his own responsibility he bore him away, and had the further happiness to preserve his life, the government being contented with the confiscation of all his property. Br. Lagratia was put on board a vessel bound to New York, where he made himself known to Br. James Herring, the Grand Secretary, who caused him to be relieved, and who also gave him a recommendatory letter to the Lodge of Benevolence of the Grand Lodge of England, to which he presented his petition on the 31st of July, for aid to procure a passage to Barcelona, where he had some commercial as well as general relations. We need hardly say that his petition was favorably entertained.—*London Quarterly.*

# A MASONIC REMINISCENCE.

## LAYING OF THE CORNER STONE OF THE NEW STATE HOUSE, IN BOSTON.

It will probably be both new and interesting to many of our Brethren to learn that at the particular request of the Governor, the distinguished patriot Samuel Adams, the Corner Stone of the new State House in this city, was laid by the Grand Lodge of Massachusetts, with Masonic honors, on Saturday, the 4th day of July, 1795. The Lodges assembled in the Representatives' Chamber (in the old State House,) and proceeded to the "Old South" Church, where an Oration was delivered. After which the procession was formed in the following order:

Independent Fusiliers.
Martial Music.
Two Tylers.
The Corner Stone,—on a truck decorated with ribbons, drawn by 15 white horses, each with a leader.
Operative Masons.
Grand Marshal.
Stewards with Staves.
Entered Apprentices.
Fellow-Crafts.
Three Master Masons, with the Square, Level and Plumb Rule.
Three Stewards, bearing Corn, Wine and Oil.
Master Masons.
Officers of Lodges with their respective Jewels.
Past Master of Lodges.
Grand Tyler, with a Cushing and Bible.
Band of Music.
Grand Stewards.
Grand Deacons with Wands.
Grand Treasurer and Secretary.
Past Grand Wardens.
Senior and Junior Grand Wardens.
Past Deputy Grand Master.
Past Grand Masters.
Reverend Clergy.
Brothers.
Grand Master,
Attended by the Deputy Grand Master, Grand Stewards and Grand Sword Bearer.
Sheriff of Suffolk.
The Agents of the Commonwealth.
His Excellency the Governor.
His Honor the Lieutenant Governor.
Assistant and Quarter Master General.
The Honorable Council.
Members of the Legislature.
Clergy and Strangers of Distinction.

In this order they moved to the spot intended for the edifice; the procession being opened, the Agents, His Excellency the Governor, Grand Lodge, Lieutenant Governor, &c. passed through. The operative Masons having prepared the Stone, His Excellency, assisted by the Grand Master and Deputy Grand Master laid it—after the Grand Master had deposited under it a number of gold, silver and copper coins, and and a Silver Plate bearing the following

INSCRIPTION:

This Corner Stone of a structure intended for the use of the Legislature and Executive branches of the government of the Commonwealth of Massachusetts, was laid by
His Excellency Samuel Adams, Esqr.
Governor of said Commonwealth,
Assisted by
The Most Worshipful Paul Revere,
Grand Master,
And the Right Worshipful William Scollay,
Deputy Grand Master,
The Grand Wardens and Brethren of the Grand Lodge of Massachusetts,
On the 4th day of July, 1795, A. L. 5795,
being the 20th Anniversary
of
American Independence.

# THE BURNS FESTIVAL.

This great fete, in honor of Robert Burns, was celebrated at Ayr, Scotland, on the 6th of August last. The joint presidency of the festive board was entrusted by the active and influential committee to the Earl of Eglintoun and Professor Wilson, in a field some twenty acres in extent, beautifully situate on the banks of the Don, and distant but a few yards from the monument erected to Burn's memory in 1820, in the sloping vale immediately below the cottage of his birth; it had the additional charm of being in the very centre of the scene of *Tam o' Shanter*, and within view of Alloway's "auld haunted kirk," where the revels of the unearthly legion were held. The pavilion, calculated to hold over 2000 persons, was lined with cloth of various colors.

The town and neighborhood of Ayr literally swarmed on the occasion; the residence, celebrated by Burns as that of "honest men and bonnie lasses." It was a living panorama—puir auld Scotland never exhibited a more animated sight.

By eleven o'clock all was ready for the grand movement, a regimental band led the van, then followed a large party of "Freemasons," in their several orders; the "Ancient Foresters" were headed by a remarkably fine young fellow, in a suit of Lincoln green; various trades succeeded; then a company of archers; but the most interesting scene was the concluding procession of shepherds; a huge bunch of thistles brought up the rear.

The procession halted before the cottage of Burns, and as it reached the kirk of Alloway, and neared the platform where the visitors were assembled, in the front of whom were conspicuously placed the three sons of Burns, the procession as it passed them uncovered to a man, hat and bonnet were doffed in memory of the deceased poet, and in respect to his living sons. The band played several airs adapted to Burns's songs, which created a stirring sensation.

On reaching the pavilion the procession separated, and the business of the festival commenced.

The Chairman, the Earl of Eglintoun, was supported by Mr. Robert Burns, eldest son of the poet; Major Burns and Colonel Burns; Mrs. Begg, sister of the poet; Sir John M'Neill, Bart.; the Lord Justice General; the Countess of Eglintoun, and other ladies and gentlemen. Professor Wilson, as croupier, was supported by Mr. A. Alison, Col. Muir, Mr. A. Hastie, *M. P.*, Mr. J. Oswald, *M. P.*, Sir J. Campbell, &c.

The noble Chairman's opening address, although pithy and condensed, was yet sufficiently conclusive and comprehensive, delivered in a calm and impressive manner, and with a chivalrous zeal, which showed how the mind and heart were interested in the issue—there was an expression that told a home truth, it was this, that the occasion exhibited the feelings of "*repentant*" Scotland.

The learned Croupier (Professor Wilson) introduced the toast, "Welcome to the Sons of Burns," and spoke to the subject for upwards of an hour. Enthusiasm was excited to the highest degree—the effect of his eloquence was enhanced by the "forceful" style of his delivery—augmented by the "picturesque" appearance of the speaker, his manly form, expressive features, intellectual head, and deep-toned musical voice.

Robert Burns replied for the sons of Burns to the generous welcome in a brief address, during which he observed, "we have no claim to attention individually, we are all aware that genius, and more particularly poetic genius, is not hereditary, and in this case 'Elijah's mantle has not descended upon Elisha."

Three days after this grand public jubilee, the members of the Lodge of St. James, Tarbolton, met to receive and welcome within their walls, the sons of their immortal Master,—he who had there made his first profession of the Masonic faith, and had shown himself true to the last in his fealty and affection by passing there almost the last moments which he thought he should have to spend before quitting forever his native hearth, and the friends of his soul. To pay all honor to their expected guests the Brethren went in full Masonic dress to meet the sons of Burns on their entering the village, and escorted them in joyful procession to the threshhold of the Lodge-room. There they were with all ceremony and courtesy received as honorary members of the Lodge. The Right Worshipful Brother, Dugald Hamilton, Esq., son of one of Burns's very earliest patrons and friends, presided on the occasion, and some were there present, old men and old Masons, who had sat in the same place, at the same board, with him, the master-spirit, the mighty genius, whose buirdly form and lofty brow and lustrous eyes they yet well remembered as if he were still before them. At such a scene as this, in such an hour, who would not have rejoiced to have been present? and it is only to be regretted that the event was not made sufficiently public previously, to have enabled the reporter for this Review to have attended.

The proceedings of the evening we understand, were conducted with all becoming propriety and tact; and what added to the interest of the meeting was, Major Burns singing his father's inimitable song, the "Farewell to the Brethren of the Tarbolton Lodge." Spirit of the immortal bard, couldst thou have witnessed it, the scene of that night in thine own lowly but favored haunt, hallowed to all the kindly and noble feelings of humanity, might have yet more delighted thee even than the proud and public preparations and displays of that broad-day jubilee which men of all ranks and classes celebrated for thy sake!—*Freemasons' Review, London.*

# MASONIC INTELLIGENCE.

## OHIO.

The Grand Chapter of Ohio, held its annual meeting at Columbus, on the 25th October last. The business was entirely local in its character. The opening address of the Grand H. P., Comp. William B. Hubbard, Esq. is an interesting paper. We make the following extracts, not having room for the entire address:—

> Companions:—Favored by a superintending Providence, we are once more permitted to assemble in Grand Chapter Communication, and to enjoy the pleasure of the social and Masonic relations consequent thereon. I take much pleasure in being enabled to communicate to you, that during the past year our Masonic Fraternity have enjoyed the blessings of peace and tranquility, with few if any exceptions, in their several subordinate Chapters, and with the world. Whilst a noble and virtuous emulation to excel in Masonic knowledge and Masonic usefulness is continually increasing, I congratulate you on this manifestly favorable condition of your several Chapters; and desire cordially and fervently to unite with you in offering up our humble thanks to Him who is "Lord over all," the "Giver of every good and perfect gift," for these and all other of His favors.
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> Since your last meeting no application has been made to me for the establishment or constitution of new Chapters; nor have I, in my official Correspondence, any thing of importance (with perhaps one exception) to communicate to you. With some few exceptions, the business that principally will engage your attention is such as arises from your representative character, and as constituent members of this the most august governmental power of Ancient Masonry in the State.
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> It is, perhaps, advisable to call your attention to the fact that the work in some of our subordinate Chapters is somewhat variant from others within our jurisdiction; that this work, though not so variant as to be denominated discordant is, nevertheless, of sufficient importance to call for the suggestion of a remedy. In reference to this I intended (during the past year) to have called together the High Priests of the several subordinate Chapters at a suitable time and place, for the purpose, with the assistance of our venerable companion and Grand Lecturer, of going with them through the entire work of the several degrees belonging to a Chapter. It appeared to me that in this way, and perhaps in this way alone, an entire and complete uniformity of work, and unanimity of opinion upon that work, could be obtained. It would thus have the sanction of the highest authority through your official organ, and could not fail to be entirely satisfactory to the several members of the subordinate Chapters. Owing to a severe accident that occurred to myself, and other causes not necessary to mention, I did not have it in my power to carry out the forenamed intention. And I now bring the measure to your consideration for your opinion and authority for or against it, and to the end that your own action in the premises will be decisive, as well in relation to my successor, as to the subordinates.
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> The triennial meeting of the G. G. R. A. Chapter of the United States, assembled at New Haven, in Connecticut, on the 2d Tuesday of September last. I attended that meeting in person, and enjoyed the high honor of being your representative in that body. The meeting was characterized by representatives and officers of distinguised talent and virtue from all parts of our beloved and common country, owing allegiance to its authority; and their proceedings and intercourse one with the other, was marked, as might well be expected of such persons, with unanimity and the best of good feelings, whilst a fervent and praiseworthy zeal for the true principles of our Order reigned predominant in the breasts of all.
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> As the proceedings of that august body are now in course of publication I will not occupy your time in giving a detail of them, important as they are, and interesting as no doubt they would be to you all, but will content myself by observing that with a devotion to the good of the Order, and a kind and paternal regard to the rapidly growing interests of Masonry in the west, the members were pleased to direct their next triennial meeting to be held in this city.
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> * * * * * * * *
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> By a reference to our foreign correspondence, in the hands of the Grand Secretary, it will appear, that he is in the receipt of only two communications from other Grand Chapters, those from Virginia and Kentucky. From a perusal of them I do not discover any matter, except one, requiring special notice. The proceedings of the Grand Chapter of Kentucky, in reference to the conferring of the degrees of Royal and Select Master in Chapters, will probably engage your attention. The subject is one of much importance, and I cannot forbear expressing the hope, that by your action, and that of other Grand Chapters, our sister Grand Chapters not in allegiance to the G. G. Chapter, may be induced, in the spirit of Masonic kindness and concession, to so far modify their work in their subordinate Chapters, as to prohibit those degrees being conferred, before that of the Royal Arch.
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> Such action on their part would be in accordance with the recommendation of the Gen. Grand Chapter, and happily tending to remove some of the barriers of Masonic intercourse and action between Royal and Select Masters generally.
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> As the official relation heretofore existing between us is now about to close, I take this occasion to return you my cordial thanks for the honor it has been your pleasure to confer on me; for the generous confidence and support at all times and on all occasions manifested towards me personally and officially; and for the union and uninterrupted Masonic fellowship, that has marked your intercourse one with the other during all our hours of labor as well as of refreshment, and to assure you that the remembrance thereof will be to me a source of pleasurable enjoyment, and that my official relations will terminate on my part with an ardent desire for the prosperity of our ancient and venerable Order, and the happiness of you all individually and collectively.

# Obituary.

In this city, on the 4th of January, Hon. BENJAMIN RUSSELL, aged 83 years. Maj. Russell was Senior Past Grand Master of the Grand Lodge of Massachusetts. He had been an active, ardent and consistent Brother for about sixty years. He had held and discharged the duties of most of the offices in the Grand Lodge, and was ever ready, to the day of his last illness, to answer the calls of his Brethren and to defend or promote the interests of the Fraternity. So strong were his attachments for our Institution, that in the last moments of his life, when reason was tottering on its throne, his mind was active in the concerns of the Grand Lodge. He died, as he had lived, a *Mason*. We forbear to make any lengthened notice of his life, inasmuch as the Grand Lodge have made arrangements for an Eulogy, in which the detail will be given with more correctness than we could do it at the present time.

His funeral took place on the 8th, and was attended by a more numerous body of citizens than has been seen at any public funeral in this city, for many years. The body, attended by the relatives and immediate friends, was transferred from its late residence in Central Court to the meeting house on Church Green, Summer-street, at three o'clock. The house had been previously occupied by the Ancient and Honorable Artillery Company, the Grand Lodge of Massachusetts and Brethren of the Masonic Fraternity, the Massachusetts Charitable Mechanic Association, and the Franklin Typographical Society, with many other citizens, anxious to pay the tribute of respect to the memory of one so long known and venerated. The services commenced with a chant by the Choir—"Lord, thou hast been our dwelling place," &c. Then followed the reading of appropriate passages of Scripture, by the Rev. Mr. Young. The following Hymn was then sung by the Choir:—

Like shadows gliding o'er the plain,
Or clouds that roll successive on,
Man's busy generations pass,
And while we gaze, their forms are gone.

"He lived,—he died:" behold the sum,
The abstract of the historian's page!
Alike in God's all-seeing eye,
The infant's day, the patriarch's age.

O Father in whose mighty hand
The boundless years and ages lie,
Teach us thy boon of life to prize,
And use the moments as they fly;

To crowd the narrow span of life
With wise designs and virtuous deeds;
So shall we wake from death's dark night,
To share the glory that succeeds.

The Rev. Mr. Young then offered a fervent prayer, in which he referred to the mourners around him, and those who came up to pay the last token of affection and respect to the departed,—to his only sister, to his son and daughters,—(one son was absent in a distant state, and another was now upon the great deep,)—to the various associated bodies to which he belonged—his companions in arms, the philanthropic societies of which he was a member; the members of that honorable art and trade to which he was trained from childhood, and which he followed so long and so well—that noble art, the principal means of diffusing knowledge among men—and then spoke of the fidelity of the deceased in the numerous public trusts and offices, which had been committed to him, and hoped that those present came not to flatter the dead, since better was the house of mourning than the house of feasting. A good moral and religious character was the only thing worth living for—the approbation of the Maker and the Judge was the one thing needful, and we committed the soul of our father and our brother to Him, as we committed his body to the dust, in the glorious hope of a better resurrection.

The Choir then chanted the beautiful sacred pastoral—"The Lord is my Shepherd," &c. The Benediction by Mr. Young closed the service.

A procession, composed of the several associations before mentioned, and other citizens, followed the hearse to the Granary Burial Ground, where the remains were deposited in the family vault. The streets, through which the procession passed, were thronged with spectators of both sexes.

DEUS MEUMQUE JUS.

At a meeting of the Supreme Council of Most Illustrious and Puissant Sovereign Grand Inspectors General of the 33d Degree for the Southern District of the United States, held at their Grand Orient of Charleston, on the 5th day of the month Thebet, A. M. 5604, corresponding to the vulgar era 15th of December, 1844, the following preamble and resolutions were adopted:—

Whereas, it has pleased the Supreme Architect of the Universe to call from this earth to his celestial home, our beloved Brother MOSES HOLBROOK, M. D., late Sovereign Grand Commander *ad vitam*, of this council—

*Resolved*, That we deplore his death as a grievous loss to us, though to him it has doubtless proved an abundant gain.

*Resolved*, That we condole with his afflicted widow in her bereavement, and sincerely offer to her the sympathies of those who were united with him whom she has lost, in the indissoluble bonds of Masonic brotherhood.

*Resolved*, That this Council at its next sitting shall be clothed in the habiliments of mourning, and that these resolutions, signed by our Lieutenant Grand Commander and our Grand Secretary General of the Holy Empire, be communicated to the family of our deceased Brother, and that a copy of the same be published in the Freemasons' Magazine.

JACOB DE LA MOTTA, M. D.
Rose + Scott∴, K—H∴, S∴ P∴ R∴ S∴,
S∴ G∴ I∴ G∴ 33°. Lieut. Grand Com.

ALEX. MC DONALD,
Rose + Scott∴, K—H∴, S∴ P∴ R∴ S∴,
S∴ G∴ I∴ G∴ 33°.

Attest,
ALBERT G. MACKEY, M. D.
Rose + Scott∴, K—H∴, S∴ P∴ R∴ S∴,
S∴ G∴ I∴ G∴ 33°. Grand Secretary,
General of the H∴ E∴

In this town, on Friday evening the 8th inst. Mr. PETER TOFFLER, at the advanced age of 80 years, 3 months, and 23 days. For the meekness of his life, and the uprightness of his character and conduct, the deceased was universally esteemed and beloved by all who knew him. He was a member of the Methodist Episcopal Church of this town for 26 years. His remains were interred on Sunday the 10th, attended by his Masonic Brethren, and a very large concourse of citizens of the town and county.—*Canton (Ohio) Repository.*

We learn from an extract of the Sermon preached on the occasion, that the deceased was made a Mason at Alexandria, D. C., and that he "frequently sat side by side in the Lodge with the *immortal* Washington. He was present at the laying of the corner stone of our national capitol, and participated in the ceremonies of that occasion, at which the venerated Washington presided."

## MASONIC CHIT CHAT.

☞The Hon. Francis Baylies, of Taunton, has been invited by the Grand Lodge of this State, to deliver an Eulogy on our late distinguished Brother, Hon. Benjamin Russell. Br. Baylies has accepted the invitation, and the Eulogy will probably be delivered in the course of the present month. The well known talents of the Orator, as a writer and speaker, warrant the belief that the performance will be eminently interesting and worthy of the high character of the deceased. The services will be so far public as to admit of the attendance of ladies and gentlemen not of the Fraternity.

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☞Our Brethren will find in a preceeding page a short notice of a proposed Masonic Festival on the 17th June next, to which we invite their attention.

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☞The members of the Lodges in Portland, Me., with their wives and daughters and the widows of deceased Brethren, celebrated the anniversary of St. John the Evangelist, at Masons' Hall. The attendance was large, and we understand the assemblage was a very pleasant one.

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☞We understand that the officers of St. John's Lodge, at Portsmouth, N. H., were publicly Installed on the evening of the 29th ult., on which occasion an address was delivered by R. W. Br. Thomas Power, Esq. of this city. After which the Brethren with their invited guests partook of a supper together.

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☞We have a curious article, in German, on a secret society in China, a translation of which we shall lay before our readers next month, probably.

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☞Our Chsrleston correspondent is informed that the Grand Chapter of Harodim, formed at London in 1787, is not now, we think, in existence. But in our next communication to England, we will mention the matter, and if it be yet alive, will obtain the information he desires.

☞Our readers will be interested by a perusal of the account of the Masonic Ball at Kingston, Canada. It must have been a brilliant fete. Our Canada Brethren understand how to manage such affairs, even better than their transatlantic friends.

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☞Br. R. Chalmers, Bookseller, No. 8, Great St. James street, Montreal, Canada, is an authorized agent for the Magazine, and of whom the Trestle-Board may also be obtained. Br. H. Scobie, 137 King-street, Toronto, has the Trestle-Board, and the Masonic Melodies, on sale, and will answer any orders addressed to him.

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☞The late arrival of the steamer for December, has placed it entirely out of our power to lay before our readers a single item of the interesting matters with which our European correspondents have furnished us. They shall all be attended to in due time however.

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☞Br. C. S. McConico is an authorized agent for the Magazine at Greensboro', Ala. Br. McC. is a gentleman of the legal profession and will faithfully transact any business in the way of his calling which our friends may entrust to him.

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☞The Masonic Mirror, at Maysville, has been put into a new dress, and greatly improved its appearance and matter. We wish the enterprising publisher entire success.

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☞We have now in type the officers of the several Masonic bodies in Charleston, S. C., but have not been able to make room for them this month.

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☞We have the proceedings of the Grand Lodges of Ohio, Missouri, Rhode Island, &c. all of which shall receive early attention.

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☞The communication from our friend and Brother at New York is received, and will appear next month, if we can possibly dispense with some matters already promised.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IV.] BOSTON, MARCH 1, 1845. [No. 5.

## GRAND LODGE CERTIFICATES.

The Convention of Delegates, assembled at Washington, in March, 1842, amongst other regulations which they agreed to recommend to the Grand Lodges of the Union for their adoption, particularly urged the requirement of Grand Lodge Certificates, from strangers, "*as an additional safeguard against the abuse of Masonic privileges by the unworthy*; some of whom are constantly prowling through the land, and deriving a support from the charity of the Institution, to which they are a disgrace."

This recommendation has been adopted by several Grand Lodges represented in that Convention, and by others that were not—as the Grand Lodge of Texas. By some it was passed over in silence at the time, but has been since taken up and approved, while others have entirely lost sight of *the terms* in which the Convention announced their recommendation, and have substituted *imaginary objects*, totally erroneous; which they have made the foundation of some very singular sentiments, incidentally uttered, while stating their objections to the adoption of the Grand Lodge Certificate regulation. To point out the errors, and meet the objections referred to, we quote from the proceedings of the Grand Lodge of Connecticut, in May, 1843, the following extract:—

> "The R. W. Representative of the Grand Lodge of the State of New York, having communicated information that a regulation had been adopted by that Grand Lodge, requiring every member of the Fraternity who may visit a Lodge under their jurisdiction, to produce a Certificate of membership, countersigned by the Grand Secretary of the Grand Lodge, under whose jurisdiction he belongs, the following Resolutions, after a lengthy discussion, were adopted:—
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> "*Resolved*, That while this Grand Lodge does not recognize the expediency of the Grand Lodge of New York, or any other Grand Lodge, so far departing from the ancient usages of the Order, as to require a Certificate of membership, without which no Brother can be permitted to visit a Lodge within the jurisdiction of such Grand Lodge, still, as the Grand Lodge of New York has adopted such a regulation, it may be important to our Brethren sojourning in that State, that this Grand Lodge issue such Certificate: Therefore,
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> *Resolved*, That the Grand Secretary be directed to give a Certificate to such members in good standing in subordinate Lodges under this jurisdiction, as may require it, under his signature and the seal of the Grand Lodge, and that fifty cents for every such Certificate shall be paid into the funds of the Grand Lodge."

But the subject was not allowed thus to rest in the Grand Lodge of Connecticut. In May, 1844, it was revived by the introduction of a report of a Committee to whom it had been referred in 1843, previous to the adoption of the Resolutions above quoted. This report we will also give, that we may meet the question fairly and impartially :

" *To the M. W. Grand Lodge of Connecticut.*

At the last annual session of this Grand Lodge, a communication was received from the Secretary of the Grand Lodge of the State of New York, through its Representative in this Grand Lodge, soliciting its attention to the recommendation therein proposed, of "a uniform system of certifying Brethren in good and regular standing by the Grand Lodge from which they hail, and requiring of visitors, previous to examination, that species of documentary evidence known as a Grand Lodge certificate."

The Committee appointed to examine and report to this Grand Lodge on the merits of said communication, would respectfully represent, that after taking the subject into careful consideration, they are of opinion that but little benefit would arise from requiring Brethren to obtain certificates from the Grand Secretary, of their membership under this Grand Lodge, for the reasons here subjoined.

In the first place, your committee would remark, they are fully aware of the evils to which Lodges are exposed by visitors of unworthy character, and to allay imposition or attempts at imposition, will have to be a work of time, in a manner changing the order of things in many of our Lodges, which, as heretofore, has now brought upon us the evils so much complained of.

It is probably well known to this Grand Lodge, that it has been the lamentable practice, in cases without number, to initiate candidates into Masonry whose moral integrity fell too far short of the mark to do honor to our beloved Institution, and so long as such, in the least, continues to be the practice, the same kind of unworthiness will ever strip the parchment evidence of membership, above alluded to, of the benefits intended.

In the second place, it is easy to be seen that intrigues with parchment evidence might be readily practised, so soon as it was found that Lodges placed any reliance thereon, and that such would have a tendency to a slack proficiency in the several degrees, so as to be less able to work into Lodges, is also apparent.

That it would be very inconvenient for Masons living remote and distant from the Grand Secretary, to apply for such Certificate, and in such cases, when living near the lines of our sister States, often associating with Lodges therein, then to be thus subjected by the several G. Lodges, cannot fail of producing a strong censure in the minds of Brethren, with the complaint, also, that such a rule was an innovation upon the ancient rights and privileges of Freemasonry.

THERE ARE RULES AND RITES, CO-EXISTENT WITH MASONRY ITSELF, BY WHICH EVERY LODGE MAY AND SHOULD GUARD ITSELF AGAINST ALL IMPOSITION; AND TO BE IMPOSED UPON BY A CLANDESTINE MADE MASON, OR ONE WHO IS UNDER THE SENTENCE OF EXPULSION OR SUSPENSION, OR IN ANY OTHER MANNER, MUST SHOW A VERY GREAT FORGETFULNESS OF THE OBLIGATIONS BY WHICH THE FRATERNITY ARE BOUND.

All of which is respectfully submitted. WM. MOODY, *Committee.*"

It would appear to any young Mason, and indeed we think it might be justly inferred by any person, on reading the Resolutions of 1843, that the Grand Lodge of Connecticut had never before heard of any Grand Lodge requiring Certificates, and that the Grand Lodge of New York had ventured on a measure of doubtful *expediency*, and by so doing had sanctioned a *departure from the ancient usages of the Order.* And yet that cannot be so. The Grand Lodge of Connecticut must have known that other Grand Lodges in the United States, besides New York, had approved of the recommendation of the Washington Convention; and that long--long before that Convention, the granting and requiring of Certificates was a *usage of the Order* throughout the world. They ought at least to have known, *that they had themselves issued Grand Lodge Certificates for at least thirty years!*

We shall proceed in the first place, to show that, the *neglect of requiring Certificates, was a departure from the ancient usages of the Order.*

In the old records of the Grand Lodge of England, it is thus written :—" Henry Jermyn, Earl of St. Albans, Grand Master, Sir John Denham, D. G. M., Sir Christopher Wren, Mr. John Web, Grand Wardens. This Grand Master held a *General* Assembly and *Feast* on ST. JOHN'S Day, 27 *Dec.*, 1663, when the following *Regulations* were made :—

"3d. *That no person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly, until he has brought a Certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept; and the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every General Assembly.*

"4th. *That every person who is now a Freemason, shall bring to the Master a note of the time of his acceptation, to the end the same may be enrolled in such priority of place as the Brother deserves; and that the whole company and fellows may the better know each other.*"

Here we have evidence that both Certificates and registry were required, one hundred and twenty years before the Grand Lodge of Connecticut was in existence.

In 1755, the Grand Lodge of England " *Ordered*, That *every Certificate granted to a Brother*, of his being a Mason, shall for the future be sealed with the seal of Masonry, and signed by the *Grand Secretary*, for which *five shillings* shall be paid to the use of the general fund of charity."

In 1772, when the Grand Lodges of Scotland and of Ancient Masons of England, had one Grand Master, the Duke of Athol, the Grand Lodge of England " *Ordered*, That no Mason who has been made under the sanction of the Grand Lodge of Scotland, shall be admitted a member, nor partake of the general charity, without having produced a Certificate of his good behavior from the *Secretary of the Grand Lodge of Scotland*; but upon producing such Certificate, he shall receive all the honor due to a faithful Brother of the same household with us." The Grand Lodge of Scotland reciprocated this ordinance in *precisely the same terms.*

The Grand Lodge of England *now* requires each Lodge within its jurisdiction, when it makes a return of its members, to make, in addition to the registry fee, a remittance of six shillings and sixpence for every Brother's Grand Lodge Certificate, which sums the Lodge may take out of the initiation fee, or charge separately to the Brothers for whom the Certificates are obtained. Thus every Mason made under the jurisdiction of the Grand Lodge of England, is entitled to a Certificate from the Grand Secretary; and the Lodges are *forbidden to grant a Certificate*, except for the purpose of enabling a Brother to obtain a Grand Lodge Certificate; in which case such Certificate is required to be specifically addressed to the Grand Secretary. The regulations of that Grand Lodge require the production of Certificates by Brothers from the Grand Lodges of Scotland and Ireland, as well as of foreign Grand Lodges, should they make application for relief to the *Board of Benevolence.*

Having thus swept away every shadow of suspicion of innovation, by the recommendation of the Washington Convention, and the consequent regulations adopted by the Grand Lodges of New York, Massachusetts, Virginia, &c. &c., we have now to meet the report of the committee of the Grand Lodge of Connecticut, which was approved in 1844, and which, on a close analysis, will be found to contain *not one argument, opinion,* or *fact,* which can stand against the strong reasons which influenced the Convention to recommend the uniform system of certifying regular Masons. Let us not, however, be regarded as antagonists. We are perfectly convinced by *reflection* and *experience,* that the views of our Connecticut Brethren are *radically wrong,* and we shall endeavor to convince them, with the full faith that they will be willing to be convinced, and will not persist in sustaining an evil, merely because they have taken ground against a measure, recommended as a remedy *to be first used.*

It appears that the subject was not discussed at New Haven, on the report of the Washington Convention, but on a communication from the Representative of the Grand Lodge of New York, that his constituents had adopted a regulation "requiring every member of the Fraternity who may visit a Lodge under their jurisdiction, to produce a Certificate of membership, countersigned by the Gr. Secretary of the Grand Lodge under whose jurisdiction he belongs." Now, it would be very easy to say—"Well, the Brethren in Connecticut are informed of the regulation, and their Grand Lodge issues Certificates, which those who are worthy can obtain, if they please, for half a dollar; and if they value the privilege of visiting their Brethren abroad at less than that sum, it can be of little consequence to them whether they visit or not." If this be the view of the Committee when they say, that "they are of opinion that but *little benefit* would arise from requiring Brethren to obtain Certificates from the Grand Secretary," we say, so be it—just as they please to think of it. But the Grand Lodge of N. York undoubtedly intended to notify their Brethren in Connecticut, of the regulation, that they might not be taken by surprise. The Committee admit, to the fullest extent, the existence of the evil now sought to be remedied, but say it "*will have to be a work of time.*" But, as rational men, can they believe that *time* will cure the disease, without the application of *means?* A means is offered and they reject it, but propose none. If what they affirm, however, of "the lamentable practice" of their Lodges be true, and we will not dispute *that,* we will not ask them to compel unworthy persons to provide themselves with parchment evidence, but we must still insist upon their *requiring it from abroad,* for we would not have the most indifferent *regular* Brother imposed upon, by the *charlatans* who are abroad in the land, *the wolves in sheep's clothing,* who, under every species of pretence, are draining the funds of benevolence from our unguarded Lodges.

The possibility of "intrigues with parchment evidence," is not so "easy to be seen." They will not, cannot be received as sole evidence of the applicant's title to fraternal privileges, and were never intended to be so. The Washington Convention recommended them as *an additional safeguard;* and our previous and

subsequent experience compels us to say, in explicit terms, that the committee are laboring under a most egregious error, in the opinion of security they have expressed, with so much apparent satisfaction to themselves, in capital letters, and the sooner they can be convinced of it the better.

As to the inconvenience of applying to the Grand Secretary for Certificates, "producing a strong censure in the minds of Brethren, with the complaint, also, that such a rule was an innovation upon the ancient rights and privileges of Freemasonry." This may probably be found to be perfectly true; for if the Committee of the Grand Lodge sanction such opinions, in advance, there will be a willingness undoubtedly to find shelter under those opinions. But the fact that the Lodges of the whole British Empire are furnished with Certificates for their members from the Grand Secretary's office at London, will serve to show that the *inconvenience* is not insurmountable; and the anticipated complaint of *innovation,* we have already shown to be unfounded.

There are circumstances existing at the present day, of which we cannot here speak particularly, but by which the Fraternity and the Lodges throughout the world, are exposed to the impositions of the most unprincipled; against which all the fortifications by which our Brethren in Connecticut seem to think themselves surrounded, are but as spider-webs. In 1827, the Grand Lodge of New York found it necessary to ordain, that no stranger, hailing from any Lodge in *that* State, should be examined by another Lodge, without a G. Lodge Certificate, and that law has never been repealed. But what was necessary for the protection of the Lodges of New York at that time, has become doubly so since, by circumstances which have since occurred, *which still exist there,* and which can *in no way be guarded against, but by requiring Grand Lodge Certificates.*

We would also say to the Committee of the Grand Lodge of Connecticut, and to all who are of their opinion, that many a worthy and faithful Brother from distant lands, where true Masonry exists, would most probably be rejected by them, if tested alone by what they seem to think are universal and unfailing proofs. Indeed, we are confident that if the truest hearted Mason of Sweden were to present himself to any Lodge in Connecticut, without a Grand Lodge Certificate, he would be rejected as an impostor; and without such a document we would not advise an American Mason to go to any part of Europe, intending to visit Lodges, for he would be rejected without ceremony.

It is true, an unworthy man may be able to obtain such a Certificate, by concealing his true character at home, or he may render himself unworthy, after he obtains it; but even that difficulty is not without a remedy, for we hold it to be perfectly justifiable and proper that such an one should be deprived of a Certificate by any Lodge where his unworthiness becomes known, and the Grand Lodge he hails from should be informed thereof and the Certificate returned to them. Such cases, however, would be rare, in comparison with those who are imposing on the Lodges of this country, and in England, *who cannot obtain* Grand Lodge Certificates. Take, for instance, the whole race of clandestine Masons made since 1837, by the St. John's Grand Lodge of the State of New York, by Louisiana Lodge at New Orleans, and many others that we could mention. Take the case noticed in this Magazine, (vol. 2, p. 273) in the communication from

Lynchburgh, Va. The Lodge there allowed themselves to be duped of a large amount of charity by a man by the name of J. C. Jacobi, who, if they had examined the proceedings of the G. Lodge of Virginia, for 1832, they would have found reported as a suspended Mason, by the Grand Lodge of N. York. The same man is equally favorably known by the Brethren at Tallahassee, and probably in many other places. That man, and such as he, can only be checked by requiring Grand Lodge Certificates. Take also the following example of bare-faced imposture, addressed to the editor of the London Freemasons' Quarterly Review:

"*Grand Hotel, Piazza, Covent Garden, April* 29, 1839.

"Mr. Editor,—Permit an 'old workman' to say a word or two in favor of his 'brother laborers.' I am a stranger in England, but have had the happiness to visit once or twice the Lodge of 'Good Report,' No. 158. My present purpose is, however, to notice the proceedings of its last regular meeting, the 11th of April, on which occasion the yearly instalment of its officers took place. The impressive ceremony was performed principally by Brother George Aaron, whose high standing in the 'Craft,' great merit, and Masonic proficiency, fully entitle him to the kindness and regard with which he was greeted on that evening, and with which he is met by the Brethren of the Institution.

The business of the Lodge having been closed, the newly elected Master, with the Wardens and Officers, were ushered into the '*banqueting room*,' where an elegant repast had been provided in the best style of Brother Evans; the music was of the highest order—Brother Blewitt presiding at the piano forte.

If the promulgation of the delightful and rational enjoyment of the visit referred to, shall induce emulation in the sacred cause of Masonry in the Lodge of 'Good Report,' then, sir, I am amply repaid. Should that however fail to be the case, it does not less become me to make known the sentiments of gratitude which I individually entertain for the courtesy I experienced.

I am, sir, fraternally yours,

W. R. B.

Past Master Friendly Lodge, Albany, N. Y., U. States of America."

Now, it is evident, if the Lodge of Good Report had required a Grand Lodge Certificate of Br. W. R. B., "Past Master of Friendly Lodge, at Albany," they would not have been imposed on, since there is not and never has been such a Lodge at Albany. We should not be surprised, however, if this same W. R. B. were the poor Brother William Bird, who lately visited Boston and imposed upon us by his gentlemanly manners and plausible tales, so that our *sympathy overpowered our resolution* to be strict in requiring Grand Lodge Certificates. This man proceeded to New York, by our assistance, where he assumed the name he had previously used there—Charles Roseberry. We need only add, that at Paris, he was known as Mr. Rosenberg; at Louisville, Ky., by the name of Bird, and, as he has been a traveller over a large portion of Europe and North America, it is quite probable he may have made known the "sentiment of gratitude" to our Western Brethren, under some other *nomme de guerre*. We therefore furnish the following accurate portrait of this person, for the benefit of whomsoever it may concern. He is about five feet and a half high, rather stout built, red face, weak eyes, white hair, slightly paralyzed on the left side,—writes well in German, French and English; talks well, and is free in describing his services in the Prussian and Russian armies.

Many of our Brethren in the United States, and in Europe, will remember an accomplished swindler, who was here in 1835, by the name of Albora—the Marquis D'Albora—asking assistance to convey himself and his Secretary to Texas. *He* had no Grand Lodge Certificate. Our Brethren in Mississippi, have lately had an extraordinary example of the value of tests without documentary evidence, of which we cannot speak further at present. We could fill a volume with proofs of their necessity, but *our* volume is too small. Two other remarks, and we close the subject for the present.

We are a migrating people. Thousands annually travel from the East to the West; amongst whom are probably a general average of Masons. Many of these find it "inconvenient" to pay their arrearages of dues to their Lodges and to obtain their regular discharge. Some left their Lodges long ago, because Masonry was *unpopular;* some have been expelled, suspended, or have become morally unworthy. There may also be a few clandestine "Brothers and Fellows," amongst them,—and here and there *one*, who loves to think of the Institution and desires to maintain his connection with it, wherever he may be. None of these men are deprived of their memory, by their wanton disregard of their duties, their negligence, or their removal. In a strange place, all alike would stand on an equal footing, (if they thought proper to claim the privileges of Masons,) according to the Connecticut doctrine, as we understand its practical operation. But according to our views, none of them should be received without some *documentary testimony* of their standing; for we know that in the Eastern States, there are thousands who call themselves Masons, *who do not know their own standing in the Order*. How then can others know it, who meet them as strangers?

But there is another important—very important matter, worthy of the consideration of a Brother removing to a strange country or place. He has a family—a wife and children dependent upon him for their support. He dies amongst strangers, and, although surrounded by Brethren, they knew him not. His wife or his children, say the husband or the father was a Mason, and they seek for Masons, though he did not. How shall they prove their claim upon the Fraternity, but by documentary evidence?

The question then arises, what kind of documentary evidence is best? Lodge Certificates, even when genuine, most frequently emanate from bodies totally unknown, where they are presented. They are frequently mere scrawls upon a half sheet of paper, and signed by nobody knows who. And however regular in appearance, if the Lodge is not known to exist, may, for ought that appears on their face, have been issued by an irregular or clandestine Lodge. For these reasons, Grand Lodge Certificates have been recommended. The Grand Lodges are known; their forms, and the names of their officers, and their seals, are known, to some extent, everywhere; therefore, they are the best for "parchment evidence," and they cannot be obtained, except by those who can show a lawful right to them, where they belong, and can prove their title to possess them afterwards.

We have much more to say to some other Committees, who have betrayed their ignorance of the state of the Craft, and the rights and usages of the Fraternity, but must defer it for the present.

# A TABLE,

### OF THE EXISTING LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF MASSACHUSETTS, WITH THE DATES OF THEIR CHARTERS.

| No. | Names of Lodges. | District | Places Where Held. | Dates of Charters. | No. | Names of Lodges. | District | Places Where Held. | Dates of Charters. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | St. John's, | 1 | Boston, | July 30, 1733.* | 28 | Mount Zion, | 6 | Hardwick, | March 11, 1800. |
| 2 | St. Andrew's, | 1 | Boston, | November 30, 1756.† | 29 | Mount Lebanon, | 1 | Boston, | June 8, 1801. |
| 3 | Tyrian, | 2 | Gloucester, | March 2, 1770. | 30 | Aurora, | 3 | Fitchburg, | June 8, 1801. |
| 4 | Massachusetts, | 1 | Boston, | May 13, 1770. | 31 | Fraternal, | 8 | Barnstable, | June 8, 1801. |
| 5 | Union, | 8 | Nantucket, | May 27, 1771. | 32 | Corner Stone, | 5 | Duxbury, | December 14. 1801. |
| 6 | King Solomon's, | 1 | Charlestown, | September 5, 1783. | 33 | Harris, | 6 | Templeton, | September 13, 1802. |
| 7 | Middlesex, | 4 | Framingham, | June 8, 1795, | 34 | St Mark's, | 2 | Newburyport, | September 14, 1803. |
| 8 | Evening Star, | 9 | Lenox, | June 9, 1795. | 35 | Mount Vernon, | 9 | Belchertown, | March 9, 1807. |
| 9 | Cincinnatus, | 9 | Great Barrington, | December 9, 1795. | 36 | Jordan, | 2 | Danvers, | December 12, 1808. |
| 10 | King Hiram, | 8 | Provincetown, | December 14, 1795. | 37 | Humanity, | 9 | Brimfield, | June 13, 1811. |
| 11 | Washington, | 1 | Roxbury, | March 17, 1796. | 38 | Hampden, | 9 | Springfield, | March 10, 1817. |
| 12 | Columbian, | 1 | Boston, | June 8, 1796. | 39 | St. Alban's, | 5 | Wrentham, | August 11, 1818. |
| 13 | Harmony, | 9 | Northfield, | June 13, 1796. | 40 | Solomon's Temple, | 6 | Uxbridge, | December 9, 1818. |
| 14 | Union, | 1 | Dorchester, | June 13, 1796. | 41 | Bethesda, | 1 | Brighton, | March 12, 1819. |
| 15 | Thomas, | 9 | Monson, | December 12, 1796. | 42 | Warren, | 2 | Amesbury, | December 11, 1822. |
| 16 | St. Paul's, | 3 | Groton, | January 31, 1797. | 43 | St Matthew's, | 2 | Andover, | December 11, 1822. |
| 17 | Jerusalem, | 9 | Northampton, | June 13, 1797. | 44 | Social Harmony, | 7 | Wareham, | March 12, 1823. |
| 18 | Fellowship, | 7 | Bridgewater, | June 15, 1797. | 45 | Cassia, | 5 | Medfield, | June 11, 1823. |
| 19 | Corinthian, | 3 | Concord, | June 16, 1797. | 46 | Star-in-the-East, | 7 | New Bedford, | December 10, 1823. |
| 20 | Montgomery, | 5 | Medway, | September 13, 1797. | 47 | Liberty, | 2 | Beverly, | June 9, 1824 |
| 21 | Olive Branch, | 6 | Sutton, | September 13, 1797. | 48 | Freedom, | 3 | Woburn, | September 8, 1824. |
| 22 | Meridian Sun, | 6 | Brookfield, | September 13, 1797. | 49 | Eden, | 6 | Ware, | September 8, 1824. |
| 23 | Hiram, | 3 | West Cambridge, | December 11, 1797. | 50 | Mount Hope, | 7 | Troy, (Fall River,) | December 8, 1824. |
| 24 | Meridian, | 4 | Newton, | December 11, 1797. | 51 | Oxford, | 6 | Oxford, | December 14, 1825. |
| 25 | Mount Moriah, | 3 | South Reading, | March 14, 1798. | 52 | Doric, | 6 | Southbridge, | June 14, 1826. |
| 26 | King David, | 6 | Taunton, | June 12, 1798. | 53 | Morning-Star, | 6 | Worcester, | December 27, 1844.‡ |
| 27 | Rising Star, | 5 | Stoughton, | December 9, 1799. | 54 | Star-of-Bethlehem. | 1 | Chelsea, | (Dispen.)Nov. 8, 1843. |

*This Charter was granted by St. John's Grand Lodge, at Boston, on the day of the organization of the latter body.

†This Lodge received its Charter from the Grand Lodge of Scotland, and still retains it under an endorsement from the G. Lodge of Massachusetts, Dec. 11, 1809.

‡This Lodge was originally chartered March 11, 1793, but it was broken up a few years since, and its Charter lost.

Note.—It is very probable that the dates in the above Table, may not, in every instance, correspond, in month and day, with the date in the Charter of the Lodge named. They are given, except where the actual date is known, at the time when the Charters were *granted* by the Grand Lodge. This is the *true* date, though the Grand Secretaries have *frequently* dated the Charters at the time they were *issued*, or made out. This, in some cases, has been two or three months *after they were granted, and alter their true date.—Editor.*

## FIRST AND SECOND VOLUMES OF THE MAGAZINE WANTED.

We have an unconditional order from Br. Spencer, of London, for twentyfive sets of the Magazine from the commencement, (making 100 vols.,) which we are very desirous of supplying, but cannot do so, unless we can purchase twentyfive copies of the first vol. and fifteen of the second. We will pay the full subscription price for them, to any Brother who will furnish us with a copy of *each* vol., or we will pay $2 a copy for the first vol., without regard to the second. Our reason for making this distinction is, that the second vol. will be of little use to us without the first; having several copies of that vol. now on hand. They may be sent by mail, when it cannot be done by private conveyance.

We feel some personal gratification in being able to state that we have also received from the same source, a large order for the Trestle-Board and for Br. Power's Melodies. We think we have a right to indulge a little self-pride in these orders, for it is not often that American works are called for, in such quantities, to supply the demands of the English market.

## MASONIC BOOKS.

We have frequent requests for catalogues of such Masonic Books as may be purchased in this city; which requests it would afford us great pleasure to comply with, were it not that there are no books to be purchased. We know not where to look for a single Masonic work, other than those advertised in this Magazine, which would be of the least value to our correspondents. Our own Masonic Library,—the most valuable and extensive in this country, and perhaps in the world,—at least, we know of none more so, and we have the catalogues of several of the best in Europe,—is, with the exception of American text-books, Ahimon Rezons, and a few of a more miscellaneous character,—made up of foreign works, many of which have been drawn from private libraries in Europe. There have been but few really valuable Masonic works published in this country, and those are now mostly out of print. Masonry, as a *science*, has been but little studied in America. The Brethren have too generally been content with the *ceremonial*, without regard to the *philosophy* of the ritual; and thus following the *shadow*, without venturing to seek the *substance*. We believe, however, that a better state of things is approaching. And trust, the time is not very distant, when the demand for Masonic knowledge,—historical and philosophical, as well as practical,—will warrant the publication of a

Masonic Library, consisting of a series of the best works on the subject. Until then, the best we can do for our friends, is to import for them any particular work which they may order,—provided, of course, it can be procured.

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## FOREIGN MATTERS.

We are gratified to learn that there is now some prospects of a reconciliation of the unhappy difficulties which have for sometime disturbed the harmony of the Fraternity in Ireland.

Br. Richard Lee Wilson, of London, was received and recognized as the resident Representative of the Grand Lodge of Texas, by the Grand Lodge of England, on the 4th of December. The other business before the Grand Lodge was entirely of a local character, possessing no interest to the general reader. The Earl of Zetland, and his Deputy, Earl Howe, were both absent,—the former, in consequence of the decease of a near relative, and the latter of a fit of the gout. R. W. Br. Ramsbottom, M. P., presided.

A quarterly communication of the Grand Royal Arch Chapter of England, was held at London, on the 6th November. Twenty pounds were granted to the girls' and boys' schools, respectively.

A meeting of the Grand Conclave (Knights Templars,) was held on the 29th October. The Committee on "the costume and regalia," made their report, which was approved, but subsequently recommitted to the same Committee who were to report at a special Grand Conclave, on the 31st December last. We shall notice the report when received.

It is important that the Encampments in this country should bear in mind, that by a regulation adopted by the Grand Conclave of *Scotland*, it is not necessary, in that part of the United Kingdom, to be a Mason, in order to be a Knight Templar. It is not, therefore, now, to be inferred that the bearer of a Scottish Templar's Diploma, is a Freemason. We may hereafter advert to this subject at length.

The annual ball in aid of the "Asylum for aged and decayed Freemasons," took place at London, on the 22d January. The arrangements were on the most liberal scale, and it is to be hoped the receipts corresponded. A theatrical benefit and ball in aid of the "Boys' School," took place on the 15th October. It was pretty successful, and the general concerns of the establishment are in all respects satisfactory. The "Girls' School" is likewise in most excellent condition. The "Annuity Fund," for aged Brethren and their widows, (who are received as pensioners,) is doing its full share in the great work of benevolence. These are all godlike charities, and it warms the heart to hear of their prosperity.

We regret to learn that the continued ill-health of our distinguished friend and Brother Dr. Crucifix, has compelled him to retire from the city of London, for a country residence. This will necessarily take him from the more active duties of Masonry, though his Brethren will still have the benefit of his fine talents and able pen. We most sincerely wish him a speedy restoration of health, and an early return to the field in which he delights to labor, and in which he has been so pre-eminently serviceable to the Craft.

The islands of Orkney and Zetland, from the latter of which the present Grand Master of England derives his title, were, in 1643, held by the Earl of Morton by grant, which was confirmed in 1707, and rendered absolute in 1742. In 1766, this property was sold by the then Earl of Morton to Sir Laurence Dundas, by whose grandson, the present Earl of Zetland, it is now held. The rights and privileges are nominally very extensive, amounting as near to sovereignty as in these times are recognizable.

The distinguished English archeologist, Mr. Godwin, who has for some time past turned his attention to the old Masonic signs which exist on hewn stones, in one of his recent lectures, exhibited copies of a variety which he had met with in various cathedrals in England and on the continent, and which he had lately also discovered in Canterbury Cathedral. The subject is one of peculiar interest as connected with the history of Freemasonry, and we trust the lectures will be published. Similar marks are met with in the edifices of antiquity in the East, in still greater numbers and possessing greater peculiarities.

We notice the death of Sir Charles Webb Duncan, K. C. H., &c., a gallant soldier and an exemplary Mason. He was a Provincial Grand Officer, and a member of the Lodge at Taunton. He served under the Duke of Wellington in Portugal, Spain, France and Belgium—distinguished himself at the battle of Talavera, and was wounded at the battle of Waterloo.

Brother F. C. B. Clavel, the talented editor of L'Orient, Revue Universelle de la Franc-Maconnerie, has been elected W. Master of the Lodge Clemente Amitié, at Paris.

Br. R. Spencer, of London, has become the publisher of the Freemasons' Calendar and Pocket Book,—under the patronage of the Grand Lodge of England. It needs a new editor.

# HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE

## SECRET AND MYSTERIOUS INSTITUTIONS OF THE ANCIENT WORLD.

### NUMBER V.

### THE VARIETIES IN CHINA AND JAPAN.

THE mysteries of China and its dependencies were essentially similar to those of India; being derived from the same source, and containing the same rites, founded on the same general principles; for ancient India comprehended the whole of that vast continent. A recapitulation of the ceremeny of initiation will therefore be unnecessary.

The Chinese practised Buddhism in its most simple form, and worshipped an invisible God, until a few centuries before the Christian era, when *visible* objects of adoration were introduced,* and so rapid was the march of innovation, that in the course of a very short period, China was as famous as any other idolatrous nation for the number and variety of its objects of popular admiration.† It is true that many abuses had crept, by gradual approaches, into their former system of worship; and the people, debased by the superstition, were prepared for any novel scheme which might gratify their pride, or satiate their curiosity. The

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*Lao-Kiun, who flourished about the year A. C. 600, introduced a system which bore a striking resemblance to that of Epicurus, and his followers styled themselves Immortals. (Maur. Ind. Ant. vol. v. p. 807.) They were materialists, but addicted, notwithstanding, to the worship of idols.

†Confucious attempted to reform the abuses which had crept into their religious mysteries; but licentiousness long indulged, could not quietly submit to the mortifying castigation of austere and unbending virtue. The Emperor and his grandees disregarded his admonitions; the Mandarins hated him for projecting a reformation in those abstruse mysteries, which in their present state were the chief source of all their wealth, and all their power; and one of them actually made an attempt upon his life. And the great philosopher, who was afterwards adored as a god by his countrymen, was obliged to fly from civilized society to escape from the dreaded machinations of his powerful opponents. He retired into the desert, and formed a school of philosophy, to which he invited all who were inspired with a love of virtue and science; and the genial effects of his improved system were reserved for the enjoyment of posterity. One prominent misconception however counteracted the benefits which might reasonably be expected to result from this great man's improvements. On his death bed he predicted that there should arise in the western part of the world, a GREAT PROPHET, (Couplet, p. 78,) who should deliver mankind from the bondage of error and superstition, and establish an universal system of religion, which should be ultimately embraced by all the nations of the earth. His followers erroneously concluded that this great and powerful being was no other than Buddha or Fo himself, who was accordingly installed into their temples in a visible form, (Asiat. Res. vol. 3. p. 299,) with solemn pomp, as the chief deity of the Chinese empire. This proceeding opened a door to other idolatrous innovations; and ideal objects of worship, attended with indecent and unnatural rites, (Martin. Sinic. Hist. p. 149,) accumulated so rapidly, that China soon became celebrated for the practice of every impurity and abomination which characterized the most degraded nation of the heathen world.

priests, intoxicated with the elevation they had attained, converted the profound veneration of the worshippers to their own aggrandizement; and successive changes tended, in the revolution of ages, greatly to deteriorate the primitive simplicity of their unsophisticated devotion.

The initiations were performed in a cavern; after which, processions were made round the *Tan*, or altar, and sacrifices offered to the celestial gods. The chief end of initiation was a fictious immortality, or absorption into the deity; and to secure this admirable state of supreme and never changing felicity, amulets,* were delivered to the newly initiated candidates, accompanied by the magical words O-MI-TO FO,† which denoted the omnipotence of the divinity; and was considered as a most complete purification, and remission of every sin. Their morality was limited to five precepts. The first forbids murder; the second, theft; the third, external impurity; the fourth, lying; and the fifth, drunkenness. They particularly recommended the candidate to afford protection to the bonzes,‡ that by the prayers of these holy men, they might be exempted from the fearful punishment of their transgressions; which, they were told, would otherwise consign their transmigrating souls to the purifying medium of a horse, a mule, a dog, a cat, a rat, or of a loathsome and insignificant reptile.

Much merit was attached to the possession of a consecrated symbol representing the great triad of the gentile world. This was an equilateral triangle, said to afford protection in all cases of personal danger and adversity. This mystical letter Y was also much esteemed from its allusion to the same tri-une god;§ the *three* distinct lines of which it is composed forming *one*, and the one is three.¶ This was in effect the ineffable Name of the deity; the Tetractys of Pythagoras, and the Tetragrammaton of the Jews. A ring, supported by two serpents, was emblematical of the world protected by the power and wisdom of the Creator; and referred to the diluvian patriarch and his symbolical consort, the ark; and the ark itself was represented by a boat, a mouth, and the number eight.

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*The most valuable amulet they can possess is a small idol enfolded in a sheet of consecrated paper. To his neck and arms are appended bracelets composed of a hundred small beads and eight large ones; and in a conspicuous situation is placed a large bead in the shape of a gourd. The happy possessor of this trinket on important occasions counted the beads pronouncing the mysterious words O-mi-to Fo! accompanied by genuflections. The performance of this ceremony is recorded by marking a red circle round the neck of the genius; and at the death of the devotee, the aggregate number of these circles, as indisputable testimonials of the divine favor, or of deliverance from danger, are minutely attested and sealed by the officiating Bonze. The whole is then deposited in a small box and buried with the deceased as a passport to heaven, and a certain deliverance from the dreaded evil of successive transmigration.

†*Omitto* was derived, says Sir W. Jones, (Asiat. Res. vol. ii. p 374,) from the Sanscrit Armida, *immeasurable;* and *Fo* was only another name for Buddha; or more properly, the same name softened down by a diversity of language and pronunciation.

‡These artful priests used magical ceremonies to delude the multitude, and to direct the tide of popular prejudice in their favor, through the medium of superstition.

§"Tao, or reason hath produced *one;* one hath produced *two;* two have produced *three;* and three have produced all things." (Du Halde, China, vol. ii. p. 30.)

¶We find here again a superstitious veneration for odd numbers, as containing divine properties. Thus, while the sum of the even numbers, 2+4+6+8+10=30 designated the number of *Earth;* the sum of the odd numbers, 1+3+5+7+9=25 was dignified with the appellation of the Number of *Heaven*.

The Rainbow was a celebrated symbol in these mysteries, and doubtless originated in the history of the deluge; for it was believed that the father of their radiant god Fo-hi, was a rainbow, which miraculously surrounded his mother while walking by a river's side. The aspirant, however, was the representative of Noah; and the ark, which was accounted his *mother*, as well as his wife, was actually surrounded by a Rainbow at the time of his deliverance or new birth; and hence he was figuratively said to be the offspring of the Rainbow.

The Japanese held that the world was inclosed in an Egg[*] before the creation, which floated on the surface of the waters. At this period a prickle or pearch appeared amongst the waves, which became a spirit, and was called *Kunitoko-datsno-Mikotto;* from whence sprang six other spirits;[†] who, with their wives were the parents of a race of heroes from whom proceeded the original inhabitants of Japan. They worshipped a deity who was styled the son of the unknown god, and considered as the creator of the two great lights of heaven.

The caverns of initiation were in the immediate vicinity of their temples, because one of their old deities was said to be born from a cave; and generally in the midst of a grove and near to a stream of water. They were furnished with large mirrors, to signify that the imperfections of the heart are as plainly displayed to the sight of the gods as the worshippers behold their own image in the glass. Hence the mirror was a significant emblem of the All-observing Eye of the god Tensio Dai Sin. They were also decorated with a profusion of hieroglyphical designs cut in white paper, as striking symbols of the purity acquired by initiation.

The term of probation for the highest degree was twenty years; and even the hierophant was not competent to perform the ceremony of initiation until he himself had been initiated the same period; and his five assistants must necessarily have had each ten years' experience from the date of their admission before they were competent to take this subordinate part in the initiations. The aspirant, during the term of his trial, learned to subdue his passions; devoted himself to the practice of austerities, and studiously abstained from every carnal indulgence.[‡] In the closing ceremony of preparation he was entombed within the Pastos or place of pennance; the door of which was said to be guarded by a terrible divinity armed with a drawn sword, as the vindictive fury or god of punishment. During the course of his probation, the aspirant sometimes acquired such a high degree of enthusiam, as induced him to refuse to quit his confinement in the pastos; and to remain there until he literally perished with famine.

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[*] The Egg was always esteemed an emblem of the earth.

[†] The good deity was called Amidas; the evil, Jemma.

[‡] He was obliged to renounce the use of flesh, and to subsist wholly upon vegetable food; to use numerous ablutions daily; and it is expressed by Kæmpfer, kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himself up seven hundred and fourscore times every day.

To this voluntary martyrdom was attached a promise of never-ending happiness in the paradise of Amidas. Indeed the merit of such a sacrifice was boundless. His memory was celebrated with annual rejoicings. The initiations however were dignified with an assurance of a happy immortality to all who passed through the rites honorably and with becoming fortitude.

Amulets[*] were delivered to the initiated as a certain source of protection in all dangers and adversities. Amongst these, two were the most venerated; a ring or circle of gold, as an emblem of eternity, ritually consecrated, was supposed to convey the blessing of a long and prosperous life; and a chaplet of consecrated flowers or sacred plants and boughs of trees; which being suspended about the doors of their apartments, prevented the ingress of impure spirits; and hence their dwellings were exempted from the visitations of disease or calamity.

## REGALIA PROPER TO BE WORN IN A LODGE UNDER THE ENGLISH JURISDICTION.

A Canadian correspondent inquires—If it be proper and Masonic for the Master of a Blue Lodge to refuse a respectable and well known Brother, who appears at the door of the Lodge, clothed as a Royal Arch Mason, and asks to be admitted as a visitor? We answer, that under the English jurisdiction, it is entirely proper. The Master has no other alternative. The Constitutions of the Grand Lodge of England, are clear and positive in this particular. Our correspondent is not probably aware of the existence of the regulation. We therefore quote it:—

"No Brother shall, *on any pretence*, be admitted into the Grand Lodge, or any *subordinate Lodge*, without his *proper clothing*." Again—"no *honorary* or *other* jewel or emblem, shall be worn in the Grand Lodge, or any subordinate Lodge, which shall not appertain to, or be consistent with, those Degrees which are recognized and acknowledged by, and under the control of, the Grand Lodge."[†]

These regulations the Masters of the Lodges under the English jurisdiction are bound to respect and enforce. Should they neglect or refuse to do so, they would render themselves liable to impeachment and expulsion.

The next inquiry of our correspondent involves a question of etiquette, not of law, and is, therefore, a matter to be disposed of by the Master, as his sense of propriety may dictate. We may, however, remark, that it is customary for the Lodges in this country to furnish aprons to visiting Brethren who may desire them. But it is done as a matter of courtesy, not of regulation. Every Brother at his initiation is furnished with an apron, and if he neglect to take it with him when he visits the Lodge, he does it in his own fault, and must take his chance of being furnished with one. He certainly cannot be admitted without it.

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[*] The Amulets within their dwellings were numerous; every disease and misfortune having its appropriate charm.

[†] Constitutions of the Grand Lodge of England, page 112.

Our correspondent is undoubtedly correct in his next inquiry; but it is a local question, and can be best settled by bringing it before the Lodge. If the Lodge see fit to pay the expense, there is an end of the matter.

## CORRESPONDENCE.

*Bloomington, Iowa, January* 16, 1845.

BROTHER MOORE:

I have just returned from attendance on the second communication of the Grand Lodge of Iowa, which was a very interesting one. There were full representations from the four chartered Lodges and four under dispensation (issued during the past year,) together with the officers of the Grand Lodge and many visiting Brethren. The proceedings of the G. Lodge (which will be published and sent to you in due season,) exhibit the Institution in a flourishing condition, and show that Masonry is extending its influence in this far western region, in a wholesome manner.

I herewith send you in advance of the proceedings, the Grand Master's Address, and a list of the Grand Officers.

The Grand Lodge resolved to husband its funds, and took steps towards the submitting of a plan for the disposition thereof, for the purpose of *Educating the Orphans* of deceased Brethren, under its jurisdiction; thus early directing its attention to this most excellent and praiseworthy object.

It was also resolved, to form a *Masonic Library* for the use of the Grand Lodge, and a commencement made by placing five dollars in the hands of the Grand Secretary, to purchase books to that amount. You will therefore oblige me by sending your valuable Magazine for this year (vol. 4,) to this place, directed to the "Grand Secretary, Grand Lodge of Iowa, Bloomington, Muscatin county."

The Grand Lodge adopted the "TRESTLE-BOARD," as a *text book* for the Grand Lodge and all subordinate Lodges under its jurisdiction, and ordered the Grand Secretary to furnish each Lodge with a copy of the same.

The Grand Lodge also adopted the "regulations" of the Convention for the government of future Conventions; as also the "work and lectures" thereof, as received through Brs. Carnegy and Foster, delegates from the Grand Lodge of Missouri.

We have received during the past year the proceedings of only fourteen Grand Lodges. Why is it the others neglect us? We thought it was the custom for all to exchange, and so sent two copies to each and every Grand Lodge in the Republic; which I shall do this year, in the hope of being better treated by those who have been remiss. Yours, fraternally, T. S. P.

## GRAND LODGE OF MISSISSIPPI.

THE annual communication of the Grand Lodge of Mississippi, was held at Natchez, in January last. The session continued a week. Our correspondent writes, that there was a larger number of delegates present, than at any preceding meeting, and that he "never saw in any State deliberative assembly, a more intelligent or better looking set of men."

Our readers will recollect the singular case commented on in the second number of the present volume of the Magazine, (p. 53) under the head—"Expulsion of a Master of a Lodge and acting Grand Master of a State, by a subordinate Lodge." For reasons which need not now be stated, we at the time omitted the names of all the parties interested in the matter. Those reasons, however, no longer exist, and we may now state, that the individual expelled by the Lodge was C. R. PRCZRIMINSKI,* Senior Grand Warden of the Grand Lodge of Mississippi. Our correspondent, in submitting the inquiries on which he asked our opinion, was in error in saying, "that by the death of the Grand Master, the Senior Grand Warden was himself the presiding officer." This led us to infer that there was no Deputy Grand Master, and gave a turn to the course of a portion of our reasoning, somewhat different from that which it would otherwise have taken. We are happy to learn, however, that there was a Deputy Grand Master at the time, and that the G. Lodge has been saved from the melancholy and unprecedented necessity of expelling its presiding officer. The Deputy Grand Master was our estimable and worthy Brother, the R. W. HARVEY W. WALTER, Esq., who, the present year, fills the office of Senior Grand Warden, in place of C. R. Prczriminski, who, by reference to a succeeding page, it will be seen, has been expelled by the Grand Lodge.

Our correspondent also informs us, that the Grand Lodge unanimously passed resolutions in favor of the Magazine, and adopting the TRESTLE-BOARD as the text-book for the Lodges under its jurisdiction.

## GRAND LODGE OF ALABAMA.

THE Committee of the Grand Lodge of Alabama, to whom the Trestle-Board was referred for examination, object to it, because it "casts no additional light upon the *subject* of Masonry," but "takes from the Chart *many* of our *important* emblems." Did the Committee expect a *history* on the *subject* of Masonry? Such is not the design of the work. But in this respect, it contains more than the Chart or Monitor; and all that is either necessary or desirable. It likewise contains every emblem to be found in the Chart, except in the first degree, the group of four figures representing T. F. P. and Justice; which, not being *illustrative*, and therefore *useless*, were omitted. They were introduced by the author of the Chart, and are to be found in no Masonic book, nor, as we believe, on any Masonic Carpet, ever previously published. Had we introduced the figures of F. H. and C., the committee would probably have regarded them as innovations. In the second degree, every emblem in the Chart is to be found in the Trestle-Board. In the third degree, the same, except the five-pointed Star, and the naked-heart, under the All-seeing eye. The former has no explanation in the degree, and is not a Masonic emblem, as genuine Masonry is practised in this country. The latter is of the same significancy as it would be if placed in connection with the Bee-Hive, and not more so. We find no fault with the committee; and certainly not with the Grand Lodge, which has very generously placed a copy of the work in the possession of every Lodge under its jurisdiction. They will use it or not, as they see fit. Neither have we any cause to complain of the success of the book. It is in use in nearly every State in the Union, where the system of Masonry to which it is adapted is cultivated, as well as in all the British North American Provinces. Liberal orders for it have also been received from England, as will be seen by reference to a preceding page of the present number of the Magazine. It is not, however, adapted to the *innovations* and *corruptions* which may have been ingrafted upon the system; and where they exist, it will be found to be deficient. It is not a little singular, that while in one quarter, we are told that the work does not contain *enough*, in another, we are told that it contains *too much!* These complaints are about equally balanced. Pope has laid it down as an axiom, that "the *truth* lies between the two extremes." We therefore infer that the work is just about what it should be, and we advise both parties to use it, and stop fault finding! Just as it suits them, however. We would not deprive them of any gratification!

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*He ought to be expelled for having such an unpronouncable name, if for nothing else!

## INSTALLATION

### OF THE OFFICERS OF ST. JOHN'S LODGE, PORTSMOUTH, N. H.

THE officers of St. John's Lodge, Portsmouth, were Installed on the 29th ult., in due and ancient form, by the R. W. JOHN CHRISTIE, S. G. Warden, of the Grand Lodge of New Hampshire. The Installation took place at the Temple, in Chestnut street. The Brethren assembled at 7 o'clock. The performances were as follows:—

1. Ode—No. 1, Br. Power's Melodies.
2. Prayer—By Rev. Br. Kelley, of New Market.
3. Installation.
4. Ode—No. 80, Br. Power's Melodies.
5. Address—By R. W. Br. Power, of Boston.
6. Doxology.
7. Benediction.

The Temple was filled to overflowing—there were not less than thirteen hundred present—most of whom were ladies. A greater display of beauty was never before exhibited in Portsmouth.

Br. Power was listened to with attention. His address was neither lengthy nor prosy, but a plain unvarnished illustration of the principles of our Order, and in its delivery he not only did credit to himself, but raised our beloved Institution in the estimation of all who heard him.

After the completion of the ceremonies at the Temple, the Brethren, with their female friends and invited guests, numbering about one hundred, repaired to Franklin Hall, where a sumptuous entertainment was prepared by Br. Willis Barnabee, of the Franklin House, to which they sat down, and after passing an hour or two in social converse (in which the bounties of the table were not forgotten,) they parted well pleased with the festivities of the evening. The supper was strictly on temperance principles, which must be my apology for not furnishing sentiments. I think I can without fear of contradiction say, that there has never been a Masonic Festival, of any kind, got up in Portsmouth, where better feeling, and more unanimity existed. It was a time long to be remembered. Among the Brethren present at the Installation were many whose heads were silvered by age, some of whom had filled important offices in the Grand Lodge of that State. There was one Brother present whose age was about eightynine, and who still retains his faculties, and is hale and hearty.

The following were the officers Installed:—

Albert K. Hatch, Master; John W. Abbott, S. W.; Henry T. Wendall, J. W.; John Christie, Chaplain; Hanson M. Hart, Treasurer; Orlando Yeaton, Sec.; Joseph M. Edmonds, S. D.; John Dame, J. D.; John Nutter, S. S.; Benjamin Weeks, J. S.; Samuel Beck, Marshal; Charles A. Colcord, D. M.; Isaac Maxwell, Tyler.

## INSTALLATION

### OF THE OFFICERS OF MIDDLESEX LODGE, FRAMINGHAM, NOV. 21, 1844.

R. W. BR. MOOOE:

*Dear Sir,*—I have been prevented, by reason of my living at a distance from Framingham, from giving you an earlier notice of the meeting of Middlesex Lodge, on the interesting occasion above mentioned, and I beg the privilege of a corner of your "Magazine" for that purpose now, though a little out of season.

The services of Installation were held at our Lodge room, and were public.

After the usual religious exercises, the Master elect was installed in due form by Rev. Br. Charles Train, P. M.; and then the Master, by Br. T.'s request, resumed the chair, and Installed the remaining officers. An Address was then given by R. W. Br. THOMAS POWER, of Boston, which was able and appropriate, and delivered with a fervid eloquence, and depth of feeling, that had a most happy effect.

The Address was well received, and gave great satisfaction to all who listened to it.

The Lodge subsequently passed a unanimous vote of thanks to Br. Power, for the favor he conferred upon it, though the precise phraseology of the vote I do not recollect.

The exercises at the Lodge room being concluded, the Brethren, with their ladies and invited guests, repaired to the Hotel of Joseph Fuller, Esq., who had served up a sumptuous and elegant supper, and there the company spent about a couple of hours in a very sociable and agreeable manner. The number that sat down to supper was about *seventyfive*, more than a *third* being ladies; and though we have never before had their company at our annual entertainment, we shall never hereafter willingly dispense with it. A song was sung by Br. Power with his usual good taste, and remarks and sentiments were offered by several Brethren, and by some, who are *not yet, in a technical sense*, Brethren, but they are none of them recorded. Altogether the occasion passed off agreeably and profitably. And while it afforded ample proof that public sentiment is becoming more just and liberal toward our peaceful and charitable Fraternity, it gives us tokens of a bright and prosperous future for Freemasonry.

Respectfully and fraternally yours,

J. O. S.

## MASONIC ANECDOTE.*

We were staggering along, under light canvass, when the look-out a-head announced a light on the weather-bow; it was evidently coming towards us, and scarce half a mile distant; we had no more than time to hang out a lantern in the tops, and put up the helm, when a large ship, whose sides rose several feet above our own, swept by us, and so close, that her yard-arms actually touched our rigging as she yawed over in the sea. A muttered thanksgiving for our escape, for such it was, broke from every lip; and hardly was it uttered, when again a voice cried out, "here she comes to leeward!" and sure enough the dark shadow of the large mass, moving at a speed far greater than ours, passed under our lee, while a harsh summons was shouted out to know who we were, and whither bound. The "Northumberland, with troops," was the answer; and before the words were well out, a banging noise was heard—the ports of the stranger-ship were flung open—a bright flash, like a line of flame, ran her entire length, and a raking broadside was poured into us. The old transport reeled over and trembled like a thing of life—her shattered sides and torn bulwarks let in the water as she reeled to the shock, and for an instant, as she bent beneath the storm, I thought she was settling to go down by the head. I had little time, however, for thought; one wild cheer broke from the attacking ship—its answer was the faint sad cry of the wounded and dying on our deck. The next moment, the grapples were thrown into us, and the vessel was boarded from stem to stern. The noise of the cannonade, and the voices on deck, brought all our men from below, who came tumbling up the hatches believing we had struck.

Then began a scene, such as all I have ever witnessed of carnage and slaughter, cannot equal. The Frenchmen, for such they were, rushed down upon us as we stood defenceless and unarmed; a deadly roll of musketry swept our thick and trembling masses. The cutlass and the boarding pike made fearful havoc among us, and an unresisted slaughter tore along our deck, till the heaps of dead and dying made the only barrier for the few remaining.

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*From "Arthur O'Leary," vol. i. p. 193.

A chance word in French, and a *sign of Masonry*, rescued me from the fate of my comrades, and my only injury was a slight sabre-wound in the fore-arm, which I received in warding off a cut intended for my head. The carnage lasted scarce fifteen minutes; but in that time, of all the crew that manned our craft, what between those who leaped overboard in wild despair, and those who fell beneath fire and steel, scarce twenty remained, appalled and trembling—the only ones rescued from this horrible slaughter.

A sudden cry of "she 's sinking!" burst from the stranger ship, and in a moment the Frenchmen clambered up their bulwarks—the grapples were cast off—the dark mass darted onwards on her course, and we drifted away to leeward, a moving sepulchre.

## "WHO IS MY NEIGHBOR."

Br. Moore,—It happened in the town of P———, in Jan., 1844, that a worthy Brother Mason retired to rest, with a wounded limb, at a Temperance Inn, in that town, to pass the night. At a late hour, he was ordered to seek lodging where he best could find it. He did so, and came very near freezing to death. His shelter that night was a barn. He went to a Brother Mason the next day, who took care of him, and bound up his wounds. Ask him who his neighbor was, and he will tell you. I admire temperance as much as any person. It is one of the virtues enjoined upon every Mason, to be temperate. But poor human nature cannot live to it in every thing. We may approximate to being temperate in a certain degree—as the mathematician does to the exact area of a circle. But after all, there is a fractional point which he cannot measure. Let us, my Brethren, be Masons indeed, and the smiles of heaven will rest upon us. Let us remember that Masonry is not confined to any particular section of the globe; its bounds being marked by the circuit of the sun, and its covering no less than the canopy of the Universe.

L. S. B.

## ANCIENT REGULATIONS.

Among the regulations adopted by the first "constituted Lodge" in Boston, and in America, were the following:

"5. No Brother that lives within or about this town (that is not a member of this Lodge,) shall be admitted as a visitor, before he has signified his desire of being a member and paying his quarterages, or else make it appear that he is actually a member of a regular Lodge; unless by a dispensation of the Master and Wardens.

"6. No Brother shall propose any person in the Lodge to be made, without first asking leave of the Master and Wardens."

The above regulations were adopted October 24, 1733.

## MISSOURI MASONIC COLLEGE.

At the annual communication of the Grand Lodge of Missouri, in October last, the R. W. J. Worthington Smith, Esq. submitted the following report:

*To the Most Worshipful, the Grand Lodge of Missouri:*

The undersigned, President of the Masonic College, begs leave to present the following Report of the condition, wants and prospects of the Institution, over which, he has the honor to preside. The undersigned arrived at the College, and entered upon the discharge of his duties on the 14th of May last, at which time, twelve Pupils entered. The season was inauspicious, owing to the unparalleled rains, the country was for many weeks nearly impassable, and the number of pupils increased slowly. On the 6th June, Professor Patterson arrived, and entered upon his duties as Principal of the Preparatory Department; the rains ceased about the 20th June, and from that date the number of Pupils increased rapidly. On the 1st August, those Pupils who were qualified, were matriculated in due form and commenced their regular course.

The present number of Matriculates is fifteen, viz: 1 Sophomore and 14 Freshmen, and there are 29 in the Preparatory School, making a total of 44. Of these, four are Beneficiaries, viz: One sent by Palmyra Lodge, No. 18. One by the Paris Union Lodge, No. 19. One by the Naphtali Lodge, No. 25, and one by the Palmyra Royal Arch Chapter, No. 2. The Students have thus far enjoyed remarkable health, there having been but one case of sickness during the whole time; they are for the most part, distinguished for their correct, moral and gentlemanly deportment, and diligent application to study, and are making as good proficiency as could reasonbly be expected or desired. The refectory is well kept; the Table being abundantly supplied with every thing necessary for health and comfort. The undersigned has constantly eaten at the same table with the Students, and can confidently assert, that it is not in any respect inferior to the tables of Yale or Harvard.

The Exercises of each day are begun and closed, by reading a lesson from the Holy Scriptures and Prayer, at which all Students are required to attend.

On every Sunday Morning, after the ordinary religious services, the Pupils are required to spend an hour or two in reciting lessons from the Bible; at their recitations, in accordance with the Catholic Spirit of Masonry, no book or questions are used, the pure word of God without note or comment, being the only fountain where the Pupils are invited to drink of the water of life.

After the most mature deliberation, the faculty adopted the following Course of Study:

*Preparatory Department.*—1. Reading, Orthography and Pennmanship, daily; 2. English Grammar; 3. Modern Geography (Mitchell's) and Atlas; 4. Arithmetic, Ray's First Lessons; 5. Algebra, Harney's and Day's; 6. Ancient Geography; 7. Latin; Adam's Grammar; Anthon's Latin Reader; 8. Greek; Anthon's Grammar and Greek Reader; 9. Composition and Declamation every Saturday; 10. Bible Recitation every Sunday morning.

*Freshman Class.*—Cicero's Select Orations; Horace's Odes; Greek Testament; Grecia Majora; First Volume Tytler's Elements of History; Geometry, Legendrie's; Compositions, in English and Latin; Declamation, every Saturday; Bible Recitation every Sunday morning.

*Sophomore Class.*—Grecia Majora; 2d vol. Horace's Satires; Epiottes and Art of Poetry; Plane and Spherical Trigonometry; Mensuration; Navigation; Surveying; Astronomy; Application of Algebra to Geometry; Conic Sections, &c.; Blair's Rhetoric; Hedge's Logic; Folsom's Livy; Tacitus; Cicero's Amicitier, de Senectute, and de Natura Decorum; Greek and Latin Translations and Compositions; Declamation weekly; Bible Recitation every Sunday morning.

*Junior Class.*—Juvenal Homer's Iliad; Natural Philosophy, Olmsted and Lecture's; Differential and Integral Calculus, (Cambridge Course;) Lyell's Geology and Lectures; Cleavland's Mineralogy and Lectures; Chemistry (Turner's and Lectures;) Latin and Greek Composition and Declamation; Bible Recitation every Sunday morning.

*Senior Class.*—Astronomy, including the Calculation of Eclipses, &c.; Norton's, and Lectures; Intellectual Philosophy; Political Economy; Civil Engineering, Cambridge course; Field Practice; Constitutional and International Law; Evidences of Christianity; Practical Botany and Vegetable Physiology; Declamation of Original Composition; Bible Recitation every Sunday morning.

The Hebrew, French, Spanish and Italian languages will be taught at any period of the College course, if desired by the Student or his Guardian. Students who shall go through the whole course above mentioned, and shall pass a satisfactory examination in all the studies, will be entitled to the degree of Bachelor of Arts, and, three years thereafter, to the degree of Master of Arts in course.

The Grand Lodge will perceive, that the course here adopted, is as liberal and extensive as the system pursued at the oldest and most reputable Colleges in America. It is the wish and determination of the Faculty, to present the Graduate of the Masonic College on a par with those of the most favored Institutions in our country, and this design appears to them perfectly practicable. The course pursued in the Preparatory School, will qualify the Student to enter the Military Academy at West Point, or, to matriculate in any College or University in the United States. The location of the College, is in many respects happily chosen. It is situated in a high, and beautiful [country] distinguished for the salubrity of its air, far removed from the noise and bustle of any town or village, in the midst of a population decidedly moral and religious, and offering no inducements to idleness and dissipation. The Faculty yet labor under many inconveniences, arising from the want of suitable repairs in the College. It is presumed that the condition of the College property is unknown to the most of the Members of the Grand Lodge. But as all have an equal and common interest in it, it is right that all should be acquainted with the true state of the case. When the undersigned first arrived at the College, the place presented a scene as cheerless and desolate as can well be imagined. The whole premises did not contain one building fit for a human habitation. The only ones that could be used at all, were the President's House and Refectory, and even those were extremely leaky and uncomfortable. The Brick Row, which contains 28 dormitories, was entirely unfit for use. The doors and windows were utterly demolished and many of the rooms had been used as stables and hog-sties. The Hall, which formerly served for a Chapel, and Recitation Rooms, were in a similar state of ruin. The doors and windows utterly destroyed, and the floors covered with filth and water. The Refectory had not escaped much better; one of the rooms in the basement story had been converted into a hog-sty, the meat house into a stable, much of the glass broken out, and the cistern filled with filth, rendering the water exceedingly offensive to the taste and smell. The beautiful prairie in front of the College, containing about 160 acres was, and still is, a common, furnishing pasturage for all the horses, cattle and sheep of the neighborhood, every rail of the fence that once enclosed it having been *abstracted*, some of these damages have been already repaired.

The Dormitories have been renovated, and made as comfortable as could be desired. The cisterns have been cleansed, and the Hall and President's House are now undergoing repairs. But much more must be done to render the premises a comfortable residence during the approaching winter. The Recitation rooms and dormitories, must be furnished with stoves; as the expense of fuel in the long and severe winter, in this latitude, is a serious and onerous tax. An ice house is also absolutely necessary not only to comfort, but to health. Raised walks should also be thrown up between the President's house and Refectory, and from these to the College Hall. Two or three additional Cisterns are also needed, the present number being totally inadequate for the supply of water during a dry season. To render the farm of much value to the Steward, the prairie in front of the College, should be enclosed with a substantial fence. This it is estimated will require about 6000 rails. All these improvements, together with those already commenced, will cost but a small sum, and as they are indispensable to the welfare of the College, it is hoped that the Grand Lodge will take immediate action on the subject. To place the moral and religious advantages of the Pupils on a footing of equality with those of other Colleges, it seems to the Faculty necessary that a *Chaplain* be appointed to perform divine service every Sunday. To guard against any danger of Sectarian influence, should such danger be apprehended, it may perhaps be best to appoint the Chaplain for one year only, and at the expiration of that period, elect another from a different denomination. This is the plan adopted by the University of Virginia, and it has given general satisfaction to the Patrons of that Institution, who like ours, are composed of citizens of all the various denominations. The Chaplain, at all events, should be a Master Mason, and a gentleman of high literary attainments, capable of explaining and enforcing the great fundamental doctrines of our holy religion. This is a subject of vital importance to the prosperity of our College. We live in a religious community, a vast majority of parents will always send their sons to those Seminaries where religious advantages are enjoyed, and this is right. The education of youth should always be conducted on religious principles. It is earnestly hoped that the Grand Lodge, will take this subject into serious and solemn consideration, and act on it in such a way, as may best promote the interest of our Institution, and most redound to the glory of the Grand Master of the Universe.

Such, Brethren, is a brief view of the present condition, the wants and the prospects of the Masonic College of Missouri. It is an Institution capable of rivalling any of the numerous seats of learning within our wide spread borders. Needs but your fostering care and constant patronage, to place it at once on that proud eminence to which its numerous advantages give it an undoubted claim. It is the first public charity of the kind ever yet attempted on earth, and by the smiles of the *Supreme Grand Master*, it is destined to confer unspeakable blessings on the children of misfortune throughout this vast and lovely valley, and cannot fail to clothe with undying honor, those noble Craftsmen, whose wisdom planned, and whose liberality has achieved the glorious undertaking. The undersigned takes this occasion to express to you, Brethren, his grateful sense of the distinction you have conferred on him, by appointing him to the honorable post he now occupies, and also for the unceasing kindness and genuine hospitality he has experienced, from the first moment of his arrival in Missouri.

In return, he pledges himself that all his zeal and fidelity and whatever talents he may have received from God, shall be unceasingly employed for the prosperity of the College, and for the promotion of the best interest of the Craft.

J. Worthington Smith,
*President Masonic College of Missouri.*

The Report was referred to a Committee, who submitted the following Report thereon:

The Committee, to whom was referred the communication of J. W. Smith, (President of the College,) setting forth the system of, education adopted, and the condition, wants and prospects of our beloved Institution, have carefully examined that communication and report as follows:

Your committee, with unfeigned pleasure, congratulate the Grand Lodge, and the great Masonic family of this country, upon the fact of their having secured the services of able, practical men, of unblemished morals, to preside over the interests of that institution, to whom all may safely confide the most sacred of all trusts—*the education of their children.*

Your Committee recommend the approval of the course of study which has been adopted, without any alteration or amendment, except a single addition of the German language with the French, Spanish and Italian, or a substitution of the German for the Italian.

Your Committee recommend the adoption of the following resolutions:

*Resolved*, That such repairs as are of pressing necessity, be immediately made, and that the expenses thereof be defrayed out of any moneys which can be appropriated.

*Resolved*, That inasmuch as moral and religious instruction, especially on the Sabbath day, is of primary importance to the young, this Grand Lodge will take such measures as shall seem best calculated to secure, with as little delay as possible, the services of a *competent Chaplain* on the *principles* and under the *restrictions recommended by the President of the College.*

*Resolved*, That in order to accomplish these important and most desirable ends, the Grand Lodge appeal to their Brethren and other benevolent individuals throughout the State, to aid them by pecuniary contributions, with a liberal and charitable hand.

And while your Committee submit these resolutions, they may be permitted to say, in the language of ardent hope and expectation, that such an enlarged and liberal charity, as that designed in the founding and rearing up the "Masonic College of Missouri," a charity which regards the tears of the widow and the cries of the orphan—which proposes to watch over their morals, and provide for them the food of thought, while it opens to them the treasures of science and literature and lifts them up from the desponding helplessness of orphanage;—yea, we do most assuredly hope and believe that such a charity will receive, not only the smiles of Heaven, but also the approving testimony of all enlightened men, along with the open handed liberality of many, very many, who may aid us by their contributions. With these views and hopes, your Committee submit their report.
H. Chamberlain, *Chairman.*

Both Reports, with some slight alterations, were adopted by the Grand Lodge. There are some other reports in connection with this interesting subject, for which we shall endeavor to find room in our next.

## PROPOSED REGULATIONS OF THE GRAND LODGE OF KENTUCKY.

The following regulations were proposed at the last communication of the Grand Lodge of Kentucky, as amendments to its Constitution. They lay over until the ensuing annual meeting, when they will probably be adopted:

*Resolved*, That the following be added to the by-laws of the Grand Lodge of Kentucky, as amendments to the same:

1. It shall be the duty of every Brother Master Mason, demitting from, and residing within the limits of any Lodge under the jurisdiction of the Grand Lodge of Kentucky, to pay into the funds of the Lodge nearest his residence, for the term of ten years, a semi-annual contribution of fifty cents, as a charity fund. Any Brother demitting from pecuniary embarrassment, shall not be liable for this contribution.

2. It shall be the duty of every Brother Master Mason, demitting from, or removing without the limits of any Lodge, to report himself to the nearest Lodge, within one month after he may settle down, and shall continue to pay, as he may change his residence, the annual contribution for the time recognized by these by-laws. He shall, also, exhibit the certificate of the Secretary of the Lodge to which he last paid his dues, of his having so done, and the length of time that he has made this payment.

3. Should any Brother Master Mason fail to pay the sums due under these by-laws, for four successive semi-anniversaries, he shall be summoned by the Lodge taking cognizance of his case, to appear and show cause why he has not done so; and upon failure to appear, or give satisfactory explanation for his remissness, it

shall be the duty of the Brethren to suspend him from all privileges and benefits of the Order: not again to be restored until he has complied with these by-laws; and then, by vote of two-thirds of the Lodge suspending him, or by the action of this Grand Lodge.

4. Should there be more than one Lodge in any town, the Secretary of the oldest Lodge shall make out, semi-annually, a list of all the demitted Masons subject to these by-laws, and shall distribute to the Secretaries of other Lodges, an equal proportion of these names, whose duty it shall be to endeavor to collect the sums accruing from them, and report all delinquents at each anniversary of the Saints John.

5. Every Subordinate Lodge shall incorporate into its annual report to the Grand Lodge: 1st. The names of all demitted Master Masons within its bounds, subject to these by-laws. 2d. The names of all demitted Master Masons within its bounds not subject to these by-laws. 3d. The sums annually collected from demitted Master Masons.

6. Any Brother Master Mason demitting from a Subordinate Lodge, and paying into the hands of the Secretary, the sum of ten dollars, shall forever thereafter be exempt from the payment of this semi-annual contribution; the receipt of the Secretary, or the Brother's affirmation to be sufficient evidence of the fact. The payment of this sum of ten dollars, or the semi-annual contribution, shall not entitle any demitted Brother to greater privileges than those given by the by-laws to demitted members.

7. These by-laws shall be incorporated, for convenience referent, into the by-laws of all the Subordinate Lodges under the jurisdiction of this G. Lodge.

## GRAND LODGE OF IOWA.

The Grand Lodge of Iowa held its annual communication at Iowa City, on the 7th Jan. last. The Grand Master, Oliver Cook, Esq. opened the session with the following

### ADDRESS.

Brethren of the Grand Lodge of the Territory of Iowa:—We have abundant reasons to be thankful to the Grand Master of the Universe for his kindness extended towards us during the past year. We have been blessed in our endeavors to procure the necessaries of life, and in our efforts for the advancement of our glorious and benevolent Institution; our lives have been spared and our families; for all of which let us collectively, and individually, render unto the author of all good the homage of grateful hearts.

I am happy to be able to inform you that, from all the information I have obtained, our Institution is in a prosperous condition throughout this jurisdiction—a common feeling to labor for its advancement inspires the several Lodges, and nothing has occurred to disturb its harmony or retard its onward progress to benevolence and usefulness.

Since our last annual communication, I have issued dispensations erecting Lodges at Marion, Linn county, Augusta, Des Moines county, and Mount Pleasant, Henry county. All these Lodges have petitioned in due form; their petitions are herewith submitted to the G. Lodge for its action.

Shortly after the meeting of the Grand Lodge in January last, the Grand Lodge promptly caused the proceedings of the convention and the constitution and by-laws of the Grand Lodge to be printed and distributed among the Lodges under this jurisdiction, thereby to enable them to conform thereto in their several codes of by-laws. As your constitution and by-laws differ in some essential particulars from those of the Grand Lodge of Missouri, I would direct your attention to the by-laws of the several Lodges under this jurisdiction, lest some neglect or omission may have occurred in making the by-laws of the several Lodges conform to the constitution and by-laws of this Grand Lodge.

The thirtyfourth section of the by-laws makes it the duty of the Grand Lodge to publish a list of the rejections, suspensions and expulsions under the jurisdiction of this Grand Lodge; this provision seems to me to be highly impolitic and obnoxious, liable to exert a pernicious influence and retard the advancement of our institution. I would recommend that this section be repealed or so amended as to render it less liable to objection. Perhaps a provision requiring notice of all rejections, suspensions and expulsions to be communicated to the Grand Secretary, and by him to the several subordinate Lodges under this jurisdiction, and if deemed expedient to the several Grand Lodges with whom this Grand Lodge has correspondence, would answer the end desired and be less liable to objection, (as this section cannot be altered or amended at our present session, I would recommend the passage of a resolution suspending its operation until the next annual communication.)

In the early part of the year and before the Grand Secretary had distributed the proceedings of the Grand Lodge, I directed him to erase the rejections, as the individuals were refused admittance into the different Lodges at the time they were working under the jurisdiction of the Grand Lodge of Missouri in whose code such provision exists.

In conformity with a resolution of this Grand Lodge, I deputed Brother John L. Corse, of Burlington, to attend the communication of the Grand Lodge of Missouri, and lay before that body the proceedings of the convention and the constitution and by-laws of this Grand Lodge, he reports verbally that on presenting his credentials he was courteously received, and our proceedings approved by that body.

Our by-laws make it the duty of the Grand Master annually to visit and lecture the different Lodges, or to appoint some competent Brother to perform this duty; in accordance with this provision, I deputed Brother J. R. Hartsock, of Iowa City, to visit and lecture the several Lodges of Iowa City, Bloomington, Davenport, Wapello and Marion; a report of his proceedings is herewith submitted marked A.

I herewith lay before you copies of the Masonic Mirror, printed at Maysville, Ky.; the American Masonic Register, at Albany, N. Y.; and the Freemasons' Monthly Magazine, at Boston, Mass., all of which periodicals are highly recommended by the Grand Lodges of several States. I would earnestly recommend that every Lodge under this jurisdiction, should as early as practicable, subscribe for a suitable number of copies of some one or more of these periodicals, since I am convinced that nothing tends more to establish and elevate true Masonic feelings among the Brethren than some appropriate readings on the general principles of the Order.

Many of the Grand Lodges are engaged in laying the foundation, and erecting institutions for the education of the children of indigent Masons. A more suitable undertaking could not engage the attention of this Grand Lodge; it is true we are yet in our infancy—too young and feeble, perhaps to take any immediate steps towards the attainment of this object, yet it is one we should constantly have in view—let steps be taken as early as practicable (having a strict regard for economy) that will insure at some future period an asylum for the needy offspring of deceased Masons. It should be the steady purpose of the Grand Lodge, as well as the subordinate Lodges, to practice a rigid system of economy; without this, debt, embarrassment, disgrace and ruin are inevitable—with it, under the guidance of the principles of our Order a bright career of prosperity and usefulness lies before us.

It has been suggested to me that if a certain amount of the funds of the Grand Lodge should be set apart each year, for the purpose of procuring books for the G. Lodge, a very respectable Masonic library might thus be collected without the amount expended being felt by the Grand Lodge, this seems to me a subject worthy of your consideration. Complaint has been made from various parts of the Territory, that the fees for the advancement of candidates are too high for the state of the times and scarcity of money in the Territory. Many worthy men, well calculated to make active and zealous Masons are said to be prevented from offering themselves as candidates by this cause alone. Money is far from being a measure of a man's worth or standard of merit, and though we certainly should guard against establishing the fees so low as to affect our resources, it seems worthy our inquiry, whether a slight reduction, say of five dollars in the three degrees, would not have a contrary effect. A certain resolution of the Grand Lodge, at its last communication, made it my duty to select some Brother to deliver an address publicly before the Grand Lodge during its present session; under that resolution I solicited the services of Brother Wilson, which invitation has been accepted, so that unless prevented by some unforeseen occurrence, he may be expected to address us at such time and place as the Grand Lodge may appoint for the installation of its officers.

Brethren, in closing these suggestions, let me earnestly recommend to you harmony in the prosecution of your labors; we are called together for no object of self, our duty, and I trust our pleasure, is to labor for the general good of the Fraternity—to build up and perfect in this young Territory, an institution which shall endure for ages, scattering broad-cast here as she has in other lands, innumerable blessings upon millions yet unborn, let each keep constantly in view a deep sense of the responsibility resting upon him; forgetting self, let us like true Masons labor for the common welfare—if we disagree as to measures let us differ as Brothers should—let there be neither heart-burnings, jealousies or strifes among us—if there be emulation, let it be without contention, in short let us all be inspired with that noble emulation of who can best work, and who can best agree.

## Obituary.

*Pepperell, February* 8, 1845.

Br. Moore:

I with mournful feelings inform you of the death of two Brother Masons. Jan. 22d. Br. Samuel Spear, of Townsend, died of lung fever, aged 57 years. One more faithful Mason has gone the road which we are all rapidly travelling. Soon the messenger of death will strike us from the roll of the living—and the clods of the valley cover us. But thanks be given to God—we have an immortal part that will progress forever in realms of light.

Feb. 6th. Hon. James Lewis, of Pepperell, aged 60 years, died in Boston, where he had been sick a number of months, (rheumatic fever.) He was a peaceful and enlightened townsman, and a firm supporter of the Masonic Order. He had held various offices in St. Paul's Lodge—presided as its Master a number of years—and as High Priest of St. John's Royal Arch Chapter, in Groton, Mass. One more has gone to swell the ranks of the slumbering dead. His soul, we trust, is now reposing on the bosom of his Maker in the holy of holies; in that Temple made without hands eternal in the heavens—where our Supreme High Priest forever presides and forever reigns. A Companion saw his body deposited in the silent tomb, and drop'd the tear of sympathy there! May we all have our minds garnished in the glorious lectures of Freemasonry, that we may be fitted and prepared to enter the Grand Lodge of eternity, as workmen who have not spent our strength and time for naught. When we enter into the world and discover around us the effects of the artifice of the tempter in the garden, and when we behold this arch apostate transformed into a serpent, we have passed the first veil of our existence. At the close of life, when we are called from this probationary scene and prostrated in the pallid leprosy of death, the second veil is drawn behind us. In the morning of the resurrection when the slumbering ashes shall arise, and we learn that the words of the woman of Tekoa are untrue, when she declares that "we are as water spilt upon the ground which cannot be gathered up," then shall the third veil be parted before us. Though the frosts of death may palsy the mortal tenement of the soul shrouding it in the coffin, and withering it in the tomb; the soul itself remains unaffected, flourishing in immortal vigor. Thus, when the faithful die—they have only given the watch word to the grim tyrant death, and passed on to serve a better Master.

A Companion, R. A. Mason.

[From the proceedings of the Grand Lodge of Missouri.]

The following preamble and resolutions were offered by R. W. H. Chamberlain, G. C., and unanimously adopted:

Whereas, the Grand Lodge of Missouri has learned with pain and deep regret, the recent death of their beloved Brother, Rev. J. H. Fielding, Past Grand Chaplain of this Grand Lodge, and at the time of his death President of St. Charles College; therefore

*Resolved*, That the deeply afflictive dispensation of Divine Providence which has cut down in the midst of his days, his honors and his usefulness, this highly esteemed member of our Order, and the Church of God, and removed him in an unexpected hour, far from the toils and trials of this sublunary world, to the peaceful shore of a happy and blessed eternity, calls for humble submission to the wise Master who rules over all—while it becomes us to cherish the most grateful and lasting recollections of his Masonic and Christian virtues.

*Resolved*, That this Grand Lodge bear testimony to the great moral worth of their departed Brother, whose unblemished life as a man, a Mason and a Christian—whose public services in the cause, in behalf of Masonry, richly entitle his memory to this respectful notice from us.

*Resolved*, That we deeply sympathise with that highly respectable and important institution of learning, which has been deprived of his invaluable services; but more especially do we tender our most sincere and heartfelt sympathy to *her* whose widowed heart is now called to mourn the husband of her youth, and the father of her orphan children, who have been so unexpectedly plunged into the deepest earthly *wo*.

*Resolved*, That the Grand Lodge will be clothed in the usual badge of sorrow for thirty days.

*Resolved*, That a copy of these resolutions be forwarded to the afflicted family of our deceased Brother, and also, to the Board of Curators of the College over which he presided.

*Resolved*, That a copy of these resolutions be furnished for publication in the papers of this city, and forwarded to the Masonic Magazine for the use of its columns.

## EXPULSIONS.

At a regular communication of Ebenezer Lodge, No. 33, held at their Lodge, Wooster, Wayne County and State of Ohio, October the 19th, A. L. 5842, it was on motion

*Resolved*, That Ezra E. Dill be expelled from all the rights and privileges of Masonry—and on the 31st day of January, A. L. 5844, it was

*Ordered*, That the Secretary of this Lodge cause notice to all the Lodges of Free and Accepted Masons in the Territory of Iowa, of the expulsion of said Ezra E. Dill, and also that the editor of the Masonic Magazine, in Boston, be requested to publish the same in his Magazine.

Attest, Charles E. Graeter, *Secretary of Ebenezer Lodge, No.* 33.

[BY THE GRAND LODGE OF MISSISSIPPI.]

At the annual communication of the Grand Lodge of Mississippi, held at Natchez, Jan. 25, 1844, Maj. C. R. Prczriminski, was expelled from all the rights and privileges of Masonry. He is a Polander by birth, aged about 40 years—a Civil Engineer by profession—a R. and S. M.;—very lively and sociable, with fine musical talents, and good address—about 5 feet and 9 inches in height. Per order, G. Sec.

# REGISTER OF OFFICERS.

## THE FOLLOWING ARE OFFICERS OF MASONIC INSTITUTIONS IN CHARLESTON, S. C.

### GRAND LODGE OF SOUTH CAROLINA.

M. W. John B. Irving, Grand Master.
R. W. John C. Norris, D. G. M.
" Frederick C. Barber, S. G. W.
" A. E. Miller, J. G. W.
" John H. Honour, G. Treas.
" A. G. Mackey, G. Sec.
W. H. S. Cohen, } G. S. D.
" Samuel J. Hull, }
" Z. B. Oakes, } G. J. D.
" S. Frankford, }
" N. Levin, G. Marshal.
" T. J. Salter, G. Pursuivant.

### CAROLINA CHAPTER, NO. I.

Frederick C. Barber, High Priest.
John E. Odena, King.
John Ewan, Scribe.
John H. Honour, Treasurer.
C. Pankin, Secretary.

### UNION CHAPTER, NO. III.

A. G. Mackey, High Priest.
C. M. Furman, King.
Samuel J Hull, Scribe.
Charles Clapp, Treasurer.
James H. Ferguson, Secretary.

### SOLOMON'S LODGE, NO. I.

Charles Clapp, Master.
Alfred Price, S. W.
Ebenezer Thayer, J. W.
Z. B. Oakes, Treasurer.
G. Crawford, Secretary.
James H. Ferguson, S. D.

### UNION KILWINNING LODGE, NO. IV.

Richard Yeaton, Master.
John Schnierle, S. W.
Daniel Horlbeck, J. W.
T. W. Bacot, Treasurer.
John Bay, Secretary.

### FRIENDSHIP LODGE, NO. IX.

N. Levin, Master.
L. L. Levy, S. W.
A. Josephi, J. W.
J. Rosenfeld, Treasurer.
J. Valentine, Secretary.

### ORANGE LODGE NO. XIV.

James O'Rielly, Master.
Joseph Harrison, S. W.
Joseph Long, J. W.
Samuel Seyle, Treasurer.
J. Landershine, Secretary.

### SOUTH CAROLINA ENCAMPMENT.

Sir John H. Honour, G. Commander.
" Charles Clapp, Generalissimo.
" Samuel J. Hull, Captain Gen.
" Frederick C. Barber, Prelate.
" Robert Pennall, Treasurer.
" James H. Ferguson, Recorder.

### WASHINGTON LODGE, NO. V.

Samuel J. Hull, Master.
Frederick Rice, S. W.
P. K. Coburn, J. W.
John E. Odena, Treasurer.
Thomas Allison, Secretary.
W. W. Dennison, S. D.

### ST. ANDREW'S LODGE, NO. X.

Frederick C. Barber, Master.
Edmund Bull, S W.
V. Lowenstein, J. W.
H. S. Cohen, Treasurer.
Richard Mooney, Secretary.
S. Frankford, S. D.

### PYTHAGORIAN LODGE NO. XXI.

John Collingwood, Master.
George Wood, S. W.
D. Strohecker, J. W.
F. Stein, Treasurer.
F. Merteins, Secretary.

### LA CANDEUR LODGE NO. XXXVI.

N. D'Alvigny, Master.
James Vidal, S. W.
John Barre, J. W.
C. Pancen, Treasurer.
E. Huchet, Secretary.

### WALHALLA LODGE, NO. LXVI.

(YORK-RITE.)

John James Boesch, Master.
Christian Brunner, S. W.
John C. Blohme, J. W.
Henry Mayer, Secretary.
Richard Rose, Treasurer.
Peter Radinger, S. Deacon.
Franz Schneider, J. Deacon.
C. Bernhard Alsgush, 1st Master of Cere.
Nicolas Boesch, 2d do.
Charles Tusti, Hospitalier.
Lewis William Sass, Tyler.

John Andrew Wagener, Past Master.

Charles F. Bauer, W. M. of Pythagoras Lodge, No. 86, O. of New York, Representative and Honorary Member of Walhalla Lodge, No. 66, in Charleston, S. C.

### GRAND LODGE OF MASSACHUSETTS.

M. W. Augustus Peabody, G. Master.
R. W. E. M. P. Wells, D. G. M.
" Robert Keith, S. G. W.
" John Hews, J. G. W.
" John J. Loring, G. Treasurer.
" Charles W. Moore, R. G. Sec.
" Rev. Benjamin Huntoon, C. G. Sec.
" " Samuel Barrett, } G. Chap.
" " Joseph O. Skinner, }
W. Winslow Lewis, Jr. G. Marshal.
" E. A. Raymond, S. G. Deacon.
" Joel Talbot, J. G. Deacon.
" William Eaton, }
" Ruel Baker, }
" Francis L. Raymond, } G. Stewards.
" William Palfrey, }
" Hugh H. Tuttle, G. Sword Bearer.
" Asa Woodbury, } G. Pursuivants.
" Gilbert Nurse, }
" Charles B. Rogers, } G. Lecturers.
" Horace G. Barrus, }
" Francis L. Raymond, G. Organist.
" John B. Hammatt, }
" John R. Bradford, } Com. of Finance.
" Hugh H. Tuttle, }
Brs. S. W. Robinson, }
" John Hews, }
" Hugh H. Tuttle, } Com. on Charity.
" Edward Stearns, }
" William Eaton, }

DISTRICT DEPUTY GRAND MASTERS.

R. W. Rev. Addison Searle, Chelsea, 1st D.
" Sam'l Bowden, Marblehead, 2d.
" Nathan Ordway, Fitchburg, 3d.
" Jona. Greenwood, Framingham, 4th.
" Samuel Chandler, Stoughton, 5th.
" Pliny Slocomb, Sutton, 6th.
" Lucien B. Keith, N. Bedford, 7th.
Br. Josiah Baldwin, Tyler.

### DEMOPOLIS LODGE, DEMOPOLIS, ALA.

Joseph Packard, Jr., Master.
Lewis B. M'Carty, S. W.
George Skinner, J. W.
P. A. Savage, Treasurer.
F. S. Palmer, Secretary.
James L. Skinner, S. Deacon.
William H. Roberts, J. Deacon.
J. W. Dunn, } Stewards.
F. Rosenbaum, }
L. B. M'Carty, }
James L. Skinner, }
W. H. Roberts, } Com. on Charity.
F. S. Palmer, }
A. Fournier, }
John Black, Tyler.
Meets 1st Saturday every month.

### LAFAYETTE LODGE, CHICAGO, ILL.

Cording Jackson, Master.
H. W. Bigelow, S. W.
M. Taylor, J. W.
Samuel J. Lowe, Treasurer.
L. C. Kerchual, Secretary.

### DE MOLAY ENCAMPMENT, LYNCHBURG, VA.

Sir E H. Gill, Grand Commander.
" J. L. Brown, Generalissimo.
" R. H. Gray, Captain General.
" L. H. Trigg, Prelate.
" T. J. Hardy, Senior Warden.
" J. R. McDaniel, Junior Warden.
" J. R. Holmes, Treasurer.
" E. W. Victor, Recorder.
" W. B. Jones, Standard Bearer.
" James Dolan, Sword Bearer.
" A. T. B. Rucker, Warder.
" C. W. Christian, }
" Henry Hall, } Guards.
" R. S. Wilkins, }
" A. W. Cross, Sentinel.
Meets in Masons' Hall, 3d Saturday each mo.

### PYTHAGORAS LODGE, NO. LXXXVI.

OR. OF N. YORK.—(GERMAN-RITE.)

Charles Ferdinand Bauer, Master.
Charles William Bohne, S. W.
John Frederick Luther, J. W.
Andrew G. Selter, Orateur.
John George Hoffman, Secretary.
Henry Kutzmeyer, Treasurer.
Paulus Margraf, Archivist.
Joseph Pohley, 1st Expert.
Charles Joseph Rauch, 2d do.
Henry Hoffman, 1st M. of Ceremonies.
Theodore Wilhelm, 2d do.
William H. Bolhoever, 1st Hospitalier.
Meyer Lessing, 2d do.
John I von Bergen, Steward and Sentinel.
Paul Charles Weizel, Adjoint Orateur.
Frederick Rohland, do. Secretary.
Rudolph Goubelmann, do. Treasurer.
Frederick H. Coulmann, Tyler.
C. F Bauer, }
F. W. Wallis, } Directors of the
A. F. Boden, } Lodge.
J. F. Luther. }
C. F. Bauer, }
F. W. Wallis, }
A. F. Boden, }
C. W. Bohne, }
J. F. Luther, }
A. G. Selter, } Council of the Officers.
H. Kutzemeyer, }
J. G. Hoffman, }
P. Margraf, }
J. Pohley, }
C. J. Rauch, }

Augustus F. Boden, Frederick Wm. Wallis, Past Masters.

Charles F. Bauer, W. M., Representative and Honorary Member of Walhalla Lodge, No. 66, Or. of Charleston, S. C.

John James Boesch, W. M. of Walhalla Lodge, Charleston, and Representative and Honorary Member of Pythagoras Lodge, No. 86, New York.

Frederick Wm. Wallis, P. Master and Representative of the Grand Lodge of Frankfort on Main, Germany.

*Meet at Warren Hall 1st and 2d Friday each month.*

## MASONIC CHIT CHAT.

☞A Montreal correspondent informs us that a Warrant for a third Lodge in that city, has been granted, and its receipt is daily expected. We believe the Lodge has been sometime in operation, and is doing well, as are the two previously established. The anniversary of St. John was celebrated by them in their respective Lodge rooms. An unusually large number of the Brethren were present.

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☞A Missouri correspondent says—"I wish you would continue to rub up the Brethren on the subject of becoming members of the Lodge nearest their residence. It is unpardonable for Masons in good circumstances, to reside in the vicinity of Lodges, visit and join in processions, without being attached to any Lodge. Such as can stand aloof, I fear lack Masonic feelings. They should be required to join some Lodge, or forego the privileges of Masons." Amen.

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☞Our correspondent is informed that Br. Mackey's proposed work is not yet published. When it is, we shall be happy to furnish any of our friends with it.

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☞It will be seen by reference to the communication of our Iowa correspondent, that the Grand Lodge of that Territory has adopted the TRESTLE-BOARD, and the work of the Convention. The Grand Lodge of Mississippi has also adopted the TRESTLE-BOARD.

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☞The table of Lodges under the jurisdiction of the Grand Lodge of this Commonwealth, in a preceding page, will be particularly interesting to our Brethren in this section of the country, and generally so, as a matter of reference and information. It will be followed by others of a similar character, as we can find leisure to prepare them.

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☞We acknowledge the receipt of a copy of the proceedings of the Grand Chapter and Grand Council of Alabama, but find nothing in them of special interest, except an indication of increasing prosperity in both bodies. There are 17 Chapters and 5 Councils in the State.

EULOGY ON BR. RUSSELL. It will be seen by reference to the advertisement on the covers, that the Eulogy on Br. Russell is to be delivered at the *Melodeon*. This place has been selected for the reason that it will accommodate a very much larger number of persons than the Temple. The Brethren having tickets are invited to assemble there at 6 1-2 o'clock. The ladies will be provided with seats by the Marshals. The procession will be formed in rooms adjacent to the Hall. It may be proper to add, for the information of our out-of-town Brethren, that the Melodeon is on Washington, just south of West street.

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☞Br. C. Robert Starkweather is an authorized agent for the Magazine at Chicago, Illinois. Br. J. R. Golding for Bellefontaine, Mi. Br. C. F. Bauer, 14 Fulton st. for New York city; and Br. Henry Leuba, for Winchester, Ky.

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☞We see it stated that at the annual communication of the Grand Lodge in Portland last month, charters were restored to Hallowell, Dexter, Calais, and several other Lodges in Maine.

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☞A quarterly communication of the G. Lodge of Massachusetts, will be held in this city on the 12th inst., and a semi annual communication of the Grand Chapter on the 11th.

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☞The Grand Lodge of Missouri will celebrate the next anniversary of St. John the Baptist, by Dedicating their new College. A very suitable day for the ceremony.

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☞We understand that the ensuing nativity of St. John the Baptist will be celebrated by Bethlehem Lodge, at Augusta, Me.

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☞Twelve numbers (384 pages) of Br. OLIVER'S "Ancient Landmarks," have been received. The work is steadily progressing.

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☞Some of our agents are still very backward in making their collections. Have not yet heard from St. Louis.

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THE

# FREEMASONS'

# MONTHLY MAGAZINE.

VOL. IV.] BOSTON, APRIL 1, 1845. [No. 6.

## THE SECRECY OF MASONRY.

IT is often asked—"If the secrets of Masonry be of any value, why not make them known? If they be useless, why guard them with such scrupulous and sensitive care?" Nor do we complain of the motive which prompts these inquiries. We are not disposed to regard them as impertinent, or unnatural. It is not within the province of the will alone, that men derive the power, or the disposition to think, or to question. It is in the nature of the human mind itself. The Almighty has implanted in the soul of man desires that must be gratified, and faculties of thought which are ever active in investigating the nature and uses of things. The principle is divine in its origin, and therefore entitled to respect. If the inquirer do not ask too much of little things, or of great things too little,—if his thoughts and motives do credit to candor and justice, and he do not indulge in an unpardonable curiosity, which pries without license and slanders without knowledge, we can respect the spirit which moves him to ask the why and wherefore. But there are, unhappily, in every grade of society, those who are above instruction,—who appear to despise all knowledge, but the knowledge peculiar to conceit, and to deny freedom of thought to all not under their own especial guidance. Such, it would be a thankless and fruitless task to attempt to convince of their errors or their deficiences. They are like small vessels filled with water,—containing *too little* to refresh the soul, and *too much* to allow of addition without waste. We pass them as the traveller passes the stagnant pool to observe the clear and flowing river. Not that we are unwilling to appreciate differences of opinion, or the rights of judgment, or to respect their free and unmolested exercise,—but we would make a distinction between candor and hypocrisy, bigotry and enlightened knowledge. We would make a broad and palpable distinction between the man who thinks, and him who merely feels,—between the being of passion, who is constantly stumbling in the dark abyss of noisy ignorance, and the child of thought, who modestly steps in the paths of duty and knowledge, according to the light which God has given him.

Masonically speaking, our secrets are the property of the members of our Institution, and however willing we may be to give reasons for not imparting them freely and without stint to others, we do not acknowledge the right of any man to demand them of us, or to prescribe the terms on which we shall retain them.

Secrecy pervades all society, and the greatest difference, perhaps, between the secrets of Masonry, and the common secrets passed from man to man, or from woman to woman, consists in this,—that the former have "*understanding without tongues*," while the latter lose their virtue by being extended from circle to circle, and from the mouth to the printer's hands. Nature also has her secrets. *They are the materials of knowledge*,—and are to be acquired, not by presumptuously demanding their instant revelation, but by a compliance with, and submission to, such forms and processes as the God of nature has in his infinite wisdom, seen fit to impose and require. Every man has the secret of knowing his friend, while the stranger is without it. Shall it be told him in words? There is a way to attain the knowledge of nature,—there is a way for a stranger to gain the friendship of a stranger, to become familiar with his face and person, and *there is a way to gain the secrets of Masonry.*

The secrets of our Order are the language of philanthropy and brotherly kindness. It is a language that knows no sect, no party, no distinction. It is spoken as well by the humble swain in the rude dwelling of labor, as by the tongue of royalty on the throne. When spoken by the Christian,—the Jew and the Pagan respond in the accents of fraternal kindness. The traveller is cheered on his way when he utters the language of Masonry,—and the fallen is raised, if he can but speak in the words of an accepted Brother.

This language has its power in the secrecy of its construction, and to publish, would be to destroy it. Like every other language, it may be taught, and it may be learned, but the *mode of teaching* is best understood in the master's, not the pupil's hands.

The secrets of Masonry are therefore of value to those who understand them, and to whom they rightfully belong. But expose them to the world—divest them of their character of Secrecy,—and they become valueless to Masons and to all others.

## THE OLD LODGE AT ALTENBURG.

One of the oldest existing Lodges in Germany, is the "St. John's Lodge, Archimedes, at the Three Tracing-Boards," at Altenburg. It was instituted by a deputation from Leipsic, on the 31st of January, 1744, without any name. On the 17th September of the same year, it took the name of the Three Tracing-Boards, from the Lodge in Dresden. In 1775, it joined the Grand Lodge at Berlin, and adopting the name of "Archimedes, at the Three Tracing-Boards," remained under that Grand Lodge until 1785, and in 1788, joined the Eclectical Union at Frankfort, on the Maine; in 1801, left it again, and formed a directorium of its own, and installed two Lodges, viz., Archimedes at the Eternal Union, in Gera, and Archimedes at the Saxon Union, in Schnesberg. Since then it has stood alone. In the year 1805, it divided itself into two Lodges, viz.: St. John's Lodge, Earnestness to Truth, and St. John's Lodge, Earnestness to Justness, under the same directorium; but this division ceased, and the whole of the Brethren joined in one Lodge, under the name of Archimedes, at the Three Tracing-Boards. In 1803, it distinguished itself by forming a Constitution-book of its own, which is highly valued by all other Lodges. In 1804, the Lodge consecrated a new building for its own use, and struck a medal upon the occasion, the principal side containing Archimedes delineating, surrounded with all the Masonic tools, and his face turned towards the rising sun, and with this motto on the upper part—"*Noli turbare circulos*;" on the lower part, "Lodge Archimedes, at the Three Tracing-Boards." The other side contained the front of the new hall, to which Minerva was conducting a youth, with the inscription, "Founded the 12th August, 1802."

## EULOGY ON THE LATE M. W. BENJ. RUSSELL.

In pursuance of previous arrangements, a Eulogy was delivered before the Grand Lodge of this Commonwealth, on the life and character of our late distinguished Brother, Hon. Benjamin Russell, at the Melodeon, on Monday evening the 10th ult., by Hon. Francis Baylies, of Taunton. The hall, holding sixteen hundred persons, was filled to its utmost capacity, by members of the Fraternity, and the friends of the deceased, "whose demise has thrown a mantle of gloom over our city, and whose loss will be long felt in the community, of which he was, for many years, a useful member." There were probably between four and five hundred Brethren present in their regalia. The Grand Lodge, the Grand Chapter, and the Boston Encampment of Knights Templars, occupied the stage; and we are told by persons occupying the body seats, that their appearance was beautiful and imposing. The Brethren of the different Lodges were seated on the lower floor in front of the stage, while the remainder of the hall and the galleries were filled with invited guests of both sexes, including the Governor and Council, members of the Senate and House of Representatives, the Judges of the Courts, Mayor and other members of the City Government, Clergy, and distinguished citizens. Indeed, a more intellectual and respectable audience was rarely ever before assembled on any public occasion in our city. The services were as follows:—

### VOLUNTARY ON THE ORGAN,

By Brother George James Barnett, of Boston.

### SELECTIONS FROM THE SCRIPTURES,

By Rev. Br. E. M. P. Wells, of Boston.

### PRAYER,

By Rev. Brother Samuel Barrett, of Boston,

### FUNERAL ODE,

From Brother Thomas Power's Masonic Melodies, No. 109.
Music—"*Canterbury*" A, Major.

What sounds of grief, in sadness, tell
A Brother's earthly doom,
No more in life's fair scenes to dwell,
A tenant of the tomb!

No more the friendly hand now pressed,
No gently-whispered word,
He finds a long unbroken rest,
Where rules his Heavenly Lord.

All earthly joys and sorrows o'er,
Each changing hope or fear,
He sees the light of that fair shore,
Without a sigh or tear.

Then bring to Him, whose holy care,
That better Temple forms,
Our wish that all may gather there,
Beyond life's coming storms.

### EULOGY,

By Hon. Brother Francis Baylies, of Taunton.

### PRAYER,

By Rev. Brother Joseph O. Skinner, of Dudley.

### CONCLUDING HYMN,

From Brother Thomas Power's Melodies, No. 103.
Music—"*Windham.*" E, Minor.

With bursting sighs, with notes of wo,
What saddening thoughts each bosom swell!
But hope directs from scenes below
To climes where joys immortal dwell.

There sorrowing thoughts and sighs no more
O'er death's cold form shall e'er unite:
No pain shall reach that cloudless shore,
Where Love reflects its holy light.

To Him, our Master, humbly bend,
Whose Spirit gave our mortal breath;
His hand our stay, when life shall end,
Will guide us through the vale of death.

Let Hope's immortal joys arise,
Where grief fraternal fills each breast!
Let faith direct to cloudless skies,
Where each shall find his peaceful rest!

### BENEDICTION,

By Rev. Brother Asa Eaton, D. D., of Boston.

The hall was hung in black, and the appointments and proceedings were in keeping with the melancholy nature of the occasion. The Eulogy was a well-written, eloquent and elaborate production. As an able statistical paper, it is of intrinsic value, and will be so esteemed by the reading and reflecting portions of the community. Many of its details, having an important bearing on the early history of our country as an independent nation, and on the organization of its government, were never before published. Much of the secret history of the Convention held in Boston for the adoption of the Constitution of the United States, was detailed by the speaker; and it is an interesting incident, that the only surviving member of that body, the Hon. Judge Davis, of this city, was present as a listener, and a witness to the truthfulness of the narrative. And whatever may be thought of the expediency of introducing so much of political history, we cannot think that any will question the fitness or propriety of the measure, when it is known that Maj. Russell, though not a member, was an active and efficient agent in producing a favorable action in the Convention, and that he was likewise the reporter of the debates. He was therefore identified with the proceedings, as he was with most of the political movements of his times. His history can never be faithfully written, independently of the political history of the age in which he was a distinguished actor. The expediency of the measure was probably settled in the speaker's mind, by the fact stated, that there is but one member of the Convention now living, and he was needed as a witness.

There was another portion of the Eulogy, which was probably less interesting to a large portion of the audience than that to which we have just referred. It need not be said that Maj. Russell was a federalist, for whoever knows any thing of the history of parties, or of the country, knows that. It was the glory of his life, and he never failed to proclaim it in the streets and on the house-tops, everywhere and under all circumstances. This naturally, if not necessarily, led the speaker into an examination of the history of the great leading principles on which that party acted. And perhaps a more uninteresting topic could not have come up before a mixed popular audience. But it formed a prominent feature in the public history of the deceased, and it may be a question whether the speaker could, in justice to himself and his subject, reject it. At all events, he met it, and met it boldly. If he did not do it fairly and truthfully,—if he played the partizan and mistated the facts, he will probably be corrected when the Eulogy is published.

The result of the matter was, however, that to the mass of the audience, the Eulogy was tiresome. It occupied two hours and thirtyfive minutes in the delivery, and the speaker labored under the disadvantages of a severe cold, and consequent want of clearness of enunciation.

For what follows, with some corrections, we are indebted to one of the city papers, (the Daily Bee,)—preferring to give the views of one not a Mason, and, therefore, a disinterested listener, to any thing of our own:—

The Hon. gentleman who addressed the audience, evidently wrote with the ultimate view to publication, and the work will be found a very interesting and useful book—a succinct history of the leading events of the century behind us, "the times that tried men's souls."

The Hon. Speaker apologized in the commencement of his address, for the lengthy historical details which he found it necessary to introduce, in order to show the important influence exerted by Major R., and turning to the Masonic Fraternity he began as follows:

We are assembled, my Brethren, to commemorate the life and death of our departed Brother, Benjamin Russell. His long journey through life is ended, and he has now reached that quiet place, where the wicked cease from troubling, and the weary are at rest.

But we cannot find room for more than a mere outline of that portion of the address relating solely to Major Russell himself; and we gathered from it that he was the son of John Russell, and nephew of Joseph Russell, so long the town treasurer of Boston. He was born in Sept. 1761; and his family for four or five generations immediately preceding him were Bostonians. His English ancestor, John Russell, settled in Woburn, in 1635.

I mention these things, said the speaker, to sho whow thoroughly our departed Brother was identified with this locality. To him, Boston was a sacred city—as much so, as Jerusalem to a Jew.

At the early age of 13 years, while a school-boy under the instruction of the celebrated Master Carter, he came upon the stage of active life, and though in an humble sphere, bore a part in the exciting scenes of which his native city and its adjacencies were then the theatre. The speaker here read an account, from Maj. Russell's own pen, of the formation of the long line of British soldiers under Lord Percy, along Tremont street—then called Long acre—preparatory to the march for Lexington and Concord, in which he states that Master Carter having sent one of the school-boys to reconnoitre, on receiving intelligence that the troops had taken up the line of march for the interior, immediately dismissed his scholars with the remark, that "war has begun, boys, and this school is now broken up." Several of the boys, Major R. among them, instead of going to their homes, followed the soldiers over into Cambridge, where they ascended a hillock and waited till the red coats returned in full retreat, under the galling fire of the pursuing provincials. The boys then descended the hill, and having been without food throughout the entire day, "began to search their pockets, but found them as empty as their stomachs." Farmer Hastings, who lived in the neighborhood, took them to his house and cared for them, as it was impossible to convey information of their situation to their families in Boston. During the eventful days just previous to the battle of Bunker's Hill, these boys were continually running about the gathering forces, and as General Putnam—who was a great favorite with them—passed and repassed the little squad, upon his long-tailed Connecticut horse, the enthusiastic little fellows would throw up their caps with a "hurrah for old Put!" at the top of their shrill voices.

Young Russell was received into one of the companies as its Clerk, and going one day to the Commissary's with some of the soldiers for their rations, he met his father, who with others had effected his escape from Boston, and who had not seen or heard from his son since the 19th of April; the joy of the old gentleman was so great that "he seized hold of me," says Major R. in his narrative, "and gave me a good shaking for not having written to him," upon seeing which the soldiers interfered to protect "our Clerk," as they styled him. His father, however, obtained his discharge as a Revolutionary soldier—and took him immediately to Worcester, where he bound him as an apprentice to Isaiah Thomas, a Printer. At the age of 17 he again enlisted in the Army, and marched from Worcester to share the hardships and the glories of his patriotic countrymen in the field. He was one of the guard at the execution of Major Andre. At 21, he was again discharged, and at once resumed his trade. On the 14th March, 1784, he published the first number of the Columbian Centinel. While in the Army he had seen a meeting of Freemasons, among whom was General Washington, and he was puzzled to discern how it could be that a sergeant, also in the Lodge, should be above his venerated Chief; this led him to inquire into the practical benefits of Masonry, and resulted in his joining the Order, in which he finally rose to be a Grand Master. As a Mason his unbounded kindness and generosity have been felt by many; he never held back the helping hand from a Brother in distress; and when the fiercest storms have gathered around the Order, he showed, like the steel of Damascus, that his temper was true.

An anecdote was here related by the speaker of an interview between the present King of the French and Major Russell, when the former was a fugitive to this country, in poverty and distress. To relieve the necessities of the suffering Prince without inflicting a wound upon his feelings, and with proper delicacy towards Greatness in distress, Major Russell purchased from him some books, which Louis Phillippe had with him; and one of these the speaker held up to the eager gaze of his audience. Another anecdote illustrative of the daring courage of Major R. and also of the benefits of Masonry, was related of his successful visit to the British frigate Nymph, during the last war, for the purpose of procuring the release of a relative of his, who was detained on board that vessel as a prisoner of war.

The speaker here returned to the Columbian Centinel newspaper, which he commended in the very highest terms, and to which he attributed the greatest influence in securing the safety and even the very existence of the federal Government. To Major Russell's exertions among the mechanics and merchants of Boston, the Hon. gentleman ascribed the adoption of the Constitution of the United States; and certainly the vivid and graphic picture which he drew of the excitement incident to the discussion of that instrument in the meeting of delegates from the various towns of the Old Bay State, and the important bearing of the Columbian Centinel and its editor upon them, warrant the belief that but for him the Constitution would have been rejected; an act which all the friends of the Union regarded as the precursor not only of its dissolution, but of general anarchy and confusion.

The patriotic efforts of Major Russell, through his paper, to allay the intense and dangerous excitement during the famous Shay's Rebellion and in the quasi war with France, were also dwelt upon at length, and so, in short, were his effectual and beneficent exertions in behalf of his country, his countrymen, and all mankind, throughout his long life—as a Revolutionary soldier, as a Freemason, as a Printer, as a Representative of this city, as a Senator of the County, as a Councillor, as a member of the City Government, as an honest, benevolent, upright man,—whose equal in usefulness, where shall we look for now?

## THE TEMPLE OF MASONRY.*

BY BR. W. SNEWING, LONDON.

Lo! where yon structure rears its ample dome!
'T is light's abode—'t is Masonry's high home,
See where its walls, by love cemented rise,
Till their bright turrets pierce the brighter skies!
From where the East pours forth the ruddy day,
To where the West receives its fading ray,
From the mild South, to where the gelid North
Marshals its storms, and sends them hurtling forth;
In form symmetrical the pile extends,
Nor with earth's centre, or Heaven's concave, ends,
Three Pillars high, their polished fabrics rear:
And with united force the structure bear:
This Wisdom called, that Strength, that Beauty named:
Emblems of Him whose hand the Temple framed:
Of work Mosaic, wrought with matchless skill;
The pavements formed, designed, the mind to fill
With truthful images of man's estate,
To curb proud scorn, and suffering truth elate.
A blazing sun in liquid azure glows,
And o'er the starry roof its lustre throws;
While all around, bright hieroglyphics gleam,
Like Heaven's jewels in a slumb'ring stream.
Between the pavement, and the starry spheres,
Of many steps, a rising way appears;
Pleasing the path, to him with Faith inspired,
By Hope sustained, by Charity attired;
But effort impotent, and labor vain,
To him who strives with carnal step to gain.
From out the Temple flashing with light's beams,
Three rivers gush—then mix their crystal streams;
Still as they roll, the limpid waves expand,
Bless every shore, and gladden ev'ry land,
With the full tide of sweet fraternal love,
Relief and Truth, all hallowed from above.

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*From the Review.

## CONSTITUTION OF MORNING STAR LODGE, WORCESTER, MASS.

To Augustus Peabody, Esq.
M W. G. Master, G. Lodge of Ancient Free and Accepted Masons, of Mass.

M. W. Sir:—Enclosed please find the Warrant by which you empowered me to constitute "Morning Star Lodge," and Install its officers; and with it I have the honor of transmitting a Report of my official proceedings.

The applicants for the Charter, with their associates, and many other Brethren of this, and the adjoining towns, assembled at the Masonic Hall, on the evening of Tuesday the 18th inst., at 7 o'clock. The Lodge was opened and the necessary preparations were made for the reception of the representatives of the Grand Lodge. The R. W. Pliny Slocomb, Dist. Dept. Grand Master, was present, with several other Past Masters, and to them I am much indebted for their valuable assistance.

The Grand Lodge was represented as follows, viz:—

R. W. Albert Case, as Grand Master.
" " Pliny Slocomb, as Deputy Grand Master.
" " Levi Rawson, P. M. Olive Branch Lodge, as Sen. Gr. Warden.
" " Asa Woodbury, P. M. " " " as Jr. Gr. Warden.
" " Daniel G. Livermore, P. M. " " " as Gr. Treasurer.
" " Caleb Chase, P. M. " " " as Gr. Secretary.
" James Estabrook, P. M. Morning Star " as Gr. Marshal.
" Nelson Cowing, P. M. Olive Branch " as Sen. Gr. Deacon.
" Simeon Thompson, P. M. Morning Star " as Jr. Gr. Deacon.

This body having formed in an adjoining room, was waited upon by a Messenger, and informed that the new Lodge was opened and ready to receive it.

The representatives then entered in procession, and were received in form. The officers of the new Lodge vacated the chairs, which were taken by the representatives, the former taking seats on the left.

The presiding officer then stated the object of the meeting, the Warrant empowering me to constitute the Lodge and Install the Officers was read, and the Brethren signified their satisfaction with my authority.

The Brethren, with the exception of Past Masters, then retired. During their absence the Worshipful Master Elect, was bound to the faithful performance of his trust, and took his station on the left of the Master's chair. The Grand Marshal having formed the Brethren in procession, re-conducted them into the hall, and in passing the East, they saluted their Master; after which the Lodge was seated.

The preliminaries having been arranged, the Charter was read and the imposing ceremonies of Consecration were performed.

The several Officers were Installed, and invested with the badges of their respective offices—the charges were delivered and the Lodge was constituted "*in form.*"

The Grand Marshal then made the usual proclamation, and the blessing of the Supreme Grand Master was invoked by the Past Grand Chaplain of the Grand Lodge of South Carolina, who officiated as G. Chaplain during the ceremony of Consecration.

The Lodge is composed mostly of experienced Craftsmen, who will well and truly guard the Institution and promote its interets. The younger Masons associated with them, are intelligent, active and faithful. The prospect is that the Lodge will have all the work it can conveniently attend to, for the sham vail of antimasonry has been rent in twain—the people have began to "consider their ways," and the highly respected members of the Fraternity will commend the Institution and gain for it the approval of the wise and good.

The Lodge retains in its possession a Bible, which the late Past Grand Master, Isaiah Thomas, presented to the former Lodge. After the Worshipful Master, Br. Horace Chenery,—had taken the chair, he presented the Lodge an elegant copy of the Holy Scriptures, and accompanied the presentation with a few appropriate remarks. It was a well-timed and useful gift, and placed *in the centre*, it shall give unfading light to the "Star."

I am happy to acknowledge the assistance rendered me by the intelligent Past Masters from abroad. Their zeal for Masonry is truly commendable.

And now, Most Worshipful, I beg to congratulate you on the prosperous condition of the Masonic Fraternity in this State. Having recently returned from the State of South Carolina, where, for some years, I have associated with the Craftsmen in the labors of the Lodge, and where Masonry is enjoying a high degree of prosperity, it is a great satisfaction to me, that I am located within your jurisdiction, and permitted to associate in Masonic labors with the "Sons of Light" "*in the East.*"

I congratulate you on the uprising of the "Morning Star," and assure you, its *light* will not be dim! As members of the great Fraternity, may we be all, *as one*, influenced by the benign principles of pure Freemasonry, then under the inspection of wise and skilful overseers, and the direction of the Supreme Grand Master, we shall maintain the glory of our excellent Institution—increase its usefulness, and hand it down, a blessing to ages yet to come, and generations yet unborn.

All of which is respectfully submitted, by yours, fraternally,

Albert Case,
*Special Deputy, &c.*

*Worcester, Feb.* 22, 1845.—A. L. 5845.

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*Worcester, Feb.* 25, 1845.

Rev. Br. Albert Case,

*Dear Sir:*—The undersigned were appointed a Committee of Morning Star Lodge, to express to you their grateful acknowledgments for the very accurate and acceptable manner in which you performed the Ceremonies of Consecration of said Lodge, and in the Installation of its officers, on Tuesday evening, the 18th. Also, for the exceedingly able, eloquent and Masonic address, with which you favored them on that occasion, and they would respectfully request that you forward a copy of said address, with an account of the ceremonies of

Consecration and Installation, to the editor of the Masonic Magazine for publication.

With great respect, your Brothers,

(Signed) James Estabrook, Committee of
Henry Earl, Morning Star
Horace Chenery, Lodge.

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*Worcester, February* 26, 1845.

Respected Brethren:

Your favor of the 25th inst., in behalf of Morning Star Lodge, has been received. I am grateful for the expression of satisfaction on the part of the Lodge, with respect to the performance of the duties assigned me by the M. W. G. Master.

The remarks addressed to the Lodge and Brethren on the occasion, imperfect as they were, are in substance, submitted at your request for publication.

With sentiments of Fraternal regard, I am respectfully, your Brother,

Albert Case.

To James Estabrook,
Henry Earl, *Committee, &c.*
Horace Chenery,

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### ADDRESS TO THE MASTER.

*Worshipful Master:*—As the special deputy of the M. W. Grand Master of the Grand Lodge of this Commonwealth, by the power and authority by him conferred upon me, and with the assistance of the R. W. Brethren present, I have Consecrated "Morning Star Lodge," and Installed its several officers. It is with a degree of satisfaction I will not attempt to describe, that I now have the honor of inducting you into the distinguished station your Brethren have called you to fill.

It would not become me to enter into a detail of the numerous and important duties devolving upon you in the responsible office you have assumed, because, in by-gone days, you have enjoyed the satisfaction of having performed them with the skill of a wise and faithful Master.

Your ability and zeal are well known to those who have reposed the trust in you, and you can rely with confidence on their aid, to render your labors easy, agreeable and profitable.

To you, as the chief pillar of the Lodge—*the Representative of Wisdom*,—will the Brethren look for instruction. While they have been careful to fill the Chair with an experienced Mason, they have happily placed the jewel of your office on one that will not only lay out the work, and enforce the regulations, but set an example that shall influence others to work by the *Square.* As the Sun rises in the East to open and enlighten the day—to give warmth and vigor to man, so should the Worshipful Master rise,—open his Lodge in due time; give proper instruction for labor, cause the light of science to shine and impart knowledge among the Brotherhood, and thereby give greater vitality to Masonic teachings, that the Brethren, profiting by them, may receive full pay as Masons.

Before you, and shedding its light all around, is that Holy Volume, which as Masons we revere as the rule and guide of our "faith and practice," and under the benignant bend of the "*All-Seeing Eye*," it will render your own and the pathway of the Brethren clear, and the journey pleasant.

May that "*Eye*" which never slumbers nor sleeps, but sees into the innermost sanctuary of the heart, as well as the Lodge-room, look approvingly upon you and the members of the Lodge. May you have the high satisfaction of knowing that your works are accepted, and at the last be seated at the right of the Grand Master Supreme, in the celestial Grand Lodge!

### ADDRESS TO THE WARDENS.

*Brs. Senior and Junior Wardens:*—The stations you occupy are important, and very much responsibility devolves upon you. By a faithful performance of your duties, you will greatly aid the representative of *Wisdom* in carrying out his plans of instruction and rearing the moral edifice. As the representatives of the pillars of *Strength* and *Beauty*, you are to yield support to the Master and strengthen and adorn the fair fabric with those excellences and virtues, which are of more value than a profusion of precious stones.

*Br. Junior:*—Your exertions will be required in the heat of the day, and the interests of Masonry demand that you be a faithful and prudent Overseer, and

> "Ne'er shrink from the Sun in the pride of its height."

As the Sun at meridian is the glory and beauty of the day, so may you by precept and example cause the Brethren to act by the Plumb, to practice Temperance, Prudence and Justice, and adorn themselves with the *beauty of holiness.*

*Br. Senior:*—Your assistance is invaluable in directing the *Craft* on the *level* of equality, in their improvement in science and virtue. As the Sun sets in the West to close the day, you will see that all receive a proper share of instruction, that good-will may prevail, and none be allowed to depart dissatisfied, so that harmony may strengthen and support the Lodge, and give durability to our ancient Institution.

### ADDRESS TO THE LODGE.

*Brethren of the Lodge:*—I congratulate you on the organization of Morning Star Lodge, in your beautiful Village, and on the bright prospects that open before you, for the inculcation and practice of those sublime virtues, which have a common God for their origin, and a boundless universe for their temple.

It is matter of gratulation to the Fraternity, when another is added to the number of *Altars* before which Masons bow, *at* which they worship, and *from* which, the light of eternity is far shining, to instruct, improve and bless. But particularly to *you*, is it a joyous circumstance, that this Lodge, like a Phœnix, from the ashes of the old, has arisen in all the solidity and brightness of the "*Morning Star!*"

Masonry, during its protracted slumber, has not *here* lost aught of its energy or its power. The workmen, though they have not for long years heard the sound of the gavel, calling them to labor, have been spared by the Grand Architect of Heaven and Earth, and now, in all the wisdom of early instruction, improved by the light and meditation of after years,—with jewels all bright and glowing, with clean hands and pure hearts,—you have assembled to renew your labors—to impart to the worthy and well qualified, those mysteries and principles which for long ages have made man Brethren, in fraternal affection, faithfulness and truth.

It is well that the former workmen should again resume the tools and commence the labor. From your experience and love of Masonry, you are better prepared for the undertaking than young and inexperienced Craftsmen. You have seen the Institution in its palmy days, in the time of its power and usefulness—in the hour of its former glory. You have witnessed its decline, and you know the *cause.*

You saw it when a night of thick darkness threw its ponderous clouds around its brow—when unprincipled recreants assailed its fortress with all the weapons that malignity could devise or dare. You have witnessed the haughty and heartless smile of the *hypocritical* and *base pretender*, as he flattered himself he saw the lightnings of vengeance and the thunders of wrath and indignation he had levelled against it, reaching its heart of hearts, piercing its vitals and producing its spasms, and its death throes! You have seen the aspiring, the ambitious politician, seeking to gain the hearts of the people, and rise to power, by calumniating an Institution whose principles were too pure for his perverted heart, and whose light was reaching that heart's core,—exposing its rottenness and reproving its sin. You have seen many of the *gentler sex*, who, in consequence of the false representations of the artful and designing, were prejudiced against *the Institution* which has extended its arms to *protect* and *bless*, and been a support and shield to *them*, and the *lone orphan*. Yet amid all this opposition from the depraved designing ones, and from the ignorant, yet confiding, whom the reckless so wickedly deceived,—you have not despaired. You have waited with good hope for the storm to spend its violence, and you have not waited in vain. You have seen the boisterous and contending elements hushed in silence, the prime movers of strife and discord retire in dismay and shamefacedness. You again behold the fair fabric of Masonry standing up in all her first grandeur, unscathed, undimmed,—*redeemed*,—her sanctuary cleansed, her pillars standing firm and immutable, with bright beams from the Omniscient Eye resting on their heads. Well did the Poet sing:

> "Truth crushed to earth, will rise again;
> The eternal years of God are her's;
> But error wounded writhes in pain,
> And dies amid her worshippers."

All true was this saying, and fully, in this instance, has it been verified.

The Brethren have witnessed all this, and now there seems to come over us a kind of inspiration, as we assemble in this sacred retreat, linger a moment on the past tribulations, and gladden our hearts with our present conditions and prospects.

"The rule and guide to our faith and practice," is still unchanged, bright and inviting as before,—the "All-Seeing Eye," is still watching over us—Faith, Hope and Charity have lost none of their influence—Brotherly love and Relief may yet be cherished and exercised—the

> "Truth is mighty and will prevail."

My Brethren:—The *past*, with all its lights and shades, *has* been—the *present* is. For *this* time, was the *past*, and we should improve its lessons. The interests of the Fraternity are in some measure in your hands. Let them not suffer in the house of their friends. Let each one feel that on him, his zeal, his conduct, rests the welfare of Freemasonry, and each one will promote its respectability and usefulness. Preserve the ancient land-marks unmoved; let your whole lives be regulated by the precepts of *wisdom*,—your characters have all the *strength* and support which virtue gives, and then will they be adorned with the beauty of *holiness!* By carefully *observing* the principles, you will *preserve* the mysteries, and extend the blessings of Freemasonry.

Ours being a system of peace, order and harmony, is promotive of fraternal affection and good will. These fruits should be seen in Lodge, and in all our intercourse with the world. Then will Freemasonry, the hand-maid of our holy religion, be commended,—its principles will spread abroad and their salutary influence be excited beyond the Lodge room, beyond the members of the *mystic tie*. They will go out like seed broad-cast, improving the social relations, moralizing and invigorating the mass of mind. Temperance, Fortitude, Prudence and Justice shall then be recognized as powerful principles, worthy to be cherished and practised, rather than as mere sounding names! Then will those not *of the Order*, feel the thrillings of benevolence and charity, and fraternize for the purpose of promoting the welfare of each other and of the great whole.

When such associations arise, and arise they will, wherever Masonry spreads her wand and exerts her power, let us regard them without jealousy, not as Masonic societies, but as kindred in spirit, and extend to them that kindness which shall encourage the growth of benevolence and charity.

As Masons, we shall be pleased at all times to see the uprising of that *Love* which God has implanted in the bosoms of his children,—a principle which is far-reaching as the wants of humanity,—lasting as eternity! Be ye promoters of all that is good, then ye will be faithful Masons, and in due time receive a Master's pay.

*Brethren, Officers and Members*,—be co-workers in the great work, guard well the avenue to your *Altar*, allow it not to be polluted by profane hands—keep a strict watch over your own affections and conduct—square your lives by the *square* of virtue and maintain such characters as shall be approved by the Infinite One!

The M. W. Grand Lodge has been pleased to favor your re-organization; it will rejoice in your prosperity; that prosperity will depend on your attachment to Masonry, your devotion to its interests, and your observance of its requirements. Be ye sincere, fervent, and true, and your Lodge shall be and remain, like

> "The bright pillar that rose at Heaven's command,
> When Israel marched along the desert land,
> Blazed through the night, on lonely wilds afar,
> And told the path, *a never failing Star*."

I have now performed the duty entrusted to me, by the appointment I had the honor to receive from the Most Worshipful Grand Master. As his representative, I tender you the thanks of the Grand Lodge, for your praiseworthy exertions to increase its honors and extend the beneficial influences of Freemasonry. I give you its parental benediction, and am happy in being enabled to assure that distinguished body, that the interests of Masonry have *here* been confided to faithful and true Brothers, in whose hands they are safe; that *here*, Masonry will be inculcated and honored, and that the Lodge it has planted in Worcester, shall be a firm pillar of the Grand Lodge, a promoter of our useful art—a bright—A MORNING STAR.

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BR. MOORE:—It is often asked, What is the Secret of Masonry? What is it, that binds the Masonic-Fraternity together? As a laudable curiosity is always justifiable, I felt disposed to answer the inquiry by penning the following lines, which, if you think a good answer, you can give to the world:

## WHAT IS THE SECRET?

Go stand on the mountain's lofty brow
And cast thy gaze around;
The ocean wave is before thee now,
'T is there the SECRET 's found.

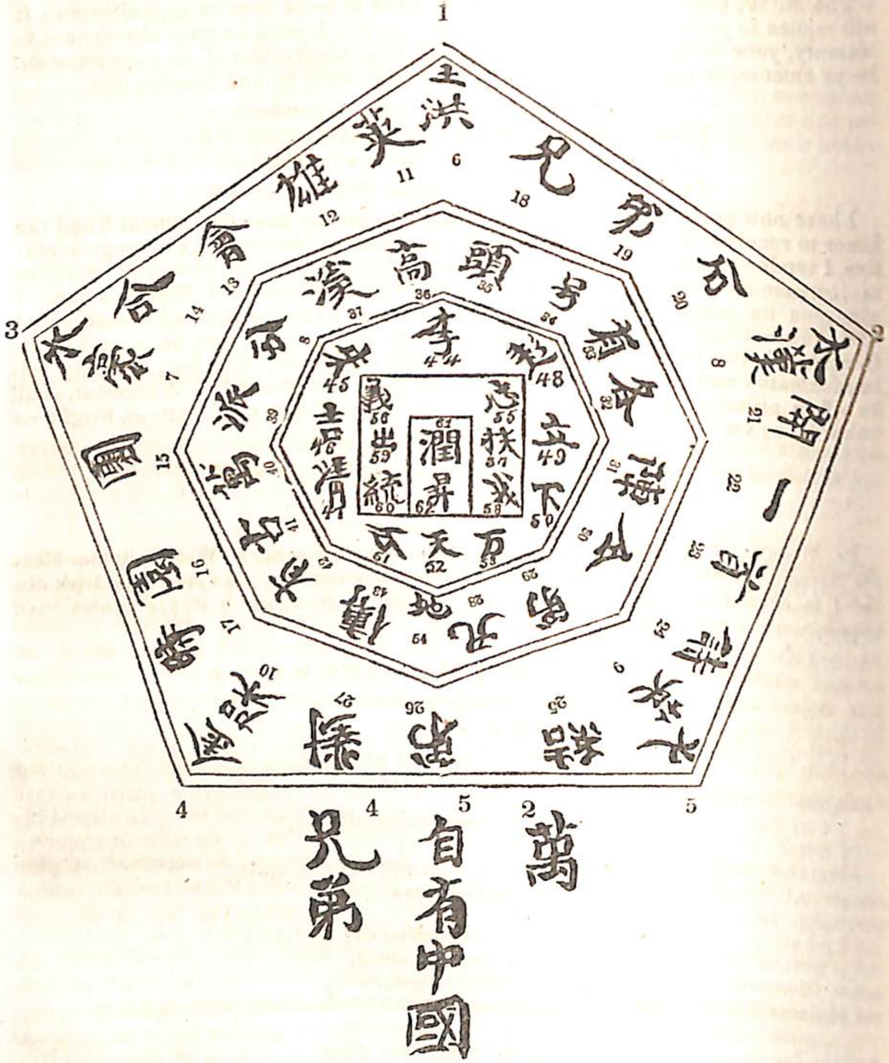
Go stand beside the murmuring rill,
Beneath the cooling shade;
Sweet thoughts of the past will o'er thee steal,—
The SECRET is there displayed.

Go gaze on the tints of opening day
As they gem the morning cloud,
Go list to the warbling songster's lay
So full of praise, so loud.

Go list to the anthem all nature gives
To hail the rising Sun;
List the sweet harmony! All nature lives
To praise the HOLY ONE.

Go look on *all* the works of Him
Who spoke and it was done,—
Then ask the secret of all you've seen,—
The SECRET and LOVE are one!

J. C. B.



# HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE

## SECRET AND MYSTERIOUS INSTITUTIONS

OF

## THE ANCIENT WORLD.

### NUMBER VI.

### THE TRIAD SOCIETY IN CHINA.

[WITH AN ENGRAVING.]

Our last number was on the varieties of the mysteries of China and Japan. In continuation of the same subject, we give the following details of a secret society still existing in China. The account was originally published as a supplement to the Singapore Free Press. We first met with it, however, in a German periodical, (Latomia,) from which we give a translation;—premising, that as the facts stated were originally translated from the Chinese into English, then into German, and now back again into English, it would be a wonder if some of them are not a little mystified.

Account of a Secret Society, in China, called the TRIAD SOCIETY, by the late Dr. MILNE, Principal of the Anglo-Chinese College, and communicated by Dr. MORRISON, Feb. 3, 1825.

The author is aware of the difficulty of procuring exact information on a subject which is kept secret by means of oaths, anathemas, and the threatened (imaginary,) revenge of the gods; and how easy it is, even with the greatest circumspection and care, to be mistaken in the principles and actions of those whose lives and fortunes are dependent on the concealment of even the existence of such societies. He gives the following, therefore, as the results of the best information he could gather on the subject, which, however, may not be in all respects considered as undoubted truths. He proposes to give some details as to the title, the design, the government, the ceremonies of Initiation, the secret signs, and the seal of the society.

#### I. THE NAME OF THE SOCIETY.

This is not given on the seal, and it is therefore difficult to ascertain it with certainty. It seems to be the *San ho hwuy*,—society of the Three United, or the Triad Society. The three alluded to in this name, are *Theen*, *Te*, *Jin*, or *Heaven*, *Earth* and *Man*, which are, according to the Chinese doctrine of the universe, the three great powers in nature. During the first period of the reign of the late Chinese Emperor KEA KING, this society existed, but under a different name. It was then called *Theen te hwuy*, or the Terrestrio,—celestial Triad Society, or the society which unites heaven and earth. It rapidly extended itself through all the Provinces, and so effectually opposed the government, that it required eight years to subdue it. This was done under the reign of the said Emperor. The chiefs were made prisoners and put to death, and it was officially communicated to the Emperor, (in the inflated style of the Chinese,) that not one of the traitors remained under the great canopy of heaven. But the society was not sup pressed. They became more secret and wary in their operations, and took, after a few years, the name of the *Triad Society*, the better to conceal their views. The name however under which the members recognize each other, is *Hung Kea*, or the *Water-Family*.

There are other associations which are organized in China, and in the Chinese colonies, as *T'heen how hwuy*, or the Queen of Heaven Association, and the *Neang ma hwuy*, or the governess of the Queen of Heaven's Association, the mother and protectress of all. The objects of these societies, are more commercial and religious than social, but it is said that the Queen of Heaven's Society in Bengal, is a band of house robbers !

### II. PURPOSES OR INTENTIONS OF THE SOCIETY.

At first, these were not of a bad tendency, but were promotive of mutual relief. Subsequently, they degenerated into theft, violation of the laws and the attainment of political power. In the distant colonies they were especially allied for plunder and mutual defence. The idle, ignorant and opium-smoking Chinese of the lowest order, were especially members of this society. The spoils acquired by their robberies were divided according to the rank of the members. They mutually swore to defend each other against the attacks of the police, and to aid a captured member to escape from the hands of the law. A Chinese tailor at Malacca by the name of *Tsau Foo*, imprisoned for murder in 1818, and escaped from the hands of justice, was a leader of the association, and had under his command a great number of persons both on the sea and land. He undoubtedly was rescued by his associates and at the very moment when he was about to undergo a criminal examination. In places where the greater part of the members are young or newly Initiated, it devolves upon the older to avenge any insult which may be offered them, by one not of the Order.

In places where their party is powerful, many persons are accustomed to pay them an annual tribute in order to protect their property from their depredations and from other robbers. This duty they faithfully fulfil and even restore stolen goods as quick as possible. In places like Java, Singapore, Malacca and Penang, Chinese strangers (who wish to tarry in the place,) usually pay a trifle in money to this Fraternity, in order to be free from their visitation. Still, the known intention of the association *San ho hwuy*, is benevolent, as the following motto illustrates:

> "*Yew fuh tung heang,*
> *Yew to tung tang.*"
> Mutually to share in each others
> Pleasures and sufferings.

They recognize each other by signs or tokens, which are given when assistance is required.

### III. GOVERNMENT.

The government of the *San ho hwuy*, is entrusted to three persons, who are called the *Ko*, or *elder brothers*, as the Masonic, or as certain religious societies, term their members Brethren, and say Brother A. or Brother B.,—so they salute each other. *Yih ko, Urh ko, San ko*, or first Brother, second Brother, and third Brother, are the titles of these three presiding Brothers. Where the members are numerous, there may be perhaps some difference in the organization of the Order. The writer has been unable to procure full information of the laws, discipline and internal regulation of the *San ho hwuy*. It is said that they have a manuscript, or roll, which contains their laws; which are written on some kind of cloth in order to preserve them in a legible state. In case of discovery, such a manuscript might be thrown into a well and remain a long time without spoiling. Should the person, in whose possession it is, be pursued by the police and compelled to cross a river by swimming, he can take it with him. The ink appears to be of a peculiar nature and quality, as the writing remains legible under every circumstance. As these statutes are never printed, each member commits them to memory, and thus they are not likely to be forgotten. The chiefs of the Fraternity, (as in all such associations,) have a larger share of the booty, than their subordinates.

### IV. CEREMONIES OF INITIATION.

Of these, but a very imperfect knowledge could be gained. The Initiation takes place mostly during the day, in very secret and retired places. There is an Idol to which all the offerings are devoted, and before which, the oath is administered. The Chinese say, that on these occasions, *san shih luh s'he*, i. e. thirtysix oaths are taken; but it is believed that it is but one obligation, consisting of that number of subdivisions, which have allusion to the particular nature and design of the society. The initiate gives a small piece of money to defray the expenses of the meeting. At the Initiation, they have a ceremony which they call *kwo keaau*, i. e. *the passage of the bridge*. The bridge is composed of swords,—the extremities of which rest on two tables, or are placed upon the hilts, so that their points shall touch; or the members stand in two lines holding their swords so that the points cross and form an arch. The initiate takes the oath under this bridge, which is called the "passing or crossing of the bridge." The *yih ko*, a chief presiding Brother, sits at the end of this steel bridge, and has, like the others, a drawn sword. He reads the articles of the oath, at each of which the initiate gives an affirmative answer; after which he cuts off the head of a cock, (which in China is the usual form of giving additional force to an oath,) as a symbol that thus may all perish who divulge their oaths. But these ceremonies can only be undertaken when a considerable number of members are present. These worthy members "of Heaven and Earth," often perform the ceremonies of Initiation in the open air, provided the place is sufficiently retired and solitary.

### V. SECRET SIGNS.

The following are some of the means by which the members of the *San ho hwuy* recognize each other: By mysterious numbers, the most important of which is the number *three*. This number they hold in peculiar preference as the name of the society, the "Triad," would seem to intimate. They always make use of odd numbers if possible; therefore, they say three, three-ten, three hundred, three thousand, rather than two, four times ten, &c. The aforementioned word, "Hung," contains the number 321, and is often used for certain purposes. They divide its particles thus:—*san-pak-urh-shih-yih*. *San* is a particular form from *Shwuy* (water,) and is used in combinations, and would be "this sund;" but in the analysis of a Chinese word, in which the form of *shwuy* is the true component, then the Brother who avouches for another says to him, "*San-teen-shwuy*," that is, "take three parts of the water, or the three points from the word *shwuy*."* But if one says, "*san-ho-hwuy*," then the meaning is expressed by the word "san" or "three," while the remaining words become insignificant or mute. *Pa*, or eight, has the sound like "pih," (100) and spoken rapidly cannot be distinguished from it. *Urh-shih* is the combined or ordinary form of *urh-shih*, or "twice ten," which sound alike by rapid pronunciation. *Yih* is the usual form for one. If in this manner, the particles of "*hung*" are heard, it would appear to the uninitiated as if it were "*San-pih-urh-shih-yil*," or 321. What the Brothers understand by it, we know not. When written, it can be explained as above; but it is by the peculiar pronunciation and tone, that they alone understand each other. Particular motions of the fingers form a second class of signs. When a member is in a promiscuous assemblage, and wishes to ascertain if a Brother is present, he touches his tea-cup, or the cover, (the Chinese cups have covers,) with his thumb, fore and middle fingers, or with the fore, middle and third fingers, which, being observed by an initiate, he answers with another sign. If they have occasion to raise any thing that requires both hands, they make use of only three fingers of each hand. They use also certain chants, as signs. (One is given in the section or the signs in the first octagon.)

### 6. THE SEAL. (See Engraving.)

The SEAL is a pentagon, because this number, as before remarked, is one of the mystic numbers of the society. According to the way and manner in which some of the characters are written on the seal, it is not improbable that some are not correctly explained. The following is the best we can give, deduced from their peculiar way of writing:

#### EXPLANATION OF THE SIGNS IN THE FIVE ANGLES OF THE PENTAGON.

1. *Too.* The elephant, or saturn, who, according to the Chinese belief, has a particular influence on the centre of the earth, as also being one of the five elements.

2. *Muh.* The Wood Planet, or Jupiter, the planet which governs the eastern part of the heavens.

3. *Shwuy.* The Water Planet, or Mercury, which governs the northern hemisphere.

4. *Kin.* The Metal Planet, or Venus, who presides over the west.

5. *Ho.* The Fire Planet, or Mars, who governs the south.

N. B. These planets are placed at the angles of the *seal*, because they are the basis or foundation of the Chinese Astronomical knowledge, and they are also considered as the remotest points of all created things.

#### EXPLANATIONS OF THE FIVE SIGNS, DIRECTLY UNDER THE PLANETS.

6. *Hung.* A flood or overflowing of water. One of the secret titles of this society is *Hung Kea*, literally "the family of the flood," designating their activity, and their influence, which, like a flood, have extended throughout the world, and rendered them omnipotent.

7. *Haon.* A guide, a thief, or a brave man.

8. *Han.* The name of an ancient and extinct royal family, but the word being given in a particular way, it signifies, a very courageous and bold man.

9. *Ying*, a hero.

10. *Kea*, a pillar, which metaphorically represents a person of importance in the State, as it is said such a one is a pillar or support of the country.

N. B. Although these are the ordinary significations of the above words, still it may be that by the Fraternity they are used in a mystical and secret sense.

#### EXPLANATION OF THE OTHER SIGNS IN THE SAME LINE.

11. 12. 13. 14. 15. 16. 17. *Ying, heung, hwuy, ho, twan, yuen, she.*
18. 19. 20. 21. 22. 23. 24. *Heung, te, fur, kae, yih, show, she.*

The hero and associates united in complete assembly,
Each man is a verse, to fill up the song.

Probably this is the meaning of these words, as they are represented, but it is well known, that it is a custom in the Fraternity to converse in rhyme, that they may the better elude suspicion, and conceal their meaning. One speaks a verse, or only half of a verse, which of course is unintelligible, to the uninitiated, but readily known and responded to by a member, by the corresponding verse, or the other half of the verse.

25. 26. 27. *Kee, te, tuy.* These three words cannot be explained in the order in which they are placed. *Kee*, signifies to chain, to bind, and is frequently used to denote the formation or foundation of a secret society. *Te*, (if we are right in the character,) signifies a Brother or a younger Brother, and would mean "to form a brotherly band." *Tuy*, signifies a pair, or two things which are equal. But it is probable that these words have some reference to others on the seal; but in what relation, it is difficult to discover.

#### EXPLANATION OF THE WORDS IN THE FIRST OCTAGON.

28. 29. 30. 31. *Heiing te tung chin,*
32. 33. 34. 35. *Ko yeu haou tow:*
36. 37. 38. 39. *Kaou k'e fur pae;*
40. 41. 42. 43. *Wan koo yeu chuer.*

All the Brethren are assembled for battle,
Each is ready with a chosen sign,
An ancient river divided into numerous branches,
Has flowed gently onward through the lapse of ages.

As a help to this translation, it may be observed, that the society has secret signs and tokens, by which to recognize each other, or to make communication of ideas, and, that during the tumults of which they are the cause, they use these signs to call each other to the work of plunder or destruction. They deem their association to be of very ancient origin, and that it has spread itself from century to century over the whole world.

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*The Chinese, as well as the other Oriental languages, is modified by the use of points.

The above words can also be read in verses of eight or seven syllables commencing with No. 32, thus:

*Ko yew haou tow k'e fur*
*Kaou ke fur pae wan koo yew.*

N. B. This last verse is repeated as far as No. 36.

In short, it is impossible to limit the number of changes, which, like the variations of the *pa kwa* (Chinese Numerical Table,) may have an infinite number of modifications and explanations, known only to the initiated.

### EXPLANATION OF THE CHARACTERS IN THE SECOND OCTAGON.

44. 45. 46. 47. 48. 49. 50. These signs as thus placed cannot be explained, and the reason why they are written with two different kinds of ink, red and black, is, that they conceal a secret meaning, perhaps the real or fictitious names of the officers of the society. One half of the sign in *red*, seems to be printed and to have a reference to the purposes of the association, and to the other signs on the seal; but the *yellow* portion is executed with a brush, or painted, and being united with the printed part, may perhaps signify the names of the officers in each particular place. In other places, where the names of the officers are of course different, the yellow part must be varied also. This supposition is deemed to be correct by several learned Chinese, who have seen and examined the seal.

51. 52. 53. 54. These characters undoubtedly have reference to the great influences of the Order, and to their universal extent and power. 51 is 53 reversed, and 53 is an abbreviated form of *Van*, (a myriad)—52 (in the pentagon) signifies "heaven," and 54 "earth." The position in which "heaven" and "earth" are written, may signify mystically that, myriads of nations will come under the influence of the association.

### EXPLANATION OF THE CHARACTERS IN THE SQUARE.

55. 56. 57. 58. 59. 60. *Chung e foo, wo chuh tung*, i. e. "Let the true and just be thus united to form one perfect whole," (universal kingdom or government.) This appears to be the simple meaning of the words; but it is impossible to say how much more significant they may be, because in different positions, they vary essentially. Our translation is the literal one and corresponds with the known design of this dangerous society.

### CHARACTERS IN THE OBLONG.

61. 62. *Yung shing*. We suppose that it signifies the chief of the Fraternity. Some interpret it, the name of the founder; but the sign is written with yellow ink, and is probably the name of the present chief;—after whose death the black space in the seal can be immediately filled with the name of his successor, while the name of the founder of the society, being permanent and unchangeable, would be printed.

## GENERAL GRAND CHAPTER OF THE UNITED STATES.

We have received a printed copy of the proceedings of the G. G. Chapter, had at its triennial meeting in New Haven, in September last; of which we gave a full abstract in the October number of this Magazine. In fulfilment of a promise then made, we now give such of the reports as we can find room for:

### REPORT OF THE GENERAL GRAND SECRETARY.

To the M. E. the General Grand High Priest, and other Officers and Members of the General Grand Chapter of Royal Arch Masons, for the United States of America.

In pursuance of a resolution of the G. G. Chapter, requiring the G. G. Secretary to prepare and present, on the first day of each triennial session, a digest of the communications received by him requiring the action of the G. G. Chapter, the undersigned has the honor to submit the following:

Soon after the close of the last triennial session, the G. G. Secretary received the herewith accompanying papers marked "Documents No. I." from San Felipe de Austin Chapter, in Texas, a Chapter under the jurisdiction of this G. G. Chapter. Which documents were intended to be submitted for your advice and instruction at that session; but unfortunately the vessel by which they were sent was detained at sea until after the adjournment.

From these papers it appears, that, in consequence of unforeseen events, the Companions to whom the charter of that Chapter was granted, found it impracticable to conduct the business of the Chapter at San Felipe de Austin, the place designated in their Charter for its location, and assumed the responsibility of opening the same at Galveston, which was done on the 2d of June, 1840. It also appears that said Chapter has received a communication, purporting to come from a Chapter of R. A. Masons, at the City of Austin, in that Republic, called "Lone Star Chapter, No. 3," proposing a union with another body of Royal Arch Masons, at Matagorda, styling themselves "Cyrus Chapter, No. 1," for the purpose of organizing a Grand Chapter of R. A. Masons for the Republic of Texas. This the Chapter at Galveston declined; and wisely refused to hold Masonic intercourse with said so called Chapters at Matagorda and Austin, on the ground that the Companions composing these assemblages had no legal Masonic right to hold Chapters of R. A. Masons. And in this doubtless they are correct; for it is not pretended that they have any Charter or Warrant whatever, but are merely individual R. A. Masons, who have, by their own unaided act, associated themselves together for this purpose, assuming the right so to do on account of the people of the country being politically separated from all others. How the minds of these respectable gentlemen, having a recollection of their Masonic obligations, could come to such a conclusion, it is difficult to conceive. They say that the G. G. Chapter has no jurisdiction over the territory of Texas, and therefore they owe you no allegiance. This is very true; but if a number of Masons residing in Texas, where there is no Masonic body to which they could apply for authority to open a Chapter, apply to the G. G. Chapter, as in the case of San Felipe de Austin, can it be doubted, that, according to the Masonic usage of the whole world, you have a right to grant such authority? Or suppose they should apply to the Grand Chapter of Pennsylvania, or Virginia, neither of which are under your jurisdiction, have not either of those G. Chapters a right to grant the authority? No one can doubt that such an act is in perfect accordance with Masonic usage, and that the Chapters and the members thereof, are thereby placed under the parent body, the same as they would have been had they been located within the same political bounds. Under these circumstances and facts, the officers and members of San Felipe de Austin Chapter, ask, first, that you will approve and ratify their removing their Chapter from San Felipe de Austin to Galveston; and secondly, your advice and instruction touching their course towards the said so called Chapters at Matagorda and Austin.

The matter of the Royal and Select Master Masons' degrees still continue to be a subject of anxiety and irritation in the Southern and Western States, and the conferring of them, in some instances, a matter of private emolument. It will be recollected that this subject was brought before you at the session in 1829; and, as was supposed, definitely settled. It seems, however, that, notwithstanding the undersigned has taken much pains to promulgate the order of the G. G. Chapter in the premises, there are those who are still uninformed as to the present regulation touching those degrees, or are disposed to disregard it. It will be seen by reference to the printed minutes of the proceedings of the Grand Chapter of Alabama, in 1843, on page 10, that that body have determined that they will not recognize Royal and Select Masters who have received those degrees in Chapters of Royal Arch Masons. The same subject has been brought before the Grand Chapter of Ohio, as will be seen by reference to the printed minutes of that body of 1842, on page 17; and again in 1843, as will be found on pages 5 and 7 of the printed minutes of their proceedings in that year. A Grand Council for the State of Alabama also, formed, as it is believed, long since the regulation above alluded to, has taken action on this subject, and determined that they will not receive such Companions as may have received those degrees in Chapters, as will be found on page 15 of the pamphlet first above mentioned.

From a communication received from Comp. Alexander T. Douglas, under date of March 18th, 1844, it will be seen that a certain Edwin Cruben, a R. A. Mason, in violation of the regulation aforesaid, is travelling from place to place, assuming a right to confer these degrees upon individuals when and where it may best suit his pleasure or convenience. Such itinerent impostors are a hindrance to the well being of Masonry, and serve to destroy its usefulness. The papers and pamphlets touching this matter are herewith presented marked "Documents No. II."

By the record of the proceedings of the G. G. Chapter in 1819, it appears that the committee to whom was referred the subject matter of dispensations, granted by the G. G. Officers during the previous recess, *had heard* that the then late D. G. G. High Priest had granted dispensations for Chapters at Madison and at Brookville, in Indiana; but there being no further evidence of their existence before the G. G. Chapter, no ratification of those acts was passed, nor were their Charters ordered, although several Charters were at that time ordered for other Chapters, holding dispensations under authority of other G. G. Officers. Consequently, Madison and Brookville Chapters ceased to exist as legally constituted bodies at that time. It appears however from the herewith accompanying papers marked "Documents No. III." that Madison Chapter continued its labors for many years; and there having been another Chapter established at Vincennes, in that State, in 1823, it is said a Grand Chapter was organized with the approbation of M. E. Comp. John Snow, G. G. King. No documentary evidence of that authority, or even records of that G. Chapter, are known to exist. Nor does it appear of record that the G. G. Chapter was ever advised of the existence of such institution. These facts have been disclosed by the vigilance of our E. Comp. Isaac Bartlett, Secretary of Logan Chapter, upon a proposition to resuscitate said G. Chapter. On the true position of things being made known to the Companions at Madison, in the true spirit of Masonry, they immediately suspended all work, closed their Chapter, and determined to lay their case before you; which they have done in a very frank, perspicuous and able memorial by their High Priest, the M. E. Joseph G. Norwood, herewith presented amongst the documents aforesaid, accompanied by their Dispensation, their return from 1842 to the present time, and the payment of such dues as have accrued within that time.

No return has been made of their doings from the time of their organization in 1819 to 1842. That the irregularities amongst these Companions are the result of mistakes as to the extent of power given by their dispensations there can be no doubt; and those at Madison now pray that their acts may be made lawful by the approval of the G. G. Chapter, that their dues up to 1842 may be remitted, and that a perpetual Charter may be granted them.

There is much reason to believe that these are not the only Chapters in like circumstances; whilst there are others that have received Charters by order of the G. G. Chapter, but have never after thought proper to report their doings, nor to pay the constitutional dues. This may arise from a want of knowledge of the provisions of your constitution, or it may be from carelessness and inattention. It is not known that a register of the Chapters deriving their existence immediately from this G. G. Chapter has ever been kept; consequently, no one can obtain an account of them without first searching through the records, and then instituting inquiries whether they are now in existence.

By the papers herewith submitted marked "Documents No.IV." it will appear that an unhappy state of things has for some time past existed among the Fraternity in New Orleans, now or heretofore, members of the Grand Chapter of Louisiana. In February, 1842, the Grand Secretary of that Grand Chapter forwarded to the undersigned an official notice that the Warrant of Holland Chapter, No. 9, (a Chapter subordinate to that jurisdiction,) had been recalled for disobedience to the lawful authority of that G. Chapter; and that two of its members, to wit: Cotton Henry and D. C. Lehman, had been expelled from the Order of Masonry for having taken the most active part in the rebellion. From this decree, so far as respects himself, and of the competency of that body to sit in judgment upon any Masonic matter, the said D. C. Lehman has taken an appeal to the G. G. Chapter, of which due notice seems to have been given to the appellees. The testimony of witnesses has been taken to show that the G. Chapter of Louisiana is not a legally constituted Masonic body; and also that it holds itself independent of, and in no way subordinate to, this G. G. Chapter. The question seems to be one involving the entire existence of a Grand Chapter in the State of Louisiana.

In the month of August, 1843, a Dispensation was granted to a competent number of petitioners, by the M. E. Joseph K. Stapleton, D. G. G. High Priest, empowering them to open and hold a Chapter at Jackson, in the State of Mississippi; and Charles R. Prezriminski, was appointed the first High Priest. By a copy of the record from the proceedings of that Chapter, herewith presented and marked "Documents No. V." it appears said Chapter has expelled said Prezriminski "from all the rights, benefits, and privileges of Masonry, for a flagrant, moral dereliction in a fraudulent and false assumption of Masonic rights to which he was not entitled."

Although not within the scope of his official duty, under the resolution aforesaid, yet the undersigned would suggest a query whether it be competent for a Chapter to try and expel its own High Priest from the rights and privileges of Masonry, during the period for which he has been appointed?

There are other matters and things among the papers and documents which will be laid before you; but as they will probably be the subject matter of reports from other G. G. Officers, it is not considered necessary here particularly to notice them. All which is respectfully submitted.

(*Signed*,) CHARLES GILMAN, *G. G. Secretary.*

NEW HAVEN, *September 9th*, 1844.

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### ON THE GRAND CHAPTER OF LOUISIANA.

To the M. E. General Grand Chapter of Royal Arch Masons of the United States.

The committee to whom was referred sundry papers in relation to certain difficulties, which have arisen between a body styling itself the Grand Chapter of Louisiana, and the officers and members of Holland Chapter, No. 9, in the City of New Orleans, having given the subject careful consideration, respectfully report:

From documents before them, your committee learn that a Grand Chapter of Louisiana was organized in 1813, by the "Royal Lodges," Concordia and Perseverance,* and such officers and members of the Grand Lodge of the State, as were Royal Arch Masons.

The Grand Chapter, formed in the manner above stated, was attached to, and made dependent on the Grand Lodge of Louisiana, and the M. W. Grand Master of that body was declared to be, *ex-officio*, and by "inherent right," Grand High Priest of the new Grand Chapter.

Your Committee will not stop to discuss the legality of these proceedings, for the question was foreclosed in 1829, by the admission of a representative from the Grand Chapter of Louisiana, in the person of Companion McConnell; on whose return to New Orleans, the Grand High Priest, Companion John Holland, convened the officers and members of the Grand Chapter, who, by an official act, in regular assembly, enrolled themselves under the jurisdiction of this General Grand Chapter, in the manner prescribed by the 13th section of the 4th article of the General Grand Constitution; of which act, it notified all the subordinate Chapters under its jurisdiction, and directed similar action on their part, and enjoined a strict observance of the provisions of the General Grand Constitution. It is believed, that from this time, 1829, to 1831, the proceedings of the Grand Chapter of Louisiana, were conducted in good faith and allegiance to this General Grand Body. But it is in evidence, that from 1831 to April, 1839, "no meeting of the Grand Chapter was held for any purpose whatever." All the subordinate Chapters under its jurisdiction had ceased to exist, except Holland Chapter, No. 9, which continued its organization until its Charter was revoked in 1841, as hereinafter stated.

In this year, 1841, the Grand Secretary of the *Grand Lodge* of Louisiana, by direction of the *Grand Master*, issued notices to certain Royal Arch Masons in the City of New Orleans, to assemble and elect Grand Officers, with a view to a reorganization of the *Grand Chapter* of the State. This meeting did not take place. Another, however, was soon after called, of which the High Priest of Holland Chapter, and three of his subordinate officers were notified.

At this meeting, the usual Grand Officers were elected, and a body styling itself the Grand Chapter of Louisiana, was organized. It is proper to state, that from the testimony before your committee, it appears that Comp. Henry, H. Priest of Holland Chapter, was not present at the election which took place as above mentioned, nor can your committee ascertain that there was any Companion present, who was entitled to vote in an election of Grand Officers. A few days subsequently to this, Comp. Henry received official notice from Comp. Dubayle, as "Grand Secretary of the Grand Chapter of Louisiana," notifying Holland Chapter of the organization of said body, and requiring its returns and dues from 1832 to 1838, inclusive. Against this demand Holland Chapter protested, and asked for the evidence of the legality of the organization of the body making it. This was refused, and Holland Chapter declined to recognize its authority. On this state of the case, the body assuming to be a Grand Chapter, immediately proceeded to revoke the Charter of Holland Chapter, and to expel its High Priest, Comp. Cotton Henry, and its Secretary, Comp. C. D. Lehman.

Against this expulsion, Comp. Lehman appeals to this General Grand Chapter; having, on 24th July last, served the reputed Grand Chapter with the usual notice of his intention. And it is in evidence, that on this notice being served on the alleged Grand Chapter, the High Priest of that body, in his place and in open Chapter, declared that "*they did not acknowledge any other body, and were independent of the General Grand Royal Arch Chapter of the United States.*"

Such is a brief state of the facts in the case, as they are presented to your committee. From which it appears, that the body formed in 1813, as a Grand Royal Arch Chapter for the State of Louisiana, voluntarily surrendered its independent jurisdiction, if any it possessed, and enrolled itself under this General Grand Chapter. This body, so legalized, continued in existence until 1831; after which time, it having failed to hold any meeting, or to elect its officers, as required by the 2d section of the 2d article of the General Grand Constitution, it ceased to exist. All its existing subordinates came under the jurisdiction of this General Grand Chapter, which alone could legally exercise authority over the territory thus vacated, as provided by the 2d section of the 1st article of the General Grand Constitution.

Your committee are of opinion, that the deceased Grand Chapter could be revived only in the manner prescribed in the 9th section of the 2d article of the General Grand Constitution. No such revival has been authorized or sanctioned; and this General Grand Chapter cannot recognise the right of any foreign body to interfere within its jurisdiction, or with the work or business of any Chapter acknowledging its authority.

Your committee therefore recommend that Holland Chapter, No. 9, in the City of New Orleans, be directed to resume its labors, under the direction of its former officers and members, with power to fill existing vacancies; and that it be required to make its annual returns, and settle its dues with the General Grand Secretary.

All of which is respectfully submitted,

*(Signed,)*

C. W. MOORE,
E. S. BARNUM,
W. B. HUBBARD,
E. A. RAYMOND,
J. B. HAMMATT,
I. W. CRAWFORD,
C. G. PETERS.

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### ON THE GRAND CHAPTER OF TEXAS.

To the M. E. General Grand High Priest, Officers, and Members, of the General Grand Chapter.

The Committee to whom was referred sundry documents from certain Royal Arch Masons in the Republic of Texas, having given them careful consideration, respectfully report: That the General Grand Secretary be requested to write to the said Companions who have associated themselves under the name and style of "the Grand Royal Arch Chapter of the Republic of Texas,"—notifying them that this General Grand Royal Arch Chapter cannot recognise the legality of their present organization, and giving them such fraternal advice and instruction, as may aid them in retracing their steps, and adopting such measures as may be necessary and proper, and as are consistent with correct Masonic practice.

In respect to San Felipe De Austin Chapter, the committee recommend the adoption of the following resolution:

*Resolved*, That the removal of said Chapter from San Felipe De Austin to Galveston, be approved and sanctioned by this General Grand Chapter.

*(Signed,)*

ALBERT CASE,
BENJAMIN ENOS,
WM. FIELD.

*New Haven, June 11th, 1844.*

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* These Lodges were originally organized in the Island of St. Domingo, under Charters emanating from the Grand Lodge of Pennsylvania, with powers to confer all the degrees from Entered Apprentice to Royal Arch, inclusive. On the breaking out of the revolution in St. Domingo, a portion of the members made their escape to the island of Cuba, from which they were subsequently obliged to remove to the City of New Orleans; where, having preserved their Charters, they soon after re-opened their Lodges.

### ON THE GRAND AND SUBORDINATE CHAPTERS OF INDIANA.

The Committee to whom was referred the memorial and other papers from Madison Chapter, No. 1, at Madison, Indiana, beg leave respectfully to report:

They have examined the papers placed in their hands, and find a full and clear statement of facts from Comp. J. G. Norwood, setting forth their present position and past doings; from which it appears, a Dispensation was granted April 1st, 1819—that on the 13th May, 1823, 3 Chapters, Vincennes, Brookville, and Madison, met at Madison, and formed a Grand Chapter, which seems never afterwards to have assembled—that Madison Chapter, No. 1, continued its labors to 1829, when they suspended their work, for reasons given, until 19th July, 1842, when 14 Royal Arch Masons assembled, and proceeded to open the Chapter for business; all of which was illegal.

In 1843, our M. E. D. G. G. H. P. Comp. Stapleton, notified them of their irregularity, when they immediately ceased their labors, made a full and clear statement of all the facts, and now come by petition, to this G. G. Chapter for advice; and your committee would respectfully recommend the following:

*Resolved, 1st,* That the doings of Madison Chapter, No. 1, at Madison, Indiana, were illegal, subsequent to the next triennial meeting of the G. G. Chapter, after the granting of the Dispensation.

2. That there is no legally constituted Grand Chapter of Royal Arch Masons, in the State of Indiana.

3. That this G. G. Chapter now legalize and confirm the doings of Madison Chapter, No. 1, on their healing the Companions so exalted, in said Chapter, or so many of them as may appear in their Chapter for that purpose, and when so healed, they shall be considered in good standing.

4. That any Chapter subordinate to this G. G. Chapter, in good standing, shall be competent to heal any Companion exalted in Madison Chapter, No. 1, as aforesaid.

5. That a Warrant be granted to Madison Chapter, No. 1, on its complying with the requirements of the G. G. Officers, and they are hereby requested to take the whole subject matter in charge.

All of which is respectfully submitted.

*(Signed,)*
R. R. Boyd,
William Field,
Chas. W. Moore.

*New Haven, September, 12th, 1844.*

### CHAPTERS UNDER THE JURISDICTION.

The following resolution was unanimously adopted:—

*Resolved,* That the G. G. Secretary be requested during the ensuing recess, to ascertain what subordinate Chapters are legally acting under the authority of this G. G. Chapter; and that he make and report a register of the same, with such suggestions as he may deem for the benefit of this G. G. Chapter; and moreover that he be, and hereby is, authorized and empowered, on behalf of this body, to recall the outstanding Charters and Dispensations, which may have been forfeited, to this G. G. Chapter.

We have also a copy of the doings of the General Grand Encampment, but have not room for any part of them this month.

## MISSOURI MASONIC COLLEGE.

The following Report of the doings of the indefatigable agent of the above College, for the past year, was submitted at the last annual communication of the Grand Lodge of Missouri. It will be read with interest by the members of the Fraternity every where, for it is a matter in which the whole Masonic community are interested:—

The undersigned, agent for the College, respectfully reports: That, since the last communication of the G. Lodge, he has devoted as much of his time and attention to the business of his office, as agent of the College, as was possible. He visited the Lodges in St. Louis, St. Charles, Danville, Marthasville, and Monticello, in Missouri; and Belleville, Carlyle, Salem, and Alton, in the State of Illinois. An account of the proceeds of this trip is subjoined. Finding it difficult, if not impossible, to obtain the requisite means of meeting the accruing demands against the G. Lodge from the Brethren of Missouri, who had already contributed liberally, and whose hopes for the future had been wholly blasted by the unexampled rains and flood, by which the prospects of agriculture had been almost wholly ruined; the undersigned deemed it imperatively necessary to seek assistance among more favored Brethren. He accordingly obtained from the M. W. G. M. his assent and commission, and proceeded to the States of Ohio and Kentucky, and solicited from the Fraternity of those States the means of saving the College property from sacrifice. The amount realized by this journey will be found stated below; which, though not commensurate with either our wants or expectations, was received from warm, pure, and disinterested Masonic benevolence: and it is due to the Brethren of those States to mention, that those of Ohio are considerably indebted themselves, on account of their Grand Hall; and the Brethren of Kentucky were engaged in establishing a School for Orphans, under the patronage of their G. Lodge. These causes operated against our application, and intercepted the donations, which otherwise would have been bestowed. The efforts of our Fraternity to establish the Orphan Asylum, every where received the approbation of the Craft; and your agent has the pleasure to acknowledge the most kind, fraternal, and affectionate attentions of the Brethren of those States, wherever he went. It would extend this report to too great a length, to give a list of all those from whom donations were received, and to recount the many evidences of fraternal regard and Masonic charity evinced towards him; and therefore, however pleasing the task, must omit it. He has made out, and will file in the office of the G. Secretary, a list of those whose generosity prompted them to contribute their means in aid of our school; and, though he must debar himself from the pleasure of presenting a list of contributors, he cannot omit his public acknowledgments to a few of the many Brothers, from whom he received the most marked and special attentions: whose ears were opened to hear, and whose sympathies were brought to participate in all that related to the Orphan School of Missouri. Of those allow him to name Brs. Langdon, Graff, Ezekiel, Hanselman, of Cincinnati; Brs. Cox, Holloway, Biggar, Soward, Wingate, Scott, Bullock, Cunningham, Lewis, Brent, of Kentucky. From those, he received not only their donations, but all the aid they could bestow in obtaining assistance from others; and though he may see them no more, yet will he recur with gratitude and pleasure to the recollection of their kindness, courtesy, and Masonic benevolence; and he tenders to all whom he saw his most grateful acknowledgments. The following is the account of receipts and disbursements since the last annual communication:

| | |
|---|---|
| The sum on hand, at Oct. 1843, per report, | $2,704 22 |
| " proceeds of note in Bank, of Brs. McBride, Bull, Jacoby & Carnegy, for $3000, at 4 mos. | 2,925 92 |
| " proceeds of bill of exchange of Brs. Morehead and others, the donation of Richmond L. Mo. | 335 16 |

| | |
|---|---|
| Received of Br. Dallam, G. Sec. Charity fund. | 90 00 |
| " from Brethren of St. Louis, by Br. J. Foster, | 68 00 |
| " " Marthasville L. by Br. Griswold, | 100 00 |
| " " Danville L. their donation | 100 00 |
| " " Br. Pines Shelton, St. Charles, | 5 00 |
| " " " W. J. McElhiney, do. | 5 00 |
| " " " Morrison, of Belleville, Ills. | 5 00 |
| " " Carlyle L. Ill. | 8 00 |
| " " Monticello L. by their Tr. Br. Night, | 50 00 |
| " " G. L. for Br. J. Foster, | 104 00 |
| " " G. L. by Br. Jacoby, | 400 00 |
| Donations received from Brethren of Ohio and Ky., over expenses, | 310 00 |
| Total Receipts, | 7,210 30 |

Within the same period, there has been paid out the following sums:

| | |
|---|---|
| To Perpetual Insurance Office, on the debt of the G. L. | $2,625 92 |
| " same Office, on same account, | 2.641 00 |
| " Bank of Mo. first instalment on the $3,000 loan, | 500 00 |
| " do. do. second instalment on do. | 504 00 |
| " do. do. third instalment on do. | 500 00 |
| Paid a Br. on the loan at Palmyra, | 10 00 |
| To expenses on journey through Ill. and Mo. (above,) | 33 00 |
| Paid on contract for rails, to Mr. Smith, | 3 75 |
| Balance subjeet to order of G. L. | 92 63 |
| | 7,210 30 |

In May last, the Committee entrusted with the sale of the out lands of the College, sold to Mr. Hassinger one hundred and forty acres of it, for the sum of $700, payable in ten years. This debt pays interest at ten per cent. per annum, payable semi-annually: thus $70 per annum is secured, with which to educate such as cannot provide for themselves.

It is due to those who provided the first payment of $3000, on the purchase of the College property, to acknowledge the several contributions. This would have been done in my last report, if I had possessed the information necessary to the performance of the duty, accurately: but the money was collected by various Brothers, in whose hands subscriptions were placed, and those subscription papers have never come to my hands; and I believe most of them are lost or mislaid. I have in my possession, however, my own memorandums of so much as was received by myself, and shall endeavor still to obtain the information necessary to an explicit statement in my next report. It is expected, also, that the entire debt will, by that time, be fully paid off, and an account of cost, principal and interest, arising from the purchase of the College property, can then be laid before the G. Lodge.

| | |
|---|---|
| There has been paid on the College property the sum of | $9,345 12 |
| And there remains to be paid upon the original debt $600 ; besides a small amount for interest. This will make the total cost of property about | 9,945 12 |

A large portion of the money thus paid over was obtained by loan from Bank; and our indebtedness, at this day, is as follows:

| | |
|---|---|
| To the Bank of St. Louis, about | $1,600 00 |
| " " " Palmyra, | 600 00 |
| Due as above stated on original debt, | 600 00 |
| Making the sum of | $2800 00 |
| And we have on hand proceeds of sales of lands, and interest thereon, in notes as previously stated, | 770 00 |
| Leaving a present balance of | $2,030 00 |

To meet this sum, all of which is now due, will demand, and (if life is spared) shall receive, the attention and best exertions of your agent; with the hope and expectation of saving the large property (or its proceeds) as a fund on which the destitute may draw, for such an education as will fit them for usefulness, and and to save them from the evils of ignorance and vice.

The undersigned has been notified by Br. C. W. Moore, that an eminent and benevolent Br. of the city of Boston—Dr. Winslow Lewis—has donated to the G. Lodge of Missouri, for the College, a large and elegant pair of globes (celestial and terrestrial.) For this munificence we cannot be otherwise than grateful, and therefore tender to our worthy Br. Dr. Lewis, our grateful thanks; assuring him, that, while the use of his valuable gift shall be made to impart to the destitute poor the mysteries of science, the recollection of the donor will enkindle the sympathies of fraternal love in the bosoms of his Western Brethren. Such is the situation of the G. Lodge in reference to the College, so far as the same comes within the scope of duties assigned to your agent.

S. W. B. Carnegy.

# MASONIC INTELLIGENCE.

## OHIO.

The annual communication of the Grand Lodge of Ohio, was held in the city of Columbus in October last. The proceedings, a copy of which has been politely sent us, possess a more than ordinary degree of interest. We subjoin such portions of them as we can find room for. The address of the Grand Master is a well written and interesting paper. We make the following extracts —

Brethren:—The Lodges within our jurisdiction have been vouchsafed another year of quiet; in the which they have, with commendable diligence, plied themselves to the unostentatious prosecution of their work. For a brief season, the sound of the gavel is hushed within their halls, and the Craft are called from their labors to refreshment and repose; while you, my Brethren, the chosen superintendents and directors of their work, have come up hither to consult our common Trestle-Board, and obtain designs for the future operations of our Lodges. It becomes us, then, here—at the very threshold of this our annual duty and service—to acknowledge the goodness of that All-Wise and never sleeping Providence who has been constantly over us and around us since last we parted; continuing our lives—directing our paths—ministering to our thousand wants—and reserving to us the pleasure of once more assembling in Grand Communication.

One of our traditions teaches, that it was the invariable custom of our ancestors of the Masonic line, in the primitive days of our Institution, at short and stated intervals, to set aside brief periods of time, which were religiously consecrated to the contemplation of the vast works of creation, and the paying homage to the adorable Creator. A custom thus time-honored, and approved by reason, by revelation, and by experience, cannot be lost to any body of Masons in this the XIX century of the christian era; and least of all can it be lost to the members of a Grand Lodge, constituted as is that of the State of Ohio. Let us then, my Brethren, *as Freemasons*—while enjoying the rich and multitudinous blessings showered upon us by a more than earthly benefactor—forget the lines which have divided us into evanescent parties in the State, and sects in the Church; and with one heart, and one accord join in the ascription of profound thanksgiving to the ineffable *One* who presides in that catholic and celestial Grand Lodge, where the happiness of each craftsman is to know and to do the will of Him whose "presence is the light thereof." And let us endeavor to appreciate our entire dependence for those prospective blessings, the hope for which is the occasion of our present assembling together, upon the principles and unspeakable goodness of that God who has hitherto spared our venerable Institution in much of its primitive vigor, while States and empires by which it has been surrounded, have successively arisen, flourished, and been swept from being.

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I deem it not inappropriate, in this connection, to bring to the notice of the G. Lodge, a question of authority and discipline, mooted in a Subordinate Lodge, and on which the opinion of the Grand Master, as the representative of this body during its interval of recess, was solicited. It was asked by a respectable Lodge, whether "the denying the divine authenticity of the Holy Bible be an offence against the Institution of Masonry; and if so, what are the prerogative of the Lodge, in such cases?" While it is true that Masonry is not sectarian in its character, and that the established rules and regulations of our Grand Lodge positively inhibit all religious tests, as a prerequisite to initiation, save only the acknowledgment of "a steadfast belief in the existence and perfections of Deity," it is equally true that, were it possible to wrest from the "first great light" in Masonry its attribute of divine authenticity, the very act would overwhelm the Order with a visible and tangible *darkness*, equalled only by that which existed ere "the Spirit of God moved upon the face of the waters. It is impossible to despoil our great moral and Masonic Trestle-Board of its distinctive characteristic, without, at the same time, rifling the work of our Lodges, our charges and our lectures, of every conservative and life-giving principle. If the Bible be not indeed an emanation from Deity, then is Freemasonry an empty cheat, and those who minister at her altars accessaries to fraud and vile delusion. True, we have, among us, no Lodges exclusively Christian; for the reason, that Masonry dates anterior to the Christian era; and because her charity is sufficiently expansive to embrace within its ample folds, in fraternal unison, the good and true of whatever name or nation. While, therefore, all Christian Masons dedicate their Lodges to those two eminent and sainted christian patrons who are always represented in every regular and well governed Lodge by most attractive and peculiar hieroglyphics, our Jewish Brethren may, at the same time, without let or hindrance, and without the remotest cause of offence to any, still commemorate in *their* Lodges, him whose name is the synonym of wisdom, and whose virtues are embalmed alike in the hearts of all good Masons, whether christians or the lineal descendants of the twelve tribes of Israel. But, surely, it could not have been the purpose of those great and good men of old, in laying thus broad the foundations of our Order, to provide in it a covert for the deriding infidel, or an asylum for the dissembling hypocrite. And if, by any means, such have found their way into our midst, it is the first duty of the Lodge so invaded, by well doing to put to silence the ignorance of foolish men; and to teach them that though free, that they may not use their liberty for a cloak of licentiousness. And if, thus admonished, they refuse to be restrained, let them be regarded as walking disorderly, and not after the tradition they have received of us. And if any man obey not our word, note that man, and have no company with him, that he may be ashamed.

It affords me pleasure to be able to announce to you my belief that the Order of Freemasonry now enjoys throughout our country, and especially within our jurisdiction, an exemption from the malign influences of envy and detraction, in a degree rarely before experinced; that it is keeping pace with the onward progress of civilization and art, and gradually making its way into the favorable consideration of an unprejudiced and intelligent community. As evidence of this fact, individuals, "good men and true," are shaking off the lethargy of years, and earnestly casting about for the means of that innocent social gratification which erst they enjoyed in the Lodge room. A recurrence to the mystical "*point within a circle*" awakens within them recollections, which, once aroused, cannot be repressed, and their hearts go forth in earnest desire for a Brother's welfare. Lodges which, long since, fell into listless suspense, are arousing themselves to active duty, and burnishing anew their jewels, which had become dim from long neglect and disuse. And new Lodges are springing into being in districts where hitherto our rites have been wholly unpractised and unknown.

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By a cursory glance at a portion of our foreign correspondence since my arrival at this place, I find that while we, as a body, have, during our recess, been signally spared the desolating incursions of death, our Brethren, in other portions of the great Masonic vineyard, have been called to mourn. The Grand Lodge of the Commonwealth of Massachusetts bows with reverence, to the will of Almighty God, it having pleased Him "to remove, by death, our Worshipful Brother, the Rt. Rev. ALEXANDER V. GRISWOLD, who, having attained to the highest degree of Masonry, and having continued, through a long life, 'a faithful and affectionate Brother among us,' especially by the wisdom of his counsel in the day of our tribulation; and having, by a life of extraordinary virtue, benevolence, and stern fidelity, proved the sincerity of his first Masonic declaration, that he *put his trust in God*, has left, for our consolation and hope of the christian resurrection, the sprig of acacia, doubly green, springing from his grave. While our Brethren mourn the loss which thus afflicts them, we would mingle our fraternal sympathies with their grief. As has been well remarked, "States and Empires have their boundary—Masonry has none:" the sad obituary reaches us from beyond the Atlantic, and our Brethren of the English realm challenge our sympathies for their loss in the death of their Grand Master, the illustrious DUKE OF SUSSEX, "Whose attachment to the Order had induced him to assume the care of presiding over their deliberations for nearly thirty years." Valuable lessons may be derived from visiting in imagination, "the chamber where the good man meets his fate." High and holy incentives to good deeds and generous resolves are there presented, which cannot fail to address themselves to the better feelings of our nature, enkindling aspirations that our last end may be like his. Such is the influence shed abroad in the long and useful lives of the illustrious dead, whose memory we revere, and whose loss we now deplore.

### DRESS AT FUNERALS.

The following preamble and resolution, offered by Br. Kreider, were unanimously adopted. It is a very proper and judicious provision. Too much display at funerals is in bad taste:—

WHEREAS, there has been some diversity of opinion as to the proper regalia to be worn on funeral occasions; and whereas, uniformity is desirable, therefore,

*Resolved*, That all funeral ceremonies, under the jurisdiction of this Grand Lodge be conducted under the ancient badge of white aprons and white gloves.

### INITIATION OF CLERGYMEN.

Brother Bereman offered the following resolution, which was agreed to:

*Resolved*, That when the By-laws of any subordinate Lodge provides that the degrees of Masonry may be conferred upon Ministers of the Gospel free of charge, no Initiation fees, as dues, shall be charged to such Subordinate Lodge, by the Grand Lodge.

The following Resolution was unanimously adopted. It is a richly deserved and handsomely bestowed compliment:—

*Resolved*, That the Most Worshipful Grand Lodge of the State of Ohio, entertaining the highest regard for their late worthy Grand Master WILLIAM J. REESE, both as a man, and a Mason—and remembering with pleasure the long and valuable services which he has rendered to this Grand Lodge, for which extraordinary services he has invariably refused pecuniary reward, as well also as his strict fidelity in every relation he has sustained to the Grand Lodge, deem it a duty which they hasten to discharge, thus publicly to record their sentiments of confidence, friendship and esteem, with the assurance to him that his memory and his valuable services will live in their hearts, and be cherished with all the ardor of Masonic Charity.

Respectfully submitted,
M. Z. KREIDER,
JOHN G. WILLOCK, } *Committee.*
J. D. CALDWELL,

Charters were issued for several new Lodges in different parts of the State. The Grand Lodge holds its next meeting at Columbus.

## MASONIC CORRESPONDENCE.

Celebration on Bunker Hill. It will be seen by the following, that the time for the celebration by King Solomon's Lodge in Charlestown, originally fixed for the 17th June, has been changed to the 24th,—the Nativity of St. John the Baptist,—as being a more appropriate day for holding a Masonic Festival. We believe the alteration will meet with the general approval of the Brethren. Invitations have been given to the Lodges in this and the adjoining States, and it is believed that there will be a more numerous assemblage of the Fraternity present than on any similar occasion for many years past.

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Celebration by King Solomon's Lodge, Charlestown, Mass. King Solomon's Lodge, having prepared a model of the first Monument erected on Bunker Hill, (which was erected by that Lodge in 1794) to be placed within the new Monument erected by the Bunker Hill Monument Association, have resolved that the same shall be Dedicated on the 24th June next, the Anniversary of St. John the Baptist, and that there shall be a public Masonic celebration of that Anniversary on the occasion. There will be a procession, formed under the escort of the Boston Encampment of Knights Templars, to Bunker Hill; the dedication of the model of the old monument by the Grand Lodge of Massachusetts; an original Ode, by Br. Thos. Power; an Address on the part of the Lodge, by Br. G. Washington Warren. After which, a dinner will be provided in a pavillion upon the hill, at which several addresses will be made. The Grand Encampment of Massachusetts and R. Island, the Grand Royal Arch Chapter of this Commonwealth, and the several Chapters under its jurisdiction—the Grand Masonic bodies and their subordinates in Maine, New Hampshire, Rhode Island and Connecticut, and the Grand Lodge of Massachusetts and the Lodges under its jurisdiction are to be, and hereby are, invited to attend and join with King Solomon's Lodge in this celebration. Members of the Masonic Fraternity in general are also invited. The price of tickets for the dinner is fixed at $1,50. Due notice will be given of the time and place of meeting on the morning of the day.

John Soley,
Thomas Hooper,
C. W. Moore,
Dexter Bowman,
F. L. Raymond,
C. B. Rogers,
J. A. D. Worcester,
G. W. Warren,
*Committee of Arrangements.*

*Charlestown, April 1, 1845.*

☞Our agent at St. John, N. B. is informed that the Magazines for subscribers in that place, have been regularly forwarded by the packets, with directions for them to be left at the Custom House. We trust he may yet find the missing numbers there. If however he should not, we will supply them on receiving notice to that effect.

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☞Washington Lodge, No. 17, Hamilton, Ohio, have recently erected a beautiful Hall, for their own accommodation, at an expense of about three thousand dollars.

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☞The General Assembly of Ohio, at its last session, granted an act of incorporation to the Grand Lodge of that State.

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☞We would oblige our Brother of the Signal with the No. he desires, if we had it on hand.

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☞The publication of the officers of several Institutions, and a variety of other matter, prepared for the present number, is necessarily deferred.

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☞Br. J. C. Tupper, of Washington, Arkansas, is an authorized agent for the Magazine. Any communication from him will be acceptable.

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☞Br. Douglass, at New Orleans, will find a bundle, directed to his care, on board the ship Lyons, from this port, to be forwarded to Mississippi.

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☞We are gratified to learn that the Lodges at Marblehead, Brighton, Uxbridge, and Fall River, in this State, have recommenced their labors.

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☞The letter alluded to by our agent at Arrow Rock, Mo. was duly received and acknowledged at the time.

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☞Br. John G. Hastings is an authorized agent for the Magazine, at Port Gibson and Grand Gulf.

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☞The notice of the celebration at Charleston, S. C. was so long in reaching us, that it had got to be an old story.

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Expulsion.—At a regular communication of Ebenezer Lodge, No. 33, held at their Lodge Room, in Wooster, Wayne County, Ohio, May 17, 5843, it was, on motion

*Resolved*, That Doctor Richard Seeds, be expelled from all the rights and privileges of Masonry—and it was further, at a meeting of Dec. 27, A. L. 5844,

*Ordered*, That the expulsion of said Richard Seeds, shall be published in the Boston Masonic Magazine. Test,

Charles E. Graeter,
*Sec. of Ebenezer Lodge.*

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

Vol. IV.] BOSTON, MAY 1, 1845. [No. 7.

## THE PRUSSIAN GRAND LODGE AND THE JEWISH FREEMASONS.

We had hoped that before this time the question of the exclusion of Jews from the Lodges in Prussia, would have been settled in accordance with the true and legitimate principles of ancient Freemasonry, which, being a universal Fraternity, recognizes no sectarian principles, acknowledges no religious or political dogmas, and admits of no other distinction among its followers, than the great moral distinction which marks the line between virtue and its opposite. But, we regret to be compelled to say, that our late intelligence from Europe, has, in this respect, disappointed our anticipations, and leaves the subject still in agitation. We are happy to be able to add, however, that nearly the whole Masonic community, in this country and in Europe, have been awakened to a proper sense of the importance of the subject,—of its gross injustice as regards a large class of the Brotherhood, and of its destructive consequences to the harmony and prosperity of the Institution, if sactioned or tolerated.

Freemasonry is a unity,—the same yesterday and to-day,—here and everywhere. Whoever would make more or less than this of it, would destroy its vital principle,—would kill that which alone has sustained it, through good and evil report, through the changes and vicissitudes of time, in the midst of adversity, against the assaults of civil tyranny and religious fanaticism, for more than three thousand years. Let the principle adopted by the G. Lodge of Prussia for its own, and the regulation of its subordinates, be carried out to its full legitimate extent, and the Masonic Institution would be dissolved. Its character would be entirely changed, with scarcely enough of the original left to distinguish it from the common sectarian associations of the day. If the Jew may be excluded for his religion in Germany, the Mahommedan may for his in Asia. It is an exclusion predicated on a peculiar religious faith, and the principle involved in it, though now practically applied to but one of the general divisions of religionists, must, and will, if occasion offer, operate against all, except the party imposing it. Nor is it probable that the evil would stop here; for if the principle obtain as to a whole, it will be found both easy and natural to apply it to the multitudinous subdivisions into which that whole is separated. Take the broad doctrinal distinction of Unity and Trinity,—a distinction of scarcely less magnitude than that between Judaism and Christianity,—for the next starting point, and there will be little difficulty in running the principle down throughout the whole line of sectarianism.

The regulation is not only injudicious, but it is essentially wrong and in derogation of the ancient established landmarks of the Fraternity. It is as follows:—

"CHRISTIAN Brethren of all other Lodges, whether at the time subscribing members or not, are admissable to the work and banquets on all occasions, except at deliberations."

The intention of this law, and the practice under it, is to exclude all but *Christians* from the meetings of the Prussian Lodges. It regards Freemasonry as a Christian Institution, exclusive in its character. And yet we do not understand that our Prussian Brethren assume that the Order had its origin at a period subsequent to the Christian era. On the contrary, in common with their Brethren in all countries, and through all times, they maintain its greater antiquity; and if they do not admit its Jewish origin, it is because they trace its existence back to a period anterior to the building of the first Temple at Jerusalem. With this fact before them, we cannot readily understand in what manner they are to justify their attempt to change one of its most essential features,—that which gives to it its universality, and distinguishes it from every other association on earth. They must admit that they have departed from the "original plan;" and they must be sensible that one of the "Ancient Charges,"—recognized by them in their own books, and by all the Ancient Constitutions of Masonry, wherever published,—requires every Master of a Lodge, "to respect genuine and true Brethren, and to discountenance impostors, and *all dissenters from the original plan of Freemasonry.*" To enforce this regulation,—and unless the Grand Lodge of Berlin recede from its present position, it will be enforced,—would be an entire disfranchisement, or exclusion of all the Lodges and Brethren in Prussia, from the pale of the Fraternity. And to this course they could not reasonably object. They have placed themselves in the wrong, by attempting to subvert the foundations of the old Institution, and to build another and a different one upon its ruins. We would not however advise to any stringent measures, until remonstrance has entirely failed. Several of the Grand Lodges on the continent are moving in the matter, and, should they not be successful in obtaining a revocation of the obnoxious law, we learn that it is probable the Grand Lodge of England will enter her solemn protest against it, and adopt such further measures as the importance of the question demands.

We subjoin two of the many communications which have been addressed by distinguished Brethren and Masonic bodies in France, to Dr. Behrend, Chairman of the remonstrating Committee of Israelites, at Berlin:—

To DR. JOS. BEHREND, BERLIN.

*Respected Sir and Brother*:—A translation in French, printed at Nancy, has made me acquainted with the position of Freemasons, of the Jewish Religion, in the Orient of Berlin, and in the Prussian Lodges.

In a journey to Frankfort S. M. I had been so fortunate as to make prevalent the unalterable principles of the Grand Fraternity, but the letter of the Prince Royal has completely neutralized the objects I had obtained.

As a member of the Supreme Council of France, Lieutenant Grand Commandant, and an ancient Mason, I believe it my duty to represent to you, that in France, in our rite, under the obedience of the Very Mighty the Duke Decaze, our Grand Master, we question no man who presents himself as to his religion, but rely on his principles.

The Ancient Order of French Masonry believes that to allow the existence of any sectarian divisions would be in direct opposition to those excellencies for which Masonry was instituted; our God is not distinguished either as Bramah, Jehovah, or Christ, but the Great Architect of the Universe, the Eternal mover of all, who prospereth the works of those who labor in the vineyard of rectitude, and who loves and protects every man, of *every* religion, who pursues a just and independent path.

To preserve the religious prejudices of the middle ages would be to perpetuate ignorance and barbarism and disown the law of progress, and to presume that the data of Masonry is from the Christian era, to deny all sacred tradition: the constant image of the temple of Solomon, the same designation of our divine Master in the Lodges, with many other customs, establish the indisputable fact, that Masonry existed before the coming of Jesus Christ.

Freemasonry is a religion, inasmuch that it binds man to man in the indissoluble bond of unity: it invites universal Brotherhood, it tends to uphold and support all that is great and noble in the human understanding, to venerate and extol morality.

Such, then, Dear Sir and Brother, are the universal principles that the Supreme Council of France has always defended, the testimony of which I freely give you, that in the end, virtue and justice may meet their reward.

Accept, dear Sir and Brother, the expressions of affectionate sentiment,
The Lieutenant Grand Commander of the accepted Ancient Rite,
COMTE DE FERNIG.

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TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

Orient, Bourdeaux, A. M. 5844.

*The R. L. De L'Etoile De La Gironde.*

TO THE RESPECTED BROTHER JOS. BEHREND, ORIENT OF BERLIN.

*Dear Sir and Brother*:—We have the pleasure to hand you annexed a copy of the resolutions adopted by the R. L., after having heard the report presented at its meeting on the 17th of September last, contained in a circular letter addressed by twentyeight Israelitish Freemasons to the Orient of Prussia, of whom you are the representative and most conspicuous.

We deplore to see reigning in the Prussian Lodges that spirit of intolerance so despicable in the present enlightened age, and which every Masonic Institution, holding sacred the promulgation of truth, virtue and morality, should assist to destroy.

The R. L. de l'Etoile constitutes all that is beautiful, grand, and sublime, and would, were the application of its principles *universal*, confer everlasting benefit on mankind, by expunging prejudices, so fatal and detestable as the prejudices of religion. Nor can any Institution, desirous of promoting the cultivation of liberal and charitable doctrines, view, without the deepest regret, the destruction by the Prussian Freemasons of the holiest and most sacred duties of the Fraternity; and with these sentiments the Orient Bourdeaux offers to the Masonic Israelites of Prussia its concurrence, if it be of any service, in arriving at a favorable result in the very praiseworthy object they seek, and which merits, and ought to draw the attention of all Masons, and more particularly the Masonic authorities at the head of every Institution in every kingdom; for observations forcibly addressed by them will, without doubt, be understood by the L. L. of Prussia, and by showing them they are pursuing a false system, induce them to pursue the same course with the same principles as other Institutions.

We do hope, in this state of things, the L. L. of Prussia, will not long withhold replying favorably to the circular letter, which only seeks that which morality, right, and equity entitle it to demand.

We entreat you, very dear Brother, to submit our resolutions to those Freemasons who, like yourself, signed the circular addressed to us, and we earnestly beg to assure you of our sincerity and sympathy.

(Signed) Master, T. Debesse; Wardens, Igoret and D. Mons.
G. Villeneuve,
Secretary by order.

## THE DEGREE OF ROSE CROIX.

This is one of the most beautiful Degrees in what is usually termed sublime or ineffable Masonry. Its origin has been lost in the darkness of remote antiquity; but it is supposed to have been created in the early ages of Christianity. The grand revival of the Order, from which it is believed all Chapters now in existence, have their origin, took place about the commencement of the fourteenth century, (1302,)—immediately previous to the period when the splendid qualities of Robert Bruce, (displayed in the assertion of his claims to the kingdom of Scotland,) vindicated the honor of his country, and restored its national independence.

Nibet, in his old and curious system of Heraldry, notices this revival of the Royal Order by Bruce. He does not, however, know it to be a Masonic Order, but considers it to be the Order of the Thistle,—an Order which some maintain was unknown to Bruce; while others incline to the belief that the Thistle was at one time a *Secret Order*, combined with the Royal Order of Rose Criox; but that in time they became separated. This, however, is probably fabulous, though the presumption that it may be true, is somewhat strengthened by the story of its origin as told by Bishop Ross in his history of Scotland. Borrowing the fable of the origin of the Order of Constantine, he gravely tells us, that " it took its beginning from a bright cross in Heaven, in form like that whereon St. Andrew, the Apostle, suffered martyrdom, which appeared to Achaius, king of Scots, and Hungus, king of the Picts, the night before the battle was fought betwixt them and Athelstane, king of England, as they were on their knees at prayer; when St. Andrew, their tutelary Saint, is said also to have appeared, and promised to these kings that they should always be victorious when that sign appeared." They were, of course, victorious over Athelstane, in the battle fought on the following day. But the story only proves, that the true origin of the order of the Thistle was not known to the good Bishop,—that it had either been lost in remote antiquity, or that it was originally a *secret Order*, and may, at some time, have been attached to, or formed a part of, the Royal Order of Rose Croix. The two, however, as they have separately existed, are essentially different. We do not attach much credit to the suggestion that they were ever united.

The Order of Rose Croix, from the time of its revival, by Bruce, has continued to flourish with more or less success, in different parts of Europe, to the present time, when it seems to have received a new impulse. In the early part of the last century, it was much cultivated in England; but it soon after fell into decay. In 1743, it was again revived by the establishment of a Chapter at Southwark, and in December, 1744, another Chapter was opened at Deptford, in Kent. In 1750, there was a Chapter held under the presidency of the Provincial Grand Master for South Britain, at the Thistle and Crown tavern, in Chandos street, London. The date of their Charter was then of great antiquity. There was also a Chapter at the Coach and Horses, in Walbeck street, and another at the Blue Boar's Head, in Exeter street. In 1750, the Prov. Grand Master for the South of England, granted a Charter for a Chapter at the Hague. The Order again fell into decay, until 1787, when a " Chapter of Herodin"* was opened in London, as noticed by Mr. Preston, but which long since ceased to exist.

At what period the Order was introduced into Ireland, is not certainly known. A recent foreign writer, remarking on this subject, says, " some suppose that Bruce himself re-established the mystery in Ireland, during his residence at Rathlin, or Rachrin, a small island off the Irish coast; where, with some of his faithful followers, he was, for some time, reduced to seek a refuge from the pursuits of his enemies. This opinion, however, is much shaken by the circumstance that the island had been totally uninhabited, until it afforded to king Robert a place of safety and concealment; nor does it clearly appear, that Bruce ever approached nearer to the Irish shores. But, however this may be, it is well known, that when Edward, the brother of Robert Bruce, having been invited by the men of Ulster, to aid them in their resistance to the English, landed at Carrickfergus, A. D. 1315, with a considerable army, that gallant and enterprising leader initiated a number of his Irish allies into this sublime degree, and formed a Chapter in that ancient town, where traces of the existence of a Grand Lodge of Prince Masons, may even now be found. By these means, the art of Prince Masonry was introduced into Ireland, where it is still cultivated, and where, for upwards of five hundred years, its pure light has been preserved.

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*It is said that the first Chapter of Rose Croix was held on Mount Herodin, in Scotland, and hence this name. If, however, there be such a mountain in Scotland, we have not yet seen sufficient evidence to satisfy us that the Order originated there. A principal or Grand Chapter may, at some time, have been held there, and from it other Chapters may have received their authority, and in contradistinction to authorities derived from other and less credible sources, styled themselves Chapters of Herodin.

"Among the Irish Chapters," continues the writer above quoted, "which derive their descent in direct succession from this distinguished source, one is that which has been long known and recognized under the style and title of the "Grand Chapter of Ireland," which Chapter has held its meetings in Dublin, for a great number of years, and still continues to hold them in that city. This Chapter, until the last few years, used to meet only at intervals, for the purpose of transacting important business; such as the granting of warrants,—enacting laws,—and conferring its preeminent Degrees upon the most distinguished members of the Masonic Order. In the exercise of these functions, it appears from its records, that on the 7th March, 1796, in which year several noblemen and other eminent persons, were added to the Grand Chapter, the late Grand Master of the Freemasons of Ireland, Lord Donoughmore, the predecessor of his Grace the Duke of Leinster, was advanced in this Chapter to the honors of Prince of Masonry; and on the 10th June, 1809, a warrant to form a subordinate Chapter in Dublin, was granted on the memorial of several respectable Brethren of the degree of "Knights Templars." This Grand Chapter is still in active existence, and the Order is diligently cultivated in Ireland.

We have not the means of knowing with certainty, at what precise period the Order was first introduced into France. It has, however, flourished there for a long series of years, and is at this time held in high esteem by the most distinguished Masons of that country. In a Charter or bull, granted by Prince Charles Edward Stuard, in 1744, to the town of Arras, as published by Thory in his "Histoire du Grand Orient de France," (p. 184,) it is stated: "Nous, Charles Edouard Stuard, Roi d'Angleterre, de France, de la l'Ecosse, et d'Irlande, et en cette qualite S. G. M. du Chapître de H., connu sous le titre de Chev. de l'Aigle et du Pelican, et dupuis nos malheurs et nos infortunes, sous celui de Rose Croix—créons et érigeons, par la presente bulle, en la dite ville d'Arras, sur S. Chapître primordial de Rose Croix, sous le titre distinctif," &c. From which it appears, that Charles Edward claimed, in his quality of king, to be the Sov. Grand Master of H. or H. R. D. M., and that he regarded that Order to be synonymous with the Eagle and Pelican, to which, after his misfortunes, he gave the name of Rose Croix. It would also appear, that the Order was not generally, if at all, known in France, prior to 1747, and that the Chapter at Arras, was the first established in that kingdom. If this be true, it clearly proves that the genuine Order is not of French origin, as has been frequently asserted, and as is too generally believed by many Masonic writers, who have not fully investigated its history. We are inclined to the belief, however, that the Order was known and practised in France, under its original designation of H., at an earlier period than 1747, although it may not have previously assumed an established organization.

The Order is at this time extensively cultivated wherever Masonry exists on the continent of Europe, but particularly in Switzerland, Germany, Prussia, and Sweden. It was introduced into this country about the middle of the last century, and is now conferred under authority emanating from the Supreme Councils of 33d, at Charleston, S. C. for the Southern States, and of the corresponding body, sitting at the city of New York, for the Northern and Western States, or the mediate authority of Chapters of R + established by them.

It may be proper to add, that this Order has no connection with that of the "Red Cross," (which, en passant, is a misnomer,) attached to the Encampments of Kts. Templars, in this country.

## CREATION AND DEDICATION OF THE FIRST KNIGHT TEMPLARS' CHURCH IN ENGLAND.

[From Stow's Annals of England, p. 223. Gervasius Dorobernensis.]

In A. D. 1185, being in the thirtyfirst year of the reign of Henry the 2d of England, "Heraclius, Patriarch of Jerusalem, came to king Henry, desiring of him aid against the Turks, but the king, because of the cruelty of his sons, was counselled not to leave his dominions in hazard and go so far off, wherefore he promised the Patriarch fifty thousand marks of silver.

"This Patriarch dedicated the Church of the new Temple, then first builded in the west part of London, by the Knights Templars in England: he also dedicated the Priory of St. John of Jerusalem by Smithfield."

## A TABLE OF LODGES CHARTERED BY THE GRAND LODGES IN MASSACHUSETTS, FROM 1733 TO 1844, INCLUSIVE, WITH THEIR ORIGINAL LOCATIONS AND DATE OF CHARTERS.

### CHARTERED BY ST. JOHN'S GRAND LODGE.

| Names of Lodges. | Location. | States,&c. | Dates of Charters. | Names of Lodges. | Location. | States,&c. | Dates of Charters. |
|---|---|---|---|---|---|---|---|
| St. John's,(1) | Boston, | Mass. | July 30, 1733. | Philanthropic, | Marblehead, | Mass. | March 25, 1760. |
| First Lodge in Pennsylvania,(2) | Philadelphia. | Penn. | June 24, 1734. | Portland, (?) | Portland, | Maine, | March 20, 1762. |
| "The Holy Lodge of St. John," | Portsmouth, | N. Hamp. | June 24, 1734. | Falmouth, (?) | Falmouth, | Maine, | March 20, 1762. |
| First Lodge in South Carolina, | Charleston, | S Carolina | Dec. 27, 1735. | Crown Point, | Crown Pt.,(7) | N. York, | March 20, 1762. |
| First Lodge in the West Indies, | Antigua, | W. Indies, | ——, 1738. | Temple Lodge, No. 1, | Elizabethtown, | N. Jersey, | March 20, 1762. |
| Lodge of Masters,(3) | Boston, | Mass. | founded Jan. 2, 1739 | ——, | Hartford, | Conn. | Before 1765. |
| Royal, | Annapolis, | N. Scotia, | ——, 1740. | ——, | Quebec, | Canada, | Before 1765. |
| Halifax, | Halifax, | Do. | ——, 1740. | St. John's, | Princeton, | N. Jersey, | Jan. 24, 1764. |
| ——, | St. John's, | Newfl'nd | Dec. 24, 1746. | ——, | Pitts County, | N. Caroli. | Before 1764 |
| St. John's, (?) | Newport, | R. Island, | Dec. 27, 1749. | Harmony, (?) | Waterbury, | Conn. | —— (?) |
| "The Second Lodge, Boston," | Boston, | Mass. | Feb. 15, 1750. | St. John's, | Newburyport, | Mass. | July 17, 1766. |
| "The Third Lodge in Boston," | Boston, | Mass. | March 7, 1750. | ——, | Norwich, | Conn. | Before 1767. |
| Maryland, | Annapolis, | Maryland. | Aug. 12, 1750. | ——, | ——, | Virginia, | do. do. |
| Hiram, (?) | New Haven, | Conn. | Aug. 12, 1750. | ——, | St. Christopher | W. Indies, | do. do. |
| Union, (?) | New London, | Conn. | Jan. 12, 1753. | ——, | Barbadoes, | W. Indies, | do. do. |
| St. John's, (?) | Middletown, | Conn. | Feb. 4, 1754. | Compass, (?) | Wallingford, | Conn. | April 2, 1769. |
| ——, | Crown Pt.,(4) | N. York, | May 13, 1756. | Union Lodge, No. 5, | Sherburne, | Mass. | May 27, 1771. |
| St. John's, | Providence, | R. Island, | Jan. 18, 1757. | St. Alban's, (?) | Gilford, | Conn. | July 10, 1771. |
| Louisburg, | Louisburg,(5) | N. Scotia, | Nov. 13, 1758. | Rising Sun, (8) | Boston, | Mass. | July 24, 1772. |
| ——, | Newport, | R. Island, | March 20, 1759. | Surinam, | Surinam, | D. Guiana, | Unknown. |
| ——, | Lake George, | N. York, | April 13, 1759. (6) | | | | |

### BY THE MASSACHUSETTS GRAND LODGE.

| Names of Lodges. | Location. | States,&c. | Dates of Charters. | Names of Lodges. | Location. | States,&c. | Dates of Charters. |
|---|---|---|---|---|---|---|---|
| Tyrian, | Gloucester, | Mass. | March 2, 1770. | Vermont, | Cornish, | Vermont, | November 8, 1781. |
| Massachusetts, | Boston, | Mass. | May 13, 1770. | ——, | ——, | N. Y. (11) | September 6, 1782. |
| St. Peter's, | Newburyport, | Mass. | March 6, 1772. | King Hiram, | Darby, | Conn. | January 3, 1783. |
| Berkshire, | Stockbridge, | Mass. | March 8, 1777. | King Solomon's, | Charlestown, | Mass. | September 5, 1783. |
| Trinity, | Lancaster, | Mass. | January 30, 1778. | Hampshire, | Northampton, | Mass. | January 30, 1784. |
| United States, | Danvers, | Mass. | May 1, 1778. | Rising Sun, | Keene, | N. Hamp | March 5, 1784. |
| Warren, | Machias, | Maine, | September 4, 1778. | Rising States, (12) | Boston, | Mass. | September 4, 1784. |
| Unity, | Ipswich, | Mass. | March 9, 1779. | North Star | Manchester, | Vermont, | January 19, 1785. |
| Essex, | Salem, | Mass. | March 9, 1779. | Friendship, | Williamstown, | Mass. | July 23, 1785. |
| Friendship, (French,) (9) | Boston, | Mass. | September 3, 1779. | Columbian, | Norwich, | Conn. | July 23, 1785. |
| Amity, | Beverly, | Mass. | September 3, 1779. | Frederick, | Farmington, | Conn. | September 18, 1787. |
| Washington, (10) | Army, | U. States, | October 6, 1779. | The Faithful, | Charlestown, | N. Hamp. | February 22, 1788. |
| St. Patrick's | Portsmouth, | N. Hamp. | March 7, 1780. | Dartmouth, | Hanover, | N. Hamp. | December 18, 1788. |
| Wooster, | Colchester, | Conn. | January 12, 1781. | Essex,(13) | Salem, | Mass. | June 2, 1791. |
| St. Paul's, (?) | Litchfield | Conn. | May 22, 1781. | Harmonic, | Boston, | Mass. | December 8, 1793. |

### CHARTERED BY THE UNITED GRAND LODGE.

| Names of Lodges. | Location. | States,&c. | Dates of Charters. | Names of Lodges. | Location. | States,&c. | Dates of Charters. |
|---|---|---|---|---|---|---|---|
| Lincoln, | Wiscassett, | Maine, | June 1, 1792. | Evening-Star, | Rehoboth, | Mass. | March 16, 1798. |
| Old Colony, | Hingham, | Mass. | December 10, 1792. | King David, | Taunton, | Do. | June 12, 1798. |
| Federal, | Blandford, | Do. | December 10, 1792 | Rising-Star, | Stoughton, | Do. | December 9, 1799. |
| Morning-Star, | Worcester, | Do | March 11, 1793. | Mount Zion, (17) | Hardwick, | Do. | March 11, 1800. |
| Hancock, | Castine, | Maine, | June 9, 1794. | Amity, | Cambden, | Maine, | March 10, 1801. |
| Franklin,(14) | Cheshire. | Mass. | June 9, 1794. | Mount Lebanon, | Boston, | Mass. | June 8, 1801. |
| Republican, | Greenfield, | Do. | December 9, 1794. | Forefathers' Rock, | Plymouth, | Do. | June 8, 1801. |
| Middlesex, | Framingham, | Do. | June 8, 1795, | Fraternal, | Barnstable, | Do. | June 8, 1801. |
| Evening-Star, | Lenox, | Do. | June 9, 1795. | Pacific, | Sunderland, | Do. | June 8, 1801. |
| Cincinnatus, | N. Marlboro', | Do. | December 9, 1795. | Aurora, | Leominster, | Do. | June 8, 1801. |
| King Hiram, | Truro, | Do. | December 14, 1795. | Eastern, | Eastport, | Maine, | June 8, 1801. |
| Columbian, | Boston, | Do. | June 8, 1796. | St. John's, | Stabroek, | W. Indies, | June 8, 1801. |
| American Union, | Marietta, | Ohio, | February, 1796. | Rural, | Rehoboth. | Mass. | June 8, 1891. |
| Washington, | Roxbury, | Mass. | March 17, 1796. | Sincerity | Partridgefield, | Do. | September 14, 1801. |
| Kennebec, | Hallowell, | Maine, | March 15, 1796. | Sumner, | Dennis, | Do. | September 15, 1801. |
| Fayette, | Charlton,(15) | Mass. | March 15, 1796. | Union, | Nantucket, | Do. | December 14, 1801. |
| Harmony, | Northfield, | Do. | June 13, 1796. | United, | Topsham, | Maine, | December 14, 1801. |
| Union, | Dorchester, | Do. | June 13, 1796. | Corner Stone, | Duxbury, | Mass. | December 14, 1801. |
| Lodge No. 1, | Portland, | Maine, | June 13, 1796. | Constellation, | Dedham, | Do. | March 12, 1802. |
| Thomas, | Monson, | Mass. | December 13, 1796. | Merrimack, | Haverhill, | Do. | June 14, 1802. |
| St. Paul's, | Groton, | Do. | January 31, 1797. | Saco, | Pepperelboro', | Maine, | June 16, 1802 |
| Jerusalem, | South Hadley, | Do. | June 13, 1797. | Harris, | Athol, | Mass. | September 13, 1802. |
| Adams, | Wellfleet, | Do | June 13, 1797 | Rising Virtue, | Hampden, | Do. | September 13, 1802. |
| Tuscan, | Columbia, | Maine, | June 13, 1797. | Charity, | Mendon, | Do. | June 13, 1803. |
| Bristol, | Norton, | Mass. | June 14, 1797. | Wisdom, | W.Stockbridge | Do | June 13, 1803. |
| Fellowship, | Bridgewater, | Do. | June 15, 1797. | Pythagorean, | Fryburg, | Maine, | June 13, 1803. |
| Corinthian, | Concord, | Do. | June 16, 1797. | Cumberland, | N. Gloucester, | Do. | June 13, 1803. |
| Montgomery, | Franklin, | Do. | September 13, 1797. | Washington Remembered, | New Bedford, | Mass. | September 12, 1803. |
| Olive Branch, | Oxford, | Do | September 13, 1797 | St Mark's, | Newburyport, | Do. | September 14, 1803. |
| Meridian-Sun, | Brookfield, | Do. | September 13, 1797. | Sheffield, | Sheffield, | Do. | December 3, 1803. |
| Hiram, | Lexington, | Do. | December 11, 1797. | Oriental, | Bridgetown, | Maine, | June 14, 1804. |
| Meridian, | Watertown, | Do. | December 11, 1797. | Solar, | Bath, | Do. | September 14, 1804 |
| K.Solomon's Lodge in Perfection | Holmes' Hole, | Do. (16.) | December 11, 1797. | Amicable, | Cambridge, | Mass. | June 10, 1805. |
| Marine, | Falmouth, | Do. | March 13, 1798. | Mount Carmel, | Lynn, | Do. | June 10, 1805. |
| Mount Moriah, | Reading, | Do. | March 14, 1798. | Orient, | Thomaston, | Maine, | September 10, 1805. |
| Social, | Ashby, | Do. | March 16, 1798. | Scioto, | Chilicothe, | Ohio, | September 10, 1805. |

## CHARTERED BY THE UNITED GRAND LODGE.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| St. George, | Warren, | Maine, | March 10, 1806. | Tranquil, | Minot, | Me. | December 9, 1818. |
| Ancient Landmark, | Portland, | Do. | June 9, 1806. | Bethesda, | Brighton, | Mass. | March 12, 1819. |
| Mountain, | Rowe, | Mass. | September 8, 1806. | Blazing Star, | Rumford, | Do. | March 10, 1819. |
| Ionic, | Steuben, | Maine, | September 8, 1806. | Norfolk Union, | Randolph, | Do. | June 10, 1819. |
| Mount Vernon, | Belchertown, | Mass. | March 9, 1807. | Seven Stars, | Edgartown, | Do. | September 13, 1820. |
| Pentucket, | Chelmsford, | Do. | March 9, 1807. | Monitor, | Waltham, | Do. | December 13, 1820. |
| Sylvan(18) | Southwick, | Do. | June 8, 1807. | L'Hereux Réveil, | Mayaguez, | Porto Rico | June 13, 1821. |
| Oxford, | Paris, | Maine, | September 14, 1807. | Urbanity, | Nantucket, | Mass. | March 13, 1822. |
| Mount Pleasant, | Granville, | Mass. | June 13, 1808. | St. Matthew's, | Andover, | Do. | December 11, 1822. |
| Farmington, | Farmington, | Maine, | June 13, 1808. | Warren, | Amesbury, | Do. | December 11, 1822. |
| Rising Sun, | Sandisfield, | Mass. | September 12, 1808. | Social Harmony, | Middlebury, | Do. | March 12, 1823. |
| Jordan, | Danvers, | Do. | December 12, 1808. | Cassia, | Medfield, | Do. | June 11, 1823. |
| Felicity, | Buckstown, | Maine, | March 13, 1809. | Star-in-the-East, | New Bedford, | Do. | December 10, 1823. |
| Fredonia, | Northboro', | Mass. | March 10, 1810. | Leicester, | Leicester, | Do. | December 27, 1823. |
| Mystic, | Lanesboro', | Do. | June 10, 1810. | Freedom, | Woburn, | Do. | June 9, 1824 |
| Oriental, | Livermore, | Maine, | June 13, 1811. | Liberty, | Beverly, | Do. | June 9, 1824. |
| Humanity, | Holland, | Mass. | June 13, 1811. | United Brethren, | Marlboro', | Do. | September 8, 1824. |
| Thompson, | Rutland, | Do. | June 8, 1812. | Eden, | Ware, | Do. | September 8, 1824. |
| York, | Wells, | Maine, | March 9, 1813. | Carmel, | Western, | Do. | September 8, 1824. |
| Freeport, | Freeport, | Do. | September 13, 1814. | Mount Hope, | Troy, | Do. | December 8, 1824. |
| Orion, | Cummington, | Mass. | September 12, 1815. | Orange, | Orange, | Do. | June 8, 1825. |
| Perseverance, | Orange, | Do. | September 12, 1815. | Morning-Sun, | Ashfield, | Do. | June 8, 1825. |
| Golden Rule, | New Salem, | Do. | December 12, 1815. | Plymouth, | Plymouth, | Do. | September 14, 1825. |
| Good Samaritan, | Reading, | Do. | June 10, 1816. | Bethel, | Enfield, | Do. | September 14, 1825. |
| Belfast, | Belfast, | Maine, | February 9, 1816. | Grecian, | Metheun, | Do. | December 14, 1825. |
| Hampden, | Springfield, | Mass. | March 10, 1817. | Oxford, | Oxford, | Do. | December 14, 1825. |
| Mount Hermon, | Malden, | Do. | June 9, 1817. | Mount Arrarat, | Petersham, | Do. | March 8, 1826. |
| Village, | Bowdoinham, | Maine, | June 9, 1817. | Doric, | Southbridge, | Do. | June 14, 1826. |
| Temple, | Winthrop, | Do. | October 6, 1817. | Clinton, | Billerica, | Do. | June 14, 1826. |
| St. Alban's, | Wrentham, | Mass. | August 11, 1818. | Phœnix, | Hanover, | Do. | September 13, 1826. |
| Adoniram, | Limington, | Maine, | September 9, 1818. | Farmers, | Sterling, | Do. | September 13, 1826. |
| Mountain, | Colrain, | Mass. | December 9, 1818. | Central, | Dudley, | Do. | March 14, 1827. |
| Solomon's Temple, | Uxbridge, | Do. | December 9, 1818. | Morning-Star, | Worcester, | Do. | December 27, 1844. |
| Northern-Star, | Anson, | Do. | December 9, 1818. | Star-of-Bethlehem, | Chelsea, | Do. | (Disp.)Nov. 8.1843. |

NOTE. Many of the Lodges in the above Tables, subsequently to their being Chartered, were permitted to change their names, and not unfrequently their locations. We have preferred to give both as they were originally designated in their Charters. In several instances, the name of the Lodge is omitted in the records; which it is difficult now to supply. We have in a few cases attempted to do so; but have placed a query against the name inserted, thus (?).

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## NOTES TO THE TABLES.

(1) This Lodge was originally styled "The first Lodge in Boston," and did not assume name of "St. John" until many years after its establishment. We think it did not until after the Union of the Grand Lodges, in 1792.

(2) The name of this Lodge does not appear in the records. The Charter was granted to Benjamin Franklin and others. Franklin was its first Master.

(3) This Lodge confined its labors exclusively to the raising of Masters. It conferred no other degree, and its regulations excluded all who were not proficient in the second degree. Most of the Grand Officers, including the Grand Master, Henry Price, were members of it, and filled the principal offices.

(4) This Lodge was attached to the army.

(5) Attached to the 28th British regiment.

(6) This Lodge was attached to the army, in its expedition against Canada.

(7) This Lodge was attached to the army.

(8) This Charter was granted to eighteen members of St. John's Lodge, desirous of forming a new Lodge. On the 2d Nov. 1791, it was re-united with St. John's Lodge.

(9) This Charter was granted to subjects of his "Most Christian Majesty," resident in Boston, and is, with the exception of Harmonic, which was composed mostly of foreigners, the only Lodge ever established by foreigners in Massachusetts. On the 8th May, 1781, the name was changed to "The Perfect Union Lodge."

(10) This was a "Travelling Lodge," and the Charter was granted to officers of the American army, with authority to make Masons in Massachusetts, "or in any of the United States, where there was no Grand Lodge."

(11) This Charter was granted to John Copp and others to hold a Lodge in "the State of New York." The name of the town does not appear in the record. There seems to have been great carelessness in recording the Dispensations and Charters issued; which is probably in some measure attributable to the circumstance, that the former were frequently issued by the Grand Master, during the recesses of the Grand Lodge.

(12) This Lodge originated in a division of St. Andrew's Lodge, (Boston,) holding under the Grand Lodge of Scotland.

(13) This was the second Charter granted for a Lodge in Salem, under the same name. The Charter of the first "Essex Lodge," was returned March 6, 1789.

(14) In June, 1800, this Lodge was permitted to hold its meetings alternately at Cheshire and Lanesboro', three months in each place.

(15) In June, 1799, the Grand Lodge granted permission for this Lodge to meet alternately at Charlton, Sturbridge and Dudley.

(16) This Lodge was originally Chartered by Grand Master Hays, in 1791, with the privilege, it is said, of making Royal Arch Masons, and, therefore, we presume, considered itself "in perfection." What power the Grand Master had to grant such a privilege, does not appear. The Grand Lodge never assumed to exercise it; but at a subsequent period revoked the Charter of a Lodge for conferring more than the three Degrees.

(17) In March, 1799, the Grand Lodge voted not to grant any more Charters for two years. In this case the vote was suspended.

(18) Afterwards called Friendly Society Lodge.

NOTE.—A Table showing the Lodges in existence at the present time, under the jurisdiction of the Grand Lodge of Massachusetts, (with the exception of Philanthropic Lodge, at Marblehead, since revived,) may be found in the Magazine for March last.

# SIEGE AND CAPTURE OF THE ISLE OF RHODES, BY THE TURKS.

[From Stow's Annals of England, written and dedicated "26th day of May, 1592," printed and published "1605."]

A. D. 1522. "In the beginning of this year, Sultan Soliman Pac, called the Great Turk, which was the eighth of the line of Ottoman, the first that took upon him to be great captain or ruler. And to whom Sultan Solime, his father, had left the empires of Constantinople, Trepesonde, Alexandria, and Babylon, and many divers kingdoms and realms; which Sultan Soliman the year before had gotten the town of Belgrade, being the key of Hungary, because he saw all the princes in Christendom now at discord, thought it most for his honor and profit to make war on the Isle of the Rhodes, and to take the same; which Isle had been kept by the space of two hundred and twentyfour years by the Brethren or Knights of St. John of Jerusalem. Divers things moved him to take this enterprise, one was because this Isle stood, so that the religious of the same oftentimes took and destroyed his ships, as they came with gold, and other riches from Egypt, Syria, and other east parts to Constantinople, so that by them of that Ise he sustained more hurt than by all Christendom, because the said Isle stood in the very entry towards Constantinople. Another motive was, because his father, when he died, charged him to assay to take the Rhodes, to be revenged of the shame that they had done to his grandfather Mahomet the Great Turk, which was with dishonor beaten from the siege of the Rhodes. But the greatest occasion of all was the exhortation of a great counsellor of the religion, called Andrew Amirall, born in Portugal, which knew the whole estate, and in what case the town stood in. The cause why this Andrew Amirall bore malice to his religion was, because after the death of Brother Fabrica de Laretto, Lord Master of their religion, he was not elected to that honor, but one Phillip de Villiers de Lisle Adame, of France, was named to be Lord Master, wherefore the said Andrew provoked the Turk to come to the Rhodes.

"The Great Turk seeing so great an occasion offered, and desiring honor and also knowing the fortress of the Rhodes to lack munitions, for the Brethren of the Order were both of such wealth and pride, and also of such wicked life, that they took no heed of their vow and solemn profession, nor foresaw the thing to come, and so their town unfurnished was soon surprised. The said Turk provided for three hundred sail, in the which he conveyed his artillery, and other things necessary. In the which army were sixty thousand miners and pioneers prepared to dig and undermine, the rest of the army came by land to a place called Fisco, which standeth so directly against the Rhodes that a fire may be seen from the one side to the other: from the which place the Turk sent letters to the above named Phillip de Villiers, Lord Master of the religion, signifying to him, that he would have the said Isle, for the great damage they had done to him and his people: and if they would yield to him the said Isle, he promised on his faith, and by Mahomet his first prophet, they should have no damage nor hurt by him, and that they that would depart should go in safety, and they that would tarry and serve him, should have good wages: and if they refused this to do, he sware that he would subvert the walls of their fortress, and destroy them all, and make them slaves; which letter was dated at Constantinople the first day of June.

"The said Lord Master and his company were greatly abashed of this letter, but yet like hardy gentlemen they intended to defend them, and made all preparation they could do in so short space, and wrote to all Princes Christian of their distress. But the Turk knowing the great division among the Christian Princes, so that they could send no succour to the Rhodes, sent two hundred thousand Turks which arrived in the Isle of the Rhodes on Midsummer day, which was the festival day of the Rhodes in honor of St. John Baptist, which sudden coming sore abashed the Rhodians, being but six hundred Knights, and five thousand other meet to bear arms, yet of noble courage and trusting in God, they determined to defend themselves against the enemies of God. And on the 28th July the Turk arrived there in his own person, which much encouraged his people: he bent his ordnance toward the town, but did no great harm, wherefor he caused all his pioneers to cast earth one bank over another still till they came within a bow-shot of the walls: and although that many of the pioneers were slain with ordnance of the town, they never ceased till they had made a bank of earth, higher by ten feet than the wall of the town, and laid there their ordnance, so that no person durst stir on the walls or bulwarks. Thus with mounts of earth was the town environed, and behind the mountains lay the Bashaws and chieftains of the Turk, which were ever ready to take their advantage, and daily they shot into the town and beat down houses, and slew the people in the streets, for they upon the mount might easily see into the town: besides this the Turk caused so many mines to be made in divers places, that they within were not able to make countermines for lack of people, insomuch as women were set to work to dig and carry, by reason whereof a great part of the walls were overthrown, and if they within had not made countermines, the town had been gotten within a short space. Also the Turk in the month of September gave to the Rhoadians four great assaults, but the Christians so valiantly defended them, that at every assault they lost ten thousand Turks and more.

"The Great Turk seeing the loss of his men at the assaults, sent for Mostaffa Bashaw, and much blamed him that he had persuaded him that he might have taken the town in twelve days, or a month at the most, wherefore in his fury he would have put him to death: but in conclusion the Turk determined clearly to raise his siege, and to depart, and so had done, if that night Sir Andrew Amirall, and the Jew within the Rhodes, had not written letters, and shot them out on quarries into the Turk's army: by which letters the Turk knew the necessity of the town, and feebleness of the people, which caused him to change his purpose: but this treason was espied, the traitors taken, and put to terrible execution. The Turk caused so many mines to be made, that both walls, bulwarks, and towers were overthrown. And so on St. Andrew's Even, he caused a great assault to be given: but yet the Christians so valiantly defended themselves, that they slew three thousand Turks, and kept them from entering that day; but the citizens of the Rhodes after this assault came to the Lord Master, and prayed him to have compassion on them, the Lord Master comforted them with fair words, but by chance about the same time the Great Turk sent a letter into the Rhodes, willing them to deliver the town, and they all should have their lives and goods, and they that would tarry should remain quiet. This letter being known, the people cried out on the Lord Master to take the offer, wherefore calling all his counsel, for divers wants amongst them, they sent to the Turk two of the religion, for the assurance of his promise, who were well entertained, and had writings sealed of all things that they desired. To the which two Knights Aymech Bashaw sware, that there were slain at that siege sixtyfour thousand Turks, and forty thousand dead of mortality and more. And on Christmas day, the Great Turk himself entered into the Rhodes, and took possession thereof, and the Lord Master and all his religion, the first day of January took ship and sailed to Candia and so to Rome, and there declared his chance and adventure. Thus was the Isle and town of the Rhodes taken by the Great Turk, which was a great succor to all Christian men resorting to the east parts of the world, which chance was much lamented, but too late, throughout all Christendom, and much blame put in Princes, because they sent no succor to them of the Isle."

## ALFRED THE GREAT.

**Alfred** was Grand Master of Masons in England, in the year A. D. 900 Stow in his "Annals of England," published at London, in 1605, quoting as his authorities, Floriacensis, Registrum de Ranulphus Rigden, Scalachronicon, Registrum Monast. de Hyde, Thomas Rudburne, Assenius and Marianus Scotus, speaks of him as follows :—

"The victorious Prince, the studious prouider for widowes, orphanes, and poore people, most perfect in Saxon poetrie, most liberall, endued with wisdome, fortitude, iustice and temperance, the most patient bearer of sicknesse, wherewith he was dayly vexed, a most discreete searcher of trueth in executing iudgement, a most vigilant and deuout Prince in the seruice of God, Alfrede, the xxix. yeare and sixt moneth of his raigne, departed this life, the xxviii. day of October and is buryed at Winchester, in the new monasterie of his foundation. He founded a monastery of Monks at Etherlingsey, and an other for nunnes at Shaftsebury. He ordayned the hundreds and tenths, which men call centuries and cupings: he sent for Grimbald to come into England, that by his aduice he might erect the studie of good learning, clean decayed. By the counsell of Neotus, he ordained common schools of diuerse sciences in Oxenford, and turned the Saxon laws into English, with diuerse other bookes.

"He established good lawes, by the which he brought so great a quietnesse to the country, that men might haue hanged golden bracelets and iewels, where the wayes parted, and no man durst touche them for feare of the lawe. He carried euer the Psalter in his bosome, that when he had any leisure he might read it ouer with diligence.

"He diuided the foure and twenty houres of the day and night into three parts: he spent eight hours in writing, reading, and praying: eight in prouision of his body: and eight in hearing and dispaching the matters of his subiectes. Hee diuided his yeerely reuenues into two parts, and the first he diuided into three: one part hee gave to his servants, the second part to his workmen which were occupied in building, the third part to strangers. The second part of the whole he divided into foure partes, the first part whereof hee gaue in almes to the poore, the second to monasteries by him founded, the third to schools which he had erected, and gathered of many both noble mens and other mens sonnes of his nation, the fourth part he distributed to the next monasteries in all the English Saxon."

## HISTORY OF INITIATION.

### COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE SECRET AND MYSTERIOUS INSTITUTIONS OF THE ANCIENT WORLD.

### NUMBER VII.

### ON THE MYSTERIES OF PERSIA.

The Persian mysteries were indebted to Zeradusht,[*] or Zoroaster, for much of the celebrity which they attained. This great reformer is said by Hyde and Prideaux to be a Jew by birth, and to have received his education in the elements of the true worship amongst his countrymen in Babylon. He afterwards became an attendant on the prophet Daniel, and from him received initiation into all the mysteries of the Jewish doctrine and practice. His abilities being of a superior cast, he made a rapid progress in his studies, and became one of the most learned men of his age. Perceiving that the homage paid to his master was inspired by his extraordinary endowments, Zoroaster was desirous of converting his own acquirements to the same purpose; and as he was not enabled to prophesy by the aid of God's Holy Spirit, he had recourse to the study of magic, which he prosecuted under the Chaldean philosophers, who conferred upon him the privilege of initiation into their mysteries. This brought him into disgrace with Daniel, who banished him from the land, and prohibited his return on pain of death.[†] He fled to Ecbatana, and giving out that he was a prophet, set about the arduous and dangerous design of reforming the Persian religion; the character of which, by a series of gradual and imperceptible changes, had become subverted from its primitive object; and the Sabian system had almost prevailed over the ancient Magian form of worship. Professing to be a rigid Magian, this plausible impostor, like other bold innovators of all ages and nations, soon found himself surrounded by followers in every rank of life, who entered into his schemes with all the enthusiasm usually excited by novelty, and gave their most strenuous support to his projected plan of reformation. He was openly patronized by the monarch, Darius Hystaspes, who accompanied him into Cashmere for the purpose of completing his preparatory studies by the instruction of the Brahmins, from whom he had previously received initiation. After having obtained a complete knowledge of their theological, mathematical, and astronomical system, he returned into Bactria, and took up his residence with his royal patron at Balk.

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[*] He was called by the Persians, Zeradusht, and by the Greeks, Zoroaster. The question of the identity of Zeradusht and Zoroaster will form no part of the present undertaking. Such a person, under one of these names did actually flourish in Persia, and reform its religion about the latter end of the Babylonish captivity, and I am little concerned in this much agitated question.

[†] I have given the above account of the early life of Zoroaster on the authority of Hyde and Prideaux, although I myself entertain some doubts of its probability. Whoever this extraordinary character might be, it is certain that he possessed an extensive knowledge of all the science and philosophy then known in the world and had been initiated into the peculiar Mysteries of every nation, to qualify himself for the distinguished part he was now about to act on the great theatre of the world. I think also it is highly probable that two distinct personages of the same name flourished in Persia at different eras, the former perhaps the inventor of a system which the other improved.

He began with their religion. Before his time the Persians worshipped in the open air, and resisted the innovation of covered temples,[*] long after they were adopted by other nations; for they thought that an immaterial Being could not be confined in buildings erected by the hand of man; and therefore they considered the broad expanse of heaven as the sublime *covering* of a temple consecrated to the deity. Their places of sacrifice were of an open and very simple nature, being elevated on hills, and composed principally of irregular circles of unhewn stone, like those of the northern nations of Europe. They abominated images,[†] and worshipped the Sun and Fire,[‡] as representatives of the omnipresent deity. Zoroaster succeeded in prevailing on them to preserve the Sacred Fire, which, by burning on the highest hills, was liable to be extinguished by storms and tempests, in covered Fire towers, which were circular buildings, with a dome, and a small orifice at the top to let out the smoke. In these the sacred flame, where God was supposed to reside, was kept perpetually alive. Thus the building represented the Universe; and the central fire which constantly blazed within it, was figurative of the great luminary, the Sun.

He then proceeded to remodel the Mysteries; and to accomplish with the greater effect, his ambitious designs, he retired to a circular cave or grotto in the mountains of Bokhara, which he ornamented with a profusion of symbolical and

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[*] The Persians were nor singular in this custom; for the early Egyptians, as well as the Druids and others, worshipped in uncovered temples. (Clem. Alex. Strom. 5. Lucian de Dea Syria.)

[†] Herod. Clio. l, i. Yet, "according to the Zinat o'ttawarikh, idolatry first arose in Persia from survivors preserving the busts and images of their deceased friends which, in subsequent ages, were venerated with divine honors by their posterity." (Wait. Orient. Ant. p. 11.)

[‡] Even the Jews in their idolatries were not exempt from the superstitious adoration of this element, a practice which they pretended to justify from their own scriptures. God, say they, appeared in the Cherubim over the gate of Eden as *a flaming sword*, (Gen. iii. 24) and to Abraham as *a flame of fire;* (Gen. xv. 17.) and again to Moses as *a fire* at Horeb; (Exod. iii. 2.) and to the whole assembly of the people at Sinai, when he descended upon the mountain *in fire;* (Exod. xix. 18.) and they further urged that Moses himself had told them that their God was *a consuming fire*, (Deut. iv. 24.) which was re-echoed more than once; (Deut. ix. 3.) and thence the Jews were weak enough to worship the material substance, in lieu of the invisible and eternal God.

astronomical decorations, and solemnly consecrated it to the Middle god or Mediator Mithr-As, or as he was elsewhere denominated, the invisible deity, the parent of the universe, who was himself said to be born, or produced from a cave hewn out of a rock. Here the Sun, represented by a burning gem, which beamed forth a lustre insupportably splendid and powerful, occupied a conspicuous situation *in the centre of the roof;* the planets were displayed in order round him, in studs of gold glittering on a rich ground of azure; the zodiac was splendidly represented in embossed gold, in which the constellations Leo, or Leo Mithriaca, and Taurus with the Sun and Lunette emerging from his head or back in beaten gold, as emblematical of the diluvian father and mother issuing from the ark, bore a distinguished character. The four ages of the world were represented by so many globes of gold, silver, brass and iron. Thus bedecked with gems and precious stones, and knobs of burnished gold, the cave appeared to the enraptured aspirant, during the celebration of the mysteries, illuminated, as it was, by innumerable lamps which reflected a thousand different colors and shades of color, like the enchanting vision of a celestial palace. In the centre of the cave was a marble fountain of water, transparent as crystal, to supply the numerous basons with which the grotto was furnished for the purpose of ablution and ceremonial purifications. The cavern thus ornamented, furnished, and disposed, was an emblem of the widely extended universe, supported by the three grand Pillars of Eternity, Fecundity, and Authority; and the symbols with which it was profusely adorned referred to every element and principle in nature.

Every preparation being completed, Zoroaster caused a rumor to be propagated that he had been favored with a celestial vision, received up into the abode of the Most High, and permitted to converse with that awful Being face to face, who, he said, was encircled with a bright and ever living flame of fire; that a system of pure worship had been revealed to him, which he was directed to communicate to those only who possessed sufficient virtue to resist the allurements of the world, and were willing to devote themselves to the study of philosophy, and the pure and unmixed contemplation of the deity and his works.

In the most secret recesses of this hallowed cave, he now commenced the celebration of those famous rites which exalted his name to the highest summit of celebrity. Every person who wished to attain a knowledge of the Persian philosophy resorted to the Mithratic cave for initiation. The fame of Zoroaster spread throughout the world. Numbers from the most distant regions came to hear his Lectures; and, it is said, even Pythagoras travelled from Greece for initiation by this celebrated philosopher.[*] His doctrines however were a continued tissue of allegory, which none could understand but those who were qualified by initiation; and his System embraced all sciences, human and divine.

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[*] Sir W. Jones thinks "it is barely possible that Pythagoras knew him. The Grecian sage," says he, "must have been far advanced in years; and we have no certain evidence of an intercourse between the two philosophers."—Asiat. Res. vol. ii. On the other hand, Dean Prideaux observes, "that they who write of Pythagoras do almost all of them tell us, that he was the scholar of Zoroastres at Babylon, and learned of him most of that knowledge which afterwards rendered him so famous in the west. So saith Apuleius, and so say Jamblichus, Porphyry and Clemens Alexandrinus.—Connect. vol. i. p. 228.

## GRAND MASTERS, OR PATRONS,

### OF THE FREE AND ACCEPTED MASONS IN ENGLAND,

from the coming in of the Saxons to the year 1839, with brief references to remarkable events. Compiled and condensed from the most authoritative records, by Br. Thomas Joseph Tennison, President of the Masonic Council of Armagh, Ireland.

303. *St. Alban the Martyr,* Steward to the Roman Emperor, Carausius.

600. *Augustin the Monk,* the first Archbishop of Canterbury, appeared at the head of the Craft in founding his Cathedral, under Ethelbert, King of Kent. The number of Castles, Palaces, Fortifications, and Religious Houses built at this period, required many Masons, who formed themselves into Lodges, and continued to improve under the superintendance of skilful foreigners, sent over by Charles Martel, Grand Master of France, A. C. 710. Lodges were usually held in the Monasteries. The Clergy who now studied geometry and architecture, assisting in what they termed "Communications of Worshipful and worthy Brethren."

680. *Bennette,* Abbott of Wirrall, who introduced the use of brick and stone.

857. *St. Swithin* was the next Grand Master, and by direction of Ethelwolf, undertook to repair the religious houses, and died in the odour of sanctity.

900. *Alfred the Great,* who seemed born not only to defend his bleeding country, but even to adorn humanity, was appointed Grand Master on his return from Rome, where he had been anointed as future King, by Pope Leo. He employed the "Fellow-Crafts" wholly in brick and stone, with which he rebuilt many of the churches and monasteries which had been burned and destroyed by the devastating and rapacious Danes.

*Ethelred,* Vice-King of Mercia, succeeded Alfred. He was succeeded by his brother,

*Ethelward,* the Learned, who founded the University of Cambridge.

*Prince Edwin,* Grand Master, brother of King Athelstane, encouraged Freemasons from France, who brought with them the charges and regulations of Foreign Lodges, the ancient records of the Order in England having been for the most part destroyed or lost in the wars with the Danes, who burnt the monasteries where they were kept. Edwin purchased from his brother, King Athelstane, (who first translated the Holy Bible into the Saxon language) a charter, permitting the Freemasons to have "A Correction," or power to regulate themselves with good and wholesome instruction, to correct errors, and to hold a yearly communication in general assembly. Accordingly, he summoned all the Free and Accepted Masons to meet him at York, who came and formed a Grand Lodge under him, as their Grand Master, bringing with them several Greek, Latin, and French MSS. from which the Constitutions of the English Lodges were framed.

933. *King Athelstane.*

*St. Dunstan,* Archbishop of Canterbury, by whose influence with the monks Edgar was placed on the throne. Under his Grand Mastership the King built about 48 religious houses.

*Edward the Confessor:* in his reign arts and sciences flourished.

1065–6. *Leofric,* Earl of Coventry, at the head of the Freemasons, built the Abbey of Coventry, and twelve religious houses.

1087. *Roger de Montgomery,* Earl of Arundel, and *Gundulph,* Bishop of Rochester, were appointed by William the Conqueror, as "Heads of the Fellow-Craft, both in civil, military, and sacred architecture." William brought many expert Freemasons from Normandy. The Tower of London, fortytwo monasteries, five cathedrals, ten castles, St. Saviour's Southwark, and Battle Abbey, near Hastings, in commemoration of the conquest, were built by the Freemasons in this reign.

*Gilbert de Clare,* Marquis of Pembroke, was Grand Master under Stephen, in whose reign the Masons were as much employed as the soldiers, they building four abbeys, two nunneries, ninety religious houses, and St. Stephen's Chapel, Westminster. In the preceding reign of William Rufus, the wall round the Tower of London, thirtytwo religious houses, London Bridge, the Palace of Westminster, and Westminster Hall, 270 feet long and 74 feet broad, were erected under the advice of "The Grand Lodge of Masters."

1100. *King Henry I.*

1185. In the reign of Henry II., the Grand Masters of Knights Templars erected their Society and built the Temple, in Fleet Street, London.

*Peter de Colechurch,* a priest, was appointed Grand Master by King John, and rebuilt London Bridge of stone, which was finished by the next Master.

1209. *William Almain.* The brave barons who first raised the standard of freedom on the plains of Runimede, and wrested from the tyrant and detested John, that famous bulwark of British liberties called Magna Charta, were to a man enrolled as Freemasons under Robert Fitzwalter, their General, whom they had dignified with the title of "Mareschal of the Army of God and of the Holy Church." Almaine is the first Brother recorded as Deputy Grand Master, which office he held under Peter de Colechurch, previous to his election as Grand Master.

1216. *Peter de Rupibus,* Bishop of Winchester, was Grand Master, and under him Geoffry Fitz-Peter was chief surveyor, or Deputy Grand Master.

1284. *Walter Giffard,* Archbishop of York, *Gilbert de Clare,* Earl of Gloucester, and *Ralph, Lord of Mount Hermon,* were successively Grand Masters in the reign of Edward I.

1327. *Walter Stapleton,* Bishop of Exeter, was the next Grand Master, under Edward II.; he built Exeter and Oriel Colleges, Oxford, and Clare Hall, Cambridge.

*Edward III.* became Patron of Arts and Head of Freemasons. He rebuilt the Castle and Palace at Windsor; set up there the celebrated table 600 feet round. In this reign the Order of the Garter was instituted.

*John de Sponlee, William de Wyckham, Robert a Barnham, Henry Yeule,* and *Simon Langham,* Abbot of Westminster, successively Deputy Grand Masters in this reign.

1350. *John de Sponlee,* succeeded Edward, as Grand Master. He rebuilt St. George's Chapel, where the Order of the Garter was constituted.

1357. *William of Wickham,* Bishop of Winchester, at the head of 400 Freemasons, rebuilt the castle strong and stately.

1375. *Robert of Barnham,* with 250 Freemasons, finished St. George's Hall.

*Henry Yeule,* called in the records "The King's Freemason," built the London Charter House, King's Hall, Cambridge, Queenborough Castle, and rebuilt St. Stephen's Chapel, where the Commons of England assembled in Parliament until it was consumed by fire, in the year 1836.

*Simon Langham,* Abbot of Westminster. The Constitution was now meliorated. The Grand Master, with his Wardens, with the consent of the Lords of the Realm, then generally Freemasons, "ordained many matters," as imported in an old record.

*William of Wickham,* Bishop of Winchester, who was employed by Richard II., as Grand Master, to rebuild Westminster Hall. William, at his own cost, built New College, Oxford, and founded Winchester College.

*Thomas Fitz-Allan,* Earl of Surry, was appointed Grand Master by Henry IV. In this reign Guild-Hall was founded.

[To be continued next month.]

## CORRESPONDENCE.

*Masonic College, Marion, Mo. March* 20, 1845.

R. W. Charles W. Moore :

*My Dear Brother* :—I know you will be pleased to hear of the prosperity of the College. We have at this time about sixty students ; and our future prospects are bright. It is an institution of which the Fraternity in this State are justly proud. It brings the blessings of a sound and liberal education within the reach of many young men whose means would not enable them to pursue a course of study at any other College in our land. The whole expenses here, exclusive of books and clothing, are only $80 a year in the college proper ; and $70 a year in the preparatory department. Beneficiaries of Lodges pay only $50. This reduction of the ordinary expenses of a classical education, I consider to be *charity* in the highest and widest sense. There are hundreds of youths in this lovely valley, who have hitherto been debarred, by their limited means, from the higher walks of learning, but who may here enjoy all the advantages that wealth alone can elsewhere purchase. Here, many a widowed mother will see the children that God has given her—the children of her prayers, of her hopes, and of her tears, rescued by Masonic charity, from want, misery and moral ruin, and made pillars of beauty in the fair Temple of Virtue.

We have also now in operation a Female Department, where young ladies can receive as liberal and extensive instruction, as at any school in our country, at the low rate of $75 a year. In this department also, as in College, beneficiaries are charged only for board, $50 a year. This school is situated in a beautiful spot, about a mile from the College, and is under the immediate control of the College Faculty. Yours, fraternally,

J. W. S.

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*Plymouth, N. C. April 9th*, 1845.

Bro. Moore :—I had the pleasure a few weeks since, of sending for ten copies of the "Trestle-Board" for the use of the members of Franklin Lodge, at Beaufort, N. C. which were received in due time and with which the Brethren were much pleased.

The above Lodge is working under a Dispensation from the Deputy Grand Master, Bro. David W. Stone ; and in consequence of a pressing invitation from the Lodge, I paid the Brethren a visit the last of March, and gave them, as far as I could, instruction on the subject of working in the three first Degrees.

I found the Brethren with attentive ears and willing to receive such instructions as I had to impart, and I think I can say with truth, that they are all lovers of Masonry and will unite their endeavors in promoting the cause they espouse, both by precept and example.

I found a hearty reception,—a heartier one, I never had, and if work is a pleasure, I certainly had it, during my stay with them.

During my stay, one was initiated, three passed and three raised. They bid fair to make good and faithful craftsmen.

Besides the enjoyments in the Lodge which I experienced, I had much out of doors, by having a fine view of the ocean's rolling waves, coming on the sea beach, of enjoying the sea air, viewing a splendidly arranged and made fort, at the entrance of the harbor viz: "Fort Macon," and last, but not least, of satisfying my appetite on the best of Oysters, and salt water fish. In short, I enjoyed myself and was well paid for any trouble I was at in visiting the Brethren, as they endeavored by all means to make me comfortable.

That you may feel more interested, I am pleased to have it in my power to order four copies of the Magazine. Yours, fraternally, J. R.

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*Tarborough, N. C. March* 13, 1845.

Charles W. Moore Esq.—I consider the Magazine one of the best publications of the kind ever published in the United States. It circulates so much useful Masonic information, I think that every Lodge ought to subscribe for it, as it would materially aid in transacting the business of the Lodge, and enable them to decide upon many doubtful questions.

In the last number of the Magazine, I perceive that some of our Brethren entertain doubts as to the propriety of Grand Lodge Certificates. I give my humble opinion, that they are both necessary and proper, as they would be evidence of good moral character, and would, in some good degree, protect the Lodges and worthy Masons generally, from being imposed on by unworthy persons. Every worthy Master Mason ought to have one. None of us know that we shall be exempt from misfortunes, and should it please the Supreme Architect of the Universe to take us from our families, a Grand Lodge Certificate might be of great use to them.

By way of illustration, I will state a case in point. A Mrs. ——, of this county, about 70 years old, (and as I am informed, a consistent professor of Religion,) and so infirm as not to be able to support herself by her work, having been, as I presume, informed by some person that I was Master of the Lodge in this place, she called on me and told me that her husband was a Mason and a member of the Lodge at Windsor, N. C., that he moved to this County a short time before he died, which was in 1808. She told me she had been informed that if we could be satisfied of the truth of her statement, and that her husband was of good moral character, that she might apply for pecuniary assistance. I informed her that I would endeavor to find out the truth of her statement, and accordingly instructed our deligate to the last Annual Communication of the Grand Lodge of N. C., to examine the returns of that Lodge, (the Lodge at Windsor.) He, with the assistance of the Grand Secretary, examined large bundles of Returns, but could not find any from that Lodge, as far back as 1808. I have since wrote to the Secretary of the Lodge at Windsor, and have received in answer that the Lodge which was in existence there in 1808, had been dissolved and that none of its Records are to be found. Yours, fraternally, L. B.

[This is a case in point, and feelingly illustrates the importance of every Mason furnishing himself with a Certificate. Had the husband of the lady in question done so, his widow would have had no difficulty in proving her claims upon the Fraternity, and would readily have received that assistance which her present destitute circumstances seem to require.]—Ed. Mag.

# MASONIC INTELLIGENCE.

## ARKANSAS.

The Grand Lodge of Arkansas, held its annual communication at Little Rock, in November and January last. The proceedings indicate a high degree of prosperity among the Craft in that new and remote State. The meetings were well attended, and a great amount of business was transacted, though mostly of a local character. We give such portions of the proceedings as possess a general interest:—

### WORK IN GRAND LODGE.

*Resolved*, That at each annual communication of this G. Lodge, the ceremony of initiation, passing and raising a candidate shall be performed, in the presence of the members of this G. Lodge, and that the mode of work adopted and agreed upon in the several degrees, shall be adopted and practised in the subordinate Lodges; and that the ceremony of opening and closing a Lodge be determined, which shall also, be binding on all subordinate Lodges.

### GRAND LODGE JURISDICTION.

The committee on foreign correspondence, in an excellent report, very properly remark:

In regard to Grand Lodge jurisdiction, your committee regret to see so many instances of its violation, with a high degree of disrespect. Of the many instances, your committee will refer to only one. A citizen of this State, residing in the vicinity of Little Rock, petitioned "Western Star Lodge" for initiation and was rejected. Soon after he made a visit to North Alabama, and in a few weeks returned, having received the three degrees in a Lodge under the jurisdiction of the Grand Lodge of that State. Under ordinary circumstances this violation would not perhaps have been noticed. But the individual alluded to, having since been excluded from the benefits of our Order, admonishes your committee of the necessity of suggesting some mode of arrangement by which the Craft may be protected from the admission of unworthy members. And who are more capable of judging of the worth and character of applicants, than the Brethren, residing in the vicinity of the applicant, who are his neighbors and acquaintances?

Your committee observe in the proceedings above referred to, a rigid system of economy, and a strict accountability is being adopted in the administration of the fiscal department of the Craft, with a view to enlarge their charity fund, and extend farther and broader the great work of benevolence.

### MASONS SHOULD BE MEMBERS OF LODGES.

*Resolved*, That it is the duty of every Mason in good standing to be a member of some Lodge or Chapter; and that each subordinate Lodge under the jurisdiction of this G. Lodge, make and send up here, as a part of their annual returns, a register of all Brethren within their respective jurisdictions: distinguishing those who are, from those who are not, members—the grade of each, with a register of deaths, removals, demissions, suspensions and expulsions.

### FUNERAL HONORS.

*Thursday, January* 2, 1845. At a special meeting of the G. Lodge convened this morning, at the Masonic Hall, &c.—present—Grand Officers, and a large number of members and visiting Brethren, the M. W. G. M. announced in a feeling and appropriate manner, the very sudden decease of our excellent Brother, Gen. John Clark, of *Golden Square Lodge*, No. 8; whereupon

On motion of R. W. Richard P. Pulliam,

*Resolved*, That this Grand Lodge deeply deplore the loss of our worthy Brother.

*Resolved*, That the members of this Lodge and Brethren of the Fraternity, attend his funeral, to-morrow morning, at 9 o'clock, for the purpose of paying the last tribute of respect to his memory—and that we wear the usual badge of mourning, for thirty days.

Called from labor, till to-morrow.

*Friday, January* 2, 1845. Met pursuant to adjournment, when a grand procession consisting of a very large number of the Fraternity, was formed under the direction of Br. Thomas D. Merrick, G. Marshal for the occasion, and proceeded with the corpse in due form, to the Chamber of the State Senate, of which body our deceased Brother was a member, where a funeral oration was delivered; after which his remains were deposited in the grave prepared for them in Mount Holly Cemetery, in ample form. The grand procession then returned to the Hall, and called from labor, &c.

### GRAND LODGE CERTIFICATES.

*Resolved*, That the G. Secretary furnish to each of the subordinate Lodges, certificates of good standing, signed by the M. W. G. M., G. Secretary, and G. Treasurer, attested by the seal of the G. Lodge, to be given to members of said Lodges, who may wish to travel beyond the limits of this State, in the ratio of one for every eight members, of said Lodges, which certificate shall be delivered on the full return of their respective number of members, with the request to receive the same.

### MONUMENT TO THE LATE GRAND MASTER.

*Resolved*, That a committee of three be appointed to receive contributions from subordinate Lodges and Brethren throughout the State, for the purpose of erecting a suitable monument in memory of our late G. M. Wm. Gilchrist, and when sufficient funds are raised, that the committee begin the work, and report to the next Grand Annual communication in November next. Brs. McVicar, Baldwin, and Bingham were appointed the committee.

## ILLINOIS.

The Grand Lodge of Illinois held its annual communication at Jacksonville, in October. The session continued several days, and seems to have been a business and interesting one. The work of the Convention was adopted. The following was also adopted:—

Whereas, the M. W. Grand Lodge of Illinois, at their last communication, thought proper to withdraw from Nauvoo, Helm and Nye Lodges, the dispensations which had been granted them, for gross unmasonic conduct, and whereas the M. W. Grand Master did during vacation send a special Messenger to Nauvoo and demand the dispensations aforesaid, which demand was treated with contempt, and not only a positive refusal given by said Lodges, but a determination expressed to continue their work; Now *resolved*, by this Grand Lodge, that all fellowship with said Lodges, and the number thereof be withdrawn, and the Association of Masons working these Lodges, are hereby declared clandestine; and all the members hailing therefrom, suspended from all the privileges of Masonry within the jurisdiction of this Grand Lodge, and that our sister Grand Lodges be requested to deny them the same privileges.

*Resolved*, That the Grand Secretary be directed to address a circular on the subject to all the Grand Lodges in correspondence with this Grand Lodge; and request the same to be published in all the Masonic periodicals.

## OHIO.

Proceedings of Ohio, October, 1844, in continuation from our last:—

### GRAND LODGE CERTIFICATES.

*Resolved*, That any of the subordinate Lodges in good standing in this State may on the application of the Secretary of such Lodge or by their representative at the annual Communication of this Grand Lodge, be entitled to receive on the payment of twentyfive cents for each certificate, a reasonable number of Grand Lodge certificates in blanks, fully attested by the Grand Lodge, and to be used and granted at the discretion of the Master, by and with the consent of the Lodge obtaining the same.

### MASONIC CONVOCATIONS.

The Select Committee to whom was referred so much of the Most W. G. Master's annual Communication as relates to Masonic Convocations, made the following report, which was agreed to, viz:

The select committee to whom was referred so much of the Most W. G. Master's annual Communication as relates to Masonic Convocations, have had the same under consideration, and report,

That in the opinion of your Committee there is no means better calculated to cherish the kindly feelings of our nature, or to diffuse correct Masonic intelligence among the Fraternity, than frequent meetings of the kind alluded to, among neighboring Lodges. There is perhaps no section of our jurisdiction where it would be inconvenient to hold one or two such Convocations every year; and we are fully persuaded that a fair trial of the plan suggested by the M. W. Grand Master, has only to be made to prove its great utility. Some of your Committee have, within the past year, witnessed some of the happy influences attending such Masonic Convocations, and heartily join in the recommendation of the adoption of some general system that will produce the end desired.

Without entering into any lengthy argument showing the usefulness of the proposed Masonic Convocations, or the adoption of any permanent plan, your Committee recommend the adoption of the following resolution:

*Resolved*, That the Lodges in each Congressional District within this State, where two or more Lodges exist, be requested to hold, in each ensuing year, at least one Convocation at some convenient central point; and that the time and place of such meeting be designated by the oldest Lodge in such district.

J. S. Bereman,
Wm. R. Kerr,
Samuel Glenny,
Marvin Tracy,
*Committee.*

## TENNESSEE.

The Grand Lodge of Tennessee held its annual communication at Nashville, in October. The proceedings indicate a high degree of Masonic prosperity in the State, though they contain but little of general interest. We subjoin a few extracts:—

### CONFERRING DEGREES.

On motion of Br. Wheeler, it was *Resolved*, That no subordinate Lodge working under the jurisdiction of this Grand Lodge, shall be allowed to initiate, pass or raise more than one candidate at the same time.

*Resolved*, That all resolutions, rules and regulations heretofore adopted by this Grand Lodge, bearing upon this subject, be and are hereby repealed.

On motion of Br. E. Howard, J. G. W., it was

*Resolved*, That all examinations of candidates in the different degrees shall be made at stated meetings.

*Resolved*, That one stated meeting shall elapse between the conferring of the degrees of Entered Apprentice, Fellow-Craft, and Master Mason.

*Resolved*, That the election of candidates to the different degrees, shall be a stated meeting.

*Resolved*, That the Grand Secretary issue certificates to any Brother wishing the same, providing such Brother wishing, exhibit sufficient evidence of his good standing in the Lodge to which he belongs; and for issuing such certificate the Grand Secretary shall charge the following fees, to wit: for certificate on parchment, one dollar and twentyfive cents; for certificate on paper, one dollar—one half of said fees to be appropriated to the expense of engraving and printing.

On motion of Br. Reavis, it was *Resolved*, That subsequent Grand Lodges of the State of Tennessee, on the second day after the same shall be opened, at each Communication, shall cause to be delivered in open Lodge, the entire Lectures on the Three first Degrees of Masonry, for the good of the Craft throughout the State, and that the Grand Master now appoint Brethren to deliver said Lectures at the next meeting of this Grand Lodge.

### EDUCATION.

The following is from the report of the Committee on foreign correspondence:

Throughout the proceedings exhibited to us, we see an increased interest manifested in the cause of Education, and by several of the Grand Lodges incipient steps have been taken for founding Masonic Orphan Asylums, for the education of the orphan children of Masons, who are unable to obtain the same by their own unassisted efforts. It would be an interesting inquiry, to ascertain how far this Grand Lodge is performing its duty in this respect. Something should be done, either by this Grand Lodge or by the subordinate Lodges themselves, and until something is effected by us, we are neglecting a very important duty towards those who have a right to look to us for fatherly care and protection.

## ALABAMA.

The Grand Chapter of Alabama, held its annual communication at Tuscaloosa, in Dec. last. We make the following extracts from its proceedings:—

### ADMISSION OF CLERGYMEN.

That any subordinate Chapter may confer the degrees on Ministers of the Gospel without charging any fees for the same; and that this Grand Chapter will not require from any subordinate Chapter dues from any member of said Chapter who is a Minister of the Gospel, unless such Chapter charges dues to said Minister of the Gospel. The same was unanimously adopted.

### FOREIGN CORRESPONDENCE.

The Committee on Foreign Correspondence, have had under consideration the matters to them referred, and beg leave to Report:

That they have examined the proceedings of the Grand Chapter of the states of Virginia, New Hampshire, Tennessee and Kentucky, which were passed over to them, by the Grand Secretary, and are gratified to perceive that in those states, Masonry is maintaining the rank to which it is entitled, from the antiquity and purity of the principles which distinguish it. They find in all those proceedings much interesting matter; but nothing which calls for action, or the expression of an opinion on the part of this Grand Chapter.

They perceive that at the last meeting of the Grand Chapter of Kentucky, that body expressed an opinion on the action of the Chapter of Alabama, regarding the right claimed by the Grand Chapter of Virginia, to exercise jurisdiction over Councils of Royal and Select Masters. This Grand Chapter at their meeting in 1842, denied the existence of such right, and in this denial, their Companions in Kentucky sustain them.

Your Committee regard a correspondence or interchange of Minutes with the Grand Chapters throughout the United States as highly important—and therefore recommend that the Grand Secretary take especial care to forward to all such, copies of the proceedings of this Chapter—requesting that they will reciprocate.

All which is respectfully submitted.

E. V. Levert,
Thos. Chilton.

## NORTH CAROLINA.

We have been obligingly favored with a copy of the proceedings of the Grand Lodge of North Carolina, had at its annual communication, at Raleigh, in Dec. last. We give below such extracts as we can find room for:–

### REPORT ON FOREIGN CORRESPONDENCE.

*To the Most Worshipful Grand Master and Grand Lodge of North Carolina:*

The Committee on Foreign Communications and Miscellaneous Subjects, to whom were referred the Reports from the Grand Lodges of the States of Maine, New Hampshire, Connecticut, Massachusetts, New York, Maryland, Virginia, Georgia, Alabama, Mississippi, Tennessee, Arkansas, Kentucky, Ohio, Indiana, the Territories of Iowa and Florida, and the Republic of Texas; the Communications from the Grand Lodges of Virginia, and Pennsylvania, on the subject of the publication of the "Trestle-Board," and the Circular from Comp. C. W. Moore, of Boston, on the same subject; the Communication from the Grand Lodge of Mississippi, on the "Representative System;" and the Correspondence between the Grand Lodges of New York and Michigan, in relation to the irregular revival of the Grand Lodge of the latter State, have had the same under their most attentive consideration, and beg leave to

### REPORT:

That the examination of these interesting documents has given them the liveliest satisfaction, arising from the evidences they display of the prosperity of the Craft generally, and the increasing attachment of the members of the Fraternity to the holy and ennobling principles which it enjoins upon them. Wherever these principles are most strictly adhered to; wherever the obligations imposed on us by our venerable Order are most faithfully discharged, and its spirit exemplified and practically carried out in the lives of its professors; there do we find Masonry most flourishing, and the Institution most influential. And how can it be otherwise? It matters not how exalted may be the principles which it professes, or how holy the precepts it inculcates, if its members do not illustrate and enforce them by their acts as well as by their professions. The world will always judge it by the deportment of its members; and if they be disorderly in their conduct, or dissolute in their habits, as soon would they believe that "an *evil* tree could produce *good* fruit," as that a *good* Institution would allow such unworthy persons to surround its altars and participate in its sacred rites. But when the Order *practically* and *tangibly* displays the good which it accomplishes; when its members illustrate it by lives of virtuous usefulness; when *Brotherly Love, Relief,* and *Truth* are *practised,* as well as professed; when universal benevolence prompts our actions, and disinterested philanthropy inspires our hearts; when *Temperance, Fortitude, Prudence,* and *Justice,* are the rules of our practice in all our intercourse with our fellow-men, *then* do we furnish the most unanswerable argument of the purity of the principles of Masonry, and constrain even its revilers to acknowledge that such results cannot spring from an impure or unholy source.

Your Committee have seen with regret the rather tart and petulant correspondence between the Grand Lodge of New York, and a body styling itself the Grand Lodge of Michigan. From a careful examination of the papers laid before them, they discover that the Grand Lodge of Michigan, in consequence of the storm of Anti-Masonry, which swept over that State in 1829, suspended their labors "for the time being," as did every subordinate Lodge in the State but one, until 1840, when it was revived again. But its revival was effected in such a manner that it was not recognized as a Grand Lodge by the Grand Lodges of Massachusetts, Illinois, Virginia, Alabama, Missouri, or indeed any Grand Lodge that they can learn but those of Ohio, and Pennsylvania. Your Committee concur in the opinion that the whole proceeding was irregular, and they are pleased to learn that that body has been convinced of its error, and before this time has probably taken the proper steps to repair it, and duly constitute herself a Grand Lodge.

The "Representative system" has met with the approval of nearly all the Grand Lodges which have taken any action in relation to that subject, and your Committee would recommend its adoption by your Body. It is attended by no expense, and by its instrumentality you will be kept advised of whatever of interest may occur in other Grand Lodges, and also keep up a fraternal correspondence between those Bodies, as well as an interchange of friendly offices and greetings.

By a communication addressed to your Body by the Grand Secretary of the Grand Lodge of Georgia, your Committee are informed that Bro. Philip T. Schley was unanimously recommended to be your Representative near the former Body. We cannot but be highly gratified at this honor conferred on this Body, by the appointment of so distinguished a Brother to represent this Body in the Grand Lodge of Georgia; and they cordially recommend him to be recognized as such; and that your Secretary be directed to furnish him a description of the jewels and regalia used by your Body. Your Committee also recommend that you reciprocate the honor conferred on you by the Grand Lodge of Georgia, by recommending Bro. Thomas Loring, as their Representative near this Body; and that the Secretary be directed to communicate the same to that Body.

The Grand Lodge of Mississippi, warmly approves of and recommends the suggestion of the appointment of a Delegate to visit the English Lodges, where Ancient York Masonry probably exists in greater purity than any other part of the globe. Your Committee deem it unnecessary to recite the numerous advantages likely to result from this mission, or the cogent reasons for instituting it. It has their hearty approval, and they know it has yours, as the matter was favorably acted on at the last Annual Communication of your Body. Bro. John Delafield, Jr. of Memphis, Tenn. is recommended by the Grand Lodge of Mississippi, as a suitable person to be appointed; and your Committee would take the liberty of recommending Comp. C. W. Moore, of Boston, for this appointment.

The appointment will be made, (if made at all) by the Convention which assembles in Virginia in May next; and though we prefer Bro. Moore, yet relying on the wisdom and judgment of the Convention, we will cheerfully acquiesce in its decision on this subject.

It appears from some of the papers laid before your Committee, that the execution of the Text-book, ordered to be prepared by the Baltimore Convention, and which was prepared by Bros. Carnegy and Moore, the majority of the Committee appointed for that purpose, has been rejected by the Grand Lodges of Virginia and Pennsylvania,* and denounced in highly indecorous terms by Bro. Dove, the President of that Convention. Your Committee deem it unnecessary to go into a discussion of the merits and demerits of this work—the "Trestle-Board." It is, like all other human productions, not *perfect*; yet, in the opinion of your Committee, it is decidedly superior to any work known to them for the illustration and explanation of the first Three Degrees of Masonry. It has received the sanction and approval of your Body; and your Committee regret that Bro. Dove and the Grand Lodges of Virginia and Pennsylvania, did not await, before denouncing it in such acrimonious terms, the assembling of the Convention at Winchester, where its alleged errors and defects might have been pointed out and rectified.

Your Committee do not assume to have given an abstract of the interesting and valuable matter contained in the important papers laid before them. To have given even a brief synopsis of their contents would have occupied a greater time than their other engagements, or the limited period they have had, for digesting and preparing their Report allowed. They regret this the more, because they would like much to see the information contained in those papers, disseminated generally among the Fraternity, and that part of it, especially, which is under the jurisdiction of your Body. And they would further like that the suggestions thrown out in them might be thought over, scrutinized and digested, so that at your next annual communication, you might derive all the aid which reflection on these subjects might have called forth. Yet, though they cannot condense into this hasty and imperfect Report, all the valuable information contained in those pages, they deem it of too much importance to be lost; and therefore recommend that all the Reports from sister Grand Lodges, received since your last annual communication, be bound and preserved for the use of your Body.

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* The Grand Lodge of Pennsylvania never had a copy of the work before it, nor was that G. Lodge a party to the Convention. It knew nothing of the matter. It was opposed to the Convention from the beginning, and it seized upon the difference in the committee, to justify its opposition.—[Ed. Mag.

All of which is respectfully submitted.

THOMAS S. CLARK,
JOHN H. DRAKE, JR.
P. W. FANNING,
} *Committee.*

*Raleigh, 6th Dec., A. L.* 5844.

The following excellent address to the Lodges by the Grand Master, P. W. FANNING, Esq., (appended to the printed proceedings,) will answer for other meridians than that for which it was written:—

The Grand Master would remind the Subordinate Lodges of the great importance of punctuality and accuracy in rendering their Annual Returns; and of the no less importance of a seasonable appointment in the prescribed form, of Representatives to the Grand Lodge. It is well known, that the regulations of the Grand Lodge are controlled principally by the Representatives—from these are the Officers chosen, and from these are to be learnt the condition, views, feelings, and wants of the Craft in general, and of each individual Lodge in particular; and as a forfeiture of Charter is consequent upon certain delinquencies, it should therefore be the pride, as it is unquestionably the duty of every Lodge, to take prompt action in the premises, that the influence of each and every one may be duly felt and appreciated in the Grand Councils.

A frequent reference to the Constitution and Regulations of the Grand Lodge, will prove beneficial in determining the proper course of action, in all matters pertaining to the duties incumbent on such as acknowledge its authority. On all questionable points, not otherwise readily determined, it would be well to appeal at once to the highest sources for advice, or to consult authorities already sanctioned by the Craft.

A very commendable practice prevails with some of the Grand Lodges, of embodying in their printed proceedings the names of all, coming to their knowledge, who have been suspended, expelled or rejected—thereby spreading information essential to be known. Should a similar course be adopted by this Grand Lodge, it may not be amiss in the Subordinate Lodges to accompany their Annual Returns with a complete list, as far as practicable, of all cases under their immediate control.

As all expulsions, to be effectual, require confirmation of the Grand Lodge, it is hardly necessary to urge the propriety of communicating promptly all such cases as may occur, together with a statement of the grounds of expulsion.

Those Institutions best flourish, it is believed, who hold to the strictest accountability in every department of their government, all who may be responsible for the performance of particular duties; this truth is so apparent, that no one interested, it is hoped, need have it pressed farther upon their consideration.

An early and full attendance of the Members of the Grand Lodge would tend greatly to expedite the business of its Annual Communications. Owing to tardiness in this respect, it not unfrequently happens that many who are present at the commencement of the session, are compelled to leave before the transaction of the most important business, without an opportunity of participating therein. A reformation in this particular is loudly called for—which may easily be effected by the manifestation of a little more zeal, and the hearty co-operation of all who have duties to perform.

# Obituary.

DIED in Charlestown, Mass. on the 11th ult. Col. ABIJAH GOODRIDGE, aged 49. He was for many years a member of King Solomon's Lodge, in which he had sustained various offices. He was a firm and faithful Mason, and a useful and enterprising citizen. The members of the Lodge attended his funeral in token of their respect for his memory.

In Mobile, Ala. (March 20,) where he had gone for the benefit of his health,—Mr. EZEKIEL L. SNOW, formerly of Charlestown, Mass., aged 30. Br. SNOW was an officer in King Solomon's Lodge, much beloved by his Brethren, and highly respected as an exemplary citizen. We understand that during his illness he received the kind attentions of his Brethren in Mobile, and that his last request was that his remains might be transmitted to his friends at the North, and there buried by his Masonic Brethren; which request was promptly complied with. His funeral took place at Charlestown, last week, under the direction of King Solomon's Lodge. The services were read by the Rev. Br. Addison Searl, of the Episcopal Church.

At Wilmington, N. C. on the 27th June last, Major GEORGE W. GLOVER, formerly of Concord, N. H.

Br. Glover had resided in Charleston, S. C., for a few years, and was made a Mason in "St. Andrew's Lodge, No. 10." He was soon exalted to the degree of a Royal Arch Mason in "Union Chapter, No. 3," and retained his membership in both till his decease. He was devotedly attached to Masonry, faithful as a member and officer of the Lodge and Chapter, and beloved by his Brothers and Companions, who mourn his early death.

In the summer of 1843, he visited his native State, and married Miss Mary M. Davis, and returned in the fall to Wilmington. His lady accompanied him, to enjoy his society for a short time, and then to know him no more on earth. He was attacked with billious fever, and lingered twelve days. Conscious that the time of his departure was at hand, he calmly arranged his business—prepared for the removal of *her* he loved, to the home of her youth, and consoled her with the thought that they "would meet again in heaven"—said he—"I have a precious hope in the merits of my Saviour,"—he believed he should be *raised*, and received into the "Temple not made with hands, eternal in the heavens."

He had been instructed "how to live," and "how to die," and that instruction had been sealed to his heart. He departed in hope and peace.

He was *our* Brother, he has gone at the call of *our Father*. Although we lament his early departure from the terrestrial Lodge, we trust we shall meet him in the celestial Grand Lodge, where our *work* shall be perfect—our refreshments divine.

Shortly after his decease, his lone widow returned to New Hampshire, and wrote to inform me of her bereavement. She says—"never, never, shall I forget while reason lasts, the kindness of the Brethren at Wilmington"—among whom she mentions the Rev. Br. Reperton, Brs. Mears, Burr, and several others, and says "they will be cherished in my heart's heart." I have no doubt from my knowledge of those Brethren, that their conduct was truly Masonic. The Lodge and Chapter in Charleston, on learning the sad tidings, passed the usual resolutions of sorrow, and condolence, and were clothed in the badge of mourning.

I have subsequently received from Mrs. Glover the following lines, which tearfully and truly speak the gratitude and trust of the lacerated heart. I offer them for publication in the Magazine.

A. C.

*Worcester, Mass.*

## THE WIDOW'S PRAYER.

BY MRS. GEO. W. GLOVER.

Father of light, of love divine,
O heed a suppliant's prayer!
Thou who gave thy much loved Son
Our infirmities to bear,—
Vouchsafe thine aid, let it be given,
The mourner's tear to dry,
To lift the contrite soul to heaven,
And check each murmuring sigh.

Hast thou not said, thy grace shall prove
Sufficient for thy rod,
Hope gives to Faith a view of love,
Mid chastenings of a God!
And light ineffable will pierce
The darkness of the tomb;
When matchless love, transcendent grace,
Are portals to its gloom.

For man, was drank a bitter cup;
Behold! what love divine!
O, "spare if possible this draught"—
Yet not my will, but "thine
Father be done," on earth, that I
May plead in heaven for those,
Who shrink from thine omniscient eye,
'Neath weight of human woes.

Then, O forgive my frailties, Lord,
That I should dare repine,
Though lone, amid a stranger land,—
At dealings such as thine!
The *idol* of my heart *Thou* knew,
'T were meet that I should mourn,
And thou wilt temper winds that blow,
For the helpless and the shorn.

The widow's sigh, and orphan's tear
Plead not in vain to Heaven!
Angels of love a mission bear
To hearts with anguish riven;—
The couch of death when hovering o'er,
A pang from grief is driven,—
And to a look of lone despair,
A smile from God is given.

From South to North, the widow's heart
One grateful memory owns:—
Tho' oft the burning tear drops start
And reason near dethrones.
This spell was thine, sweet "Charity,"
Thou primal gift of God;—
In a Mason's heart no rarity;—
There, love is shed abroad.

For trials past I would not grieve,
But count my mercies o'er;
And teach the heart Thou hast bereaved,
Thy goodness to adore.
Thou gavest me friends, in my distress,
Like manna from above;
Thy mercy ever I'll confess,
And own a Father's love.

## REGISTER OF OFFICERS.

### GRAND LODGE OF MISSISSIPPI.

M. W. John A. Quitman, G. Master.
R. W. Benj. J. Tappan, D. G. M.
" Harvey W. Walter, S. G. W.
" Thomas J. Johnson, J. G. W.
W. Rev. N. W. Camp, G. Chaplain.
R. W. J. A. Wilcox, G. O.
" C. A. Lacoste, G. T.
" Wm. P Mellen, G. Sec.
" R. N. Deming, G. S. D.
" William Cooper, G. J. D.
" William W. Wilkins, G. Marshal.
" T. C. Finney, G. S. B.
" J. E. Watts, G. P.
Brother D. H. Lane, G. S. and T.

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### ZANESVILLE, O., ROYAL ARCH CHAPTER.

Thomas Bell, H. P.
John T. Arthur, K.
Geo, L. Shinnick, S.
Daniel Hatton, C. H.
C. Pike, P. S.
G. D. Palmer, R. A. C.
J. Redmond,
W. Sellebridge, } M. Veils.
C. W. Spaulding,
Israel Hoge, Secretary.
David Maginis, Treasurer.
James Caldwell, G. D.

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George L, Shinnick, T. G Master.
D. Applegate, D. J. G. M.
John T. Arthur, P. C. of W.
C. W. Spaulding, C. of G.
E. Pike, Recorder.
G. J. Palmer, Treasurer.
Jas Caldwell, Stew. and Sentinel.

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### GRAND COUNCIL OF PRINCES OF JERUSALEM, BOSTON.

Edward A. Raymond, M. E. S. G. S.
John J. Loring, E. S. G. S.
Enoch Hobart, M. E. G. W.
Ruel Baker, G. C.
Ferdinand E. White, G. C.
Abraham A. Dame, G P.
Elias Haskell, G. Treasurer.
George L. Oakes, G. Recorder.
William Eaton, G. H.
William C. Martin, G. Guard.

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### CLARKSVILLE LODGE, CLARKSVILLE, TENN.

E. Howard, Master.
Thomas McCullock, S W.
T. A. Thomas, J. W.
John S. Hart, Secretary.
Samuel Simpson, Treasurer.
C. R. Cooper, S D.
J. P Wendel, J. D.
J. Baird, Tyler.

### GRAND ROYAL ARCH CHAP. OF OHIO.

M. E William B. Hubbard, G. H. P.
" Kimball Porter, D. G. H. P.
" Geo. Keiffer, G. K.
" Gilbert D. Palmer, G. S.
" Isaac C. Copeland, G. T.
" B. F. Smith, G. S
" Leander Ransom, G. M.
Rev. J. T. Donahoo, G. C.
E. John Barney, G. L.
" A. Death, G. C. H.
" Isaac Davis, G. P. S.
" Geo. C. Gephart, G. R. A. C.
" M. M. Laughlin,
" Geo. Johnson, } G. M. Veils.
" Thomas Jay,
" Geo. W. Claspill, G. G.

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### CLARKSVILLE CHAPTER, CLARKSVILLE TENN.

H. F. Beaumont, H. P.
E. Howard, King.
R. S. Moore, Scribe.
T. W. Barksdale, Secretary.
H. L. Bailey, Treasurer.
John Ballard, C. H.
Thomas McCullock, R. A. C.
A. H. Kerr, P. S.
C. Williams,
J. A. Thomas, } M. Veils.
P. Prusley,
Rev A. H. Kerr, Chaplain.
Jacob Baird, Tyler.

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### ST. JOHN'S LODGE, KINGSTON, U. C.

Sir Richard Brurycastle, Master.
Henry Joseph Morris, S. W.
William Gunn, J. W.
James A. Henderson, S. D.
Joseph B. Hall, J. D.
Henry Smith, jr., I. G.
William J. Gooderer, Treasurer.
Thomas Phillips, Secretary.
William Kearn, Tyler.

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### AMITY LODGE, ZANESVILE, OHIO.

George L. Shinnick, Master.
Warren Lillebridge, S. W.
R. M. Crow, J. W.
Israel Hoge, Secretary.
David Maginis, Treasurer.
William M. Shinnick, S. D.
Valentine Bert, J. D.
George W. Harris, Tyler.

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### LAFAYETTE LODGE, ZANESVILLE, OHIO.

John T. Arthur, Master.
Daniel Hatton, S. W.
G. D. Palmer, J. W.
Imri Richards, Secretary.
Austin Bury, Treasurer.
George M. Cummings, S. D.
J. Clayton, J. D.
Thomas Launder, Tyler.

## MASONIC CHIT CHAT.

Twentyfourth June. Our Brethren will bear in mind that the approaching anniversary of St. John the Baptist, will be celebrated by King Solomon's Lodge, on Bunker Hill. The Brethren will assemble at the Town Hall, in Charlestown Square, on the morning of the day, form in procession, and under escort of the Boston Encampment, proceed to the Hill, where the ceremony of dedicating a model of the original Monument erected by King Solomon's Lodge, will be performed, and several addresses delivered. Arrangements will be made for the accommodation of Brethren who may wish to dine together on the occasion.

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Companion to Br. Power's Masonic Melodies. We are happy to learn that Br. Power, at the urgent solicitations of many of the Brethren, has consented to prepare a Companion to the Masonic Melodies, *to contain all the Music named in his original work*, as well as the words. The title will be the "Masonic Melodists' Companion." As it will, of course, be more voluminous and expensive, and as a much less number of copies will be required, than of the Melodies, we understand that it will not be published unless a sufficient number of copies shall be subscribed for by the Lodges and Brethren, to cover a considerable part of the expenses of publication. We shall be happy to receive subscriptions, and will cheerfully attend to the orders of our friends.

☞The Tables in the present number, will give the reader a correct data from which to trace the first introduction of Masonry into various parts of the American continent and adjacent islands. They have been compiled at great labor, in the belief that they will be interesting to the curious in Masonic history, and valuable for future reference. They will be followed by others of perhaps more general interest.

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☞Br. J. Worthington Smith, President of the Masonic College of Missouri, is an authorized agent for the Magazine at Marion, in that State.

An Impostor. A person has recently visited this city, and applied for relief as a Mason, who, we have reason to believe, is an impostor. He calls himself *Abraham Frendenburg*, and has a Certificate from Pythagorean Lodge, No 21, Charleston, S. C. The Certificate is probably genuine, but is supposed to belong to another person. He represents himself as having been employed as an engineer on one of the Southern Railroads, *where he lost a leg*. We learn from the Grand Secretary of the Grand Lodge of South Carolina, that the Br. Frendenburg to whom the Certificate was granted, was an Israelite and a pedlar, not an engineer, and that he never received any injury while in Charleston, nor was he in a condition to need relief. As the individual referred to is wandering about the country, soliciting charity, and as we believe him to be wholly unworthy of Masonic consideration, we give this notice that the Lodges and Brethren may act understandingly in reference to any application he may hereafter make. The country is full of impostors and the Lodges are in continual danger of being imposed upon by them. They cannot, therefore, be too cautious in their examinations, and when they detect an impostor, they should lose no time in exposing him.

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☞The payment mentioned by our correspondent at Marion, Mo., was made at the proper time, and duly acknowledged in the Magazine. He will see that we have availed ourself of his kind offer. We shall also be most happy to hear from him at all times in relation to the important and interesting Institution under his charge, the success of which we have deeply at heart.

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☞Our agent at Kingston, N. C. is informed that after great delay, occasioned by their being no vessel up for Newbern, we have forwarded him a package, (per sch. Diamond,) as directed.

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☞We have not yet found an opportunity to send to our Agent at Bloomington, Iowa, by private conveyance, but will avail ourselves of the first that offers.

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☞The crowded state of our pages has excluded a variety of matter, local and foreign, prepared for the present number.

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☞Br. J. Ramsey, Secretary Perseverance Lodge, Plymouth, N. C., is an authorized agent for the Magazine.

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☞We acknowledge the receipt of two communications from our correspondent at Pepperell.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IV.] BOSTON, JUNE 1, 1845. [No. 8.

## ARE MEMBERS OF LODGES REQUIRED TO VOTE ON THE ADMISSION OF CANDIDATES?

A Georgia correspondent proposes the following inquiry :

> "Can a member of a Lodge, and an officer, being present at a balloting for a candidate for the mysteries of Freemasonry, refuse to cast his vote, when the petition has been regularly received, and the person refusing to vote having no constitutional scruples as to the proceedings, and no objection to the candidate?"

The admission of members into the Fraternity, is not only one of the most important, but it is one of the most responsible duties with which the Lodges are charged. This power was originally invested in the Fraternity at large, or rather in a specified number of Master Masons informally assembled. But the looseness of the regulation exposed it to abuse. Sufficient caution was not exercised, and unworthy persons were admitted. It was, therefore, as early as 1663, wisely determined to restrict the power to regularly constituted Lodges,—to make them the guardians of the Fraternity,—to commit to their care and keeping, its reputation and welfare. It was a great and sacred trust, and for the manner in which it shall be discharged, each and every member of a Lodge, is responsible, to the extent of his influence, not only to his own particular Lodge, but to the whole Fraternity ; for all are interested in his acts, when those acts are of a character to affect the whole, either in reputation or interest.

A candidate, on entering the Fraternity, engages to do and perform certain acts. If he fail in either of these, he so far fails in the discharge of his duties as a Mason. But he advances one step farther, and affiliates himself, as every Brother should do, with a particular Lodge. He here enters into new engagements, and assumes new responsibilities and trusts. He engages to exert his talents and energies in the advancement of the interests, and in the attainment of the various objects for which the Lodge has been established. Among the most important of these is the admission of candidates. So essential to the welfare of the Institution has a careful and rigid discharge of this duty been considered, that, as a general rule, it has been deemed wise and prudent to invest every individual member of a Lodge, with the despotic power to reject whom he will, without question as to his reasons or his motives,—his honor and conscience being presumed to be a sufficient guaranty for the propriety of both. Let us inquire then, whether the inference is sound and logical, that this great power has been given to an individual member, to be exercised by him or not, as he may deem expedient? On the contrary, has he not been clothed with it expressly for the preservation of the character and welfare of the Institution? If so, does he discharge his duty to the Fraternity, when he refuses or neglects, through fear or partiality, or other secret motive, to exercise it? And if he may defer the performance of this duty, may he not, with equal or greater propriety, refuse to perform any of his Masonic engagements? If one member may do this, why may not all? The By-Laws of the Lodge may not, in terms, require that each member shall ballot, but they do provide that candidates shall not be admitted except by ballot. These ballots must be cast by the members. This is a constructive or incidental duty, arising from a positive provision of the By-Laws; the performance of which is made obligatory on the Lodge by the regulations of the Grand Lodge. Now, whatever is the duty of a Lodge, it is the duty of every member to see performed; and whatever is required to be done by the members in their aggregate capacity, each individual member is required to assist in doing. There is not usually any provision in the By-Laws which, in terms, requires a member to vote against an unworthy applicant for admission; yet he is under a constructive obligation to do so, and his refusal or wilful neglect to discharge this obligation, would subject him to the discipline of his Lodge. A Brother is charged on his first admission into the Fraternity, not to recommend an unworthy person for its privileges. This is made a positive duty; but it carries with it the constructive duty, not less important or obligatory, to vote against such a person, if recommended by another. His whole duty is not done until he has used all his influence and power to preserve the Institution against the admission of the unworthy. It is not therefore to be inferred, that because the By-Laws or the Constitutions do not expressly provide for a particular duty, that the discharge of that duty is left to the option of the members of the Lodge. There are many *collateral*, or *constructive* duties, like the one under consideration, which are necessary to a full and proper discharge of the *positive* duties, enjoined by the established regulations. And this class of duties cannot with propriety be neglected. When a Brother joins a Lodge, he does it with the understanding and under an obligation to support the regulations, and to render his best services in performing the duties of the Lodge. *One of these duties is the balloting for candidates for initiation.* We are aware that this duty is frequently avoided in the Lodge, and so are many other Masonic duties, or we should all be better Masons. But it is the *principle*, not the *practice*, we are discussing. A bad practice cannot vitiate or impair the validity of a good principle.

In legislative matters, the rule in voting is, that "every member who shall be in the house when the question is put, *shall give his vote*, unless the house, *for special reasons*, shall excuse him."* And this is found to be a correct and wholesome regulation, and frequently obliges members to perform their duty to their constituents, when they would otherwise avoid it. As it is, they sometimes, to use a political phrase, "dodge the question." But the discredit which attaches to a manœuvre of this kind, operates as a powerful restraint, and prevents its frequent occurrence. The Constitutions of the Grand Lodge of Massachusetts, contain a corresponding regulation. They declare that "every member present shall vote on the application, (of a candidate for initiation,) *unless excused by the Lodge.*" And this we hold to be a conservate and correct Masonic rule.

We know nothing of the circumstances under which the Brother referred to, declined to cast his ballot, further than what appears in the statement given by our correspondent.

## KNIGHTS TEMPLARS FORMERLY EMPLOYED AS ECCLESIASTICAL MESSENGERS.

In the 15th year of the reign of king John, A. D. 1214, "There arrived two Brethren of the Temple at Dover, which came to the king, and in friendly manner said unto him:—we be sent unto thee, most mighty king, in the behalf of Pandolph,† who for the commodity of you and of your realm, desireth to have talk with you, for he hath to propound unto you a certain form of peace, whereby you may be reconciled to God, and to the Church, notwithstanding that you be condemned by sixteen in the court of Rome to be deposed from the title of your realm.

"When the king had considered well the message of those Templars, he gave them commandment to cause Pandolph to come over unto him. And not long after Pandolph came to the king at Dover."—*Stow's Annals of Eng.*

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*Jefferson's Manual, rule 28, p. 76.

†Pandolph was Legate of Pope Innocent 3d, to John, King of England and Phillip 2d, king of France.

# THE TIES OF MASONRY HELD SACRED BY A PIRATE.

The following interesting particulars were communicated by Br. Glen, of the Phœnix Lodge, Sunderland, England, at a meeting of the Lodge of Instruction, held at the Gorge and Vulture tavern, Cornhill, London, and published in the Freemasons' Quarterly Review for March last:—

Fifteen years ago, Br. Glen, who had not been initiated into Masonry, was mate of a merchant vessel, which was filled with a general cargo, and bound for the Island of Cuba. The crew, besides the captain and mate, consisted of seven seamen; when, within about three days sail of their port of destination, they discovered a suspicious looking schooner, apparently hovering in their course, and which, from her appearance and motions, they were fearful was a pirate. Being almost in a defenceless state, they were naturally much alarmed, and endeavored by altering their course to avoid the schooner, but she, crowding all sail, bore down quickly upon them, and brought them to. The piratical character of the schooner was now but too clearly apparent. The merchantman was boarded by twentyfive desperadoes, all armed with pistols and cutlasses; against such a numerous and well-armed force resistance was out of the question. The captain of the pirate was a Spaniard, he was accompanied by his lieutenant, who was dressed in a peculiar manner, with tight red pantaloons, and Br. Glen conjectured from his appearance that he was a Maltese. The captain, mate, and crew of the merchantman were immediately seized, pistols were presented to their heads, and they were threatened with instant death unless they immediately gave up all the money on board. They had scarcely any specie, and the pirate captain, being dissatisfied, proceeded to plunder the vessel of every thing which was valuable and portable, and then vowed, with the most horrid imprecations, that he would burn the vessel and destroy all her crew. This ruffian spoke broken English, the other pirates spoke in Spanish. The unfortunate crew of the merchantman were now bound and secured in the fore part of the vessel. The captain and Br. Glen were also tied to two pillars in the cabin. The work of plunder was finished, and the pirate captain had given directions for the destruction of the vessel by fire; gunpowder, tar-barrels, and other combustible materials were brought from the schooner, and placed on board the fated vessel in a manner best calculated to insure her speedy destruction. Whilst these horrible proceedings were in progress, the cries and lamentations of the unfortunate crew were piteous in the extreme, their supplications for mercy were, however, entirely disregarded, and the train actually laid. At this awful juncture, the lieutenant of the pirates, who has before been noticed, went aft and entered the cabin where Br. Glen and his captain were secured, his purpose being apparently to make a further search before leaving the vessel, for any thing valuable which might previously have escaped observation. Br. Glen and the captain were, as may well be imagined, in a most dreadful state of terror and alarm, expecting nothing less than instant death, and that in its most horrible shape. The captain happened fortunately for himself and crew to be a Mason. As a last resource, he attracted the pirate's attention, and made the sign of an E. A. P., the latter regarded him stedfastly for an instant, and replied by making the sign of a F. C. Br. Glen was at that time ignorant of the meaning of these proceedings; but he did not fail to perceive that the countenance of his captain, before so anxious and terror-stricken, was instantly lighted up with joy and hope, whilst a glance of mutual intelligence passed between him and the pirate. Some further communication then passed between them; neither could understand the other's language; but in this short interval they had made themselves understood by the universal medium of Masonry. The lieutenant then returned to the deck, where, as it subsequently appeared, he dissuaded the captain of the pirates from his intention of burning the vessel, and induced him to abandon her and the crew without further injury. Shortly afterwards, the captain and greater part of the pirates left, the lieutenant and five others remaining on board. The lieutenant went again into the cabin, and wrote a short note in the Spanish language, which he carefully folded up and left upon the cabin table; he then with a knife cut the cords with which Br. Glen had been bound, and making a gesture of caution, left the ship with the remaining portion of the pirate's crew. Br. Glen speedily released his captain, who then informed him that he had made himself known to the pirate as a Mason, and to that circumstance their deliverance must be attributed. After waiting as they deemed a sufficient time to allow the schooner to get out of sight, they cautiously proceeded to the deck, and released the crew. Their vessel had been completely ransacked, and was in a state of the utmost confusion; they could see the train which had been laid for their destruction; they then carefully removed the combustibles, and returning thanks for their deliverance again proceeded on their course. Nothing particular occurred until the second day following, when to their utter consternation they again espied the piratical schooner, which bore down upon them as before. They hoisted their English colors, when the pirate recognizing the vessel as the same which had been recently pillaged, merely displayed his black flag, the terrible ensign of his dreadful calling, which he almost immediately lowered, and then altering his course, stood off without offering the merchantman any further molestation, and was seen by them no more. On the following day they arrived in port, when Br. Glen and the captain made a protest of the circumstances, and it was found that the letter which had been left on the cabin table was couched in the following terms:—"Brother—Having recognized you as a Mason, I have induced the captain to spare the lives of yourself and crew—but for this you would all have perished." It was subsequently discovered that two American vessels had been destroyed by fire in those seas, the crews of both perished, and no doubt under similar circumstances. Br. Glen on his return to England lost no time in asking admission into our Order, which, under Providence, had been the means of preserving his life.

In this narrative we have a remarkable instance of a man who, though he disregarded every law both human and divine, had yet remained faithful to his Masonic obligation—Masonry, in fact, forming the only link which bound him to humanity; but cases like these, and there are numerous others of a similar character, recorded in the annals of our Institution, require no comment to show the great value and vast importance of a knowledge of Masonic secrets, independently of the other beneficial results, social as well as moral, which the practice of Freemasonry is calculated to produce. *December* 10, 1844.

# MASONIC MUNIFICENCE AT PARIS.

A SOCIETY has been established at Paris, for the relief and employment, for a time, of the aged or distressed of the Masonic Fraternity in that city. Money relief is seldom granted. The Grand Orient contributes yearly 1500 francs, the remainder is collected by voluntary gifts, and each Lodge pays a portion of the initiation fee of every new member. A dinner in favor of the charity has been held. In future the sums of five, six, ten, or fifteen francs will be demanded in behalf of this institution of each Brother on taking the various degrees, and five francs on rejoining a Lodge. The committee meets at No. 10, Rue Saint Gilles au Marais, Paris. In 1842, sixteen Freemasons received at this institution board and lodging, one lodging only, six board only; fortyseven others received necessaries; and thirtyfive widows, or wives of Masons, ten Freemasons, and fifteen women, had firing for the winter sent to them; sixteen men were completely and respectably clothed; sixteen men and six women had boots and stockings given them; one old woman had tools purchased for her; several Brethren had their tools, &c., redeemed from pawn (mont de piete;) three who had been discharged from the hospitals were further relieved at their homes with medical attendance, &c.: thirteen Masons and two widows received sundry sums of money; two Masons and three widows had their rent paid; thirteen more forwarded to their native places—and yet this charity expended only 5038 francs during the year.

The G. O. of France distributes annually three jewels to such Brethren as may have during the year performed some act by which mankind had been benefitted; the last were sent to Br. Brune, of Rouen; Xavier Venissat, at Avignon; and the third went to the Lodge of Nature and Philanthropie, at Larient. The former of these Brethren was a seaman, and had succeeded at various times in saving the lives of *fortyfour* persons. The city has honored itself by erecting a house near the river for this Brother's residence; he was known in Rouen as "the Saver;" and declared that those who tried to end their lives in the river, had better take care of themselves, for he would save them whether they liked it or not; he died Dec. 25, 1843.

Xavier Venissat distinguished himself during the dreadful inundation in the south of France, while the inhabitants of Avignon were paralized by the overflowing of the Rhone. Br. Venissat made a raft of the floating timbers with which he was surrounded, and on this precarious vessel succeeded in saving a whole family from the horrible fate that awaited them; he took them to his home, and divided with them his house, his clothes, and his meals; a few minutes after placing this family in safety, their dwelling sank beneath the waters. Soon after, being apprised that the Lodge room was in danger, he proceeded there, against the remonstrances and persuasions of his relatives and friends, on his perilous craft, and returned with the warrant, books, &c.

The Lodge of Nature and Philanthropie received the jewel for the great exertions they had used to relieve the sufferers by the inundation; apprenticing the orphans, and many other acts of Masonic charity.

# HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE

SECRET AND MYSTERIOUS INSTITUTIONS

OF

THE ANCIENT WORLD.

## NUMBER VIII.

## METHOD USED IN THE PREPARATION AND INITIATION OF CANDIDATES IN PERSIA.

To prepare the candidate for initiation, numerous lustrations were performed with water, fire, and honey. It is said by some that he went through *forty* degrees of probation, by others *eighty*, which ended with a fast of fifty days continuance. These intense and protracted trials were endured in the gloomy recesses of a subterranean cavern, where he was condemned to perpetual silence, wholly secluded from society, and confined amidst cold and nakedness, hunger and stripes, accompanied with an extreme degree of refined and brutal torture. The unbending severity of this stern noviciate, was in some instances attended with fatal effects; in others, the candidate suffered a partial derangement of intellect; but the few, whose robust nerves enabled them to rise superior to the most extreme suffering of a fully extended probation, were eligible to the highest honors and dignities; and received a degree of veneration equal to that which was paid to the supernal deities. But the unhappy novice, who suffered his courage to forsake him through excess of fatigue or torture, was rejected with the strongest marks of infamy and contempt, and for ever accounted profane and excluded from society.

The successful probationer, at the expiration of his noviciate, was brought forth into the cavern of initiation, where he entered on the point of a sword presented to his naked left breast, by which he was slightly wounded,[*] and then he was ritually prepared for the approaching ceremony. He was crowned with olive,[†] anointed with oil of *ban*,[‡] and armed with enchanted armour by his guide who was the representative of Simorgh, a monstrous griffin,[§] and an important agent in the machinery of Persian mythology, and furnished with talismans that he might be ready to encounter all the hideous monsters raised up by the Dives to impede his progress to perfection. Introduced into an inner apartment he was purified with fire and water, and solemnly put through the Seven Stages of initiation. First he beheld a deep and dangerous vault from the precipice where he stood, into which a single false step might precipitate him down to the "throne of dreadful Necessity," which was an emblem of those infernal regions through which he was about to pass. Threading the circuitous mazes of the gloomy cavern, he was soon awakened from his trance of thought, by seeing the sacred fire, at intervals, fearfully flash through its recesses and illuminating his path; sometimes bursting from beneath his feet; sometimes descending on his head in a broad sheet of white and shadowy flame. Amidst the terror thus inspired, his admiration was excited by the distant yelling of ravenous beasts; the roaring of lions, the howling of wolves, the fierce and threatening bark of dogs. Enveloped in blackest darkness, he was at loss where to turn for safety; but was impelled rapidly forward by his attendant, who maintained an unbroken silence, towards the quarter from whence the appalling sounds proceeded; and at the sudden opening of a door he found himself in a den of wild beasts, dimly enlightened with a single lamp. His conductor exhorted him to courage, and he was immediately attacked, amidst the most tremendous uproar, by the initiated in the forms of lions, tigers, wolves, griffins, and other monstrous beasts; fierce dogs appeared to rise from the earth, and with dreadful howlings endeavored to overwhelm the aspirant with alarm; and how bravely soever his courage might sustain him in this unequal conflict, he seldom escaped unhurt.

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[*] Tertull. apud Maur. Ind. Ant. vol. v. p. 991.

[†] The olive in the mysteries was commemorative of the olive branch brought back to Noah by the Dove; and it was the propitious omen that the patriarch and his family would speedily emerge from the gloom of the Ark to the light of day; that they would each soon be able to exclaim, I have escaped an evil; I have found a better lot. With a similar allusion to the history of the deluge, the priests of Mithras were styled Hierocoraces, or sacred *Ravens*; and the oracular priestesses of Hammon, Peleiades, or *Doves*; while in consequence of the close connection of the *dove* and the *olive*, a particular species of that tree was denominated Columbas." (Fab Mys. Cab. c. 10. with authorities.)

[‡] Berhant Kattei. The oil of ban is the balsam of Bezoin. (Wait. Orient. Ant. p 194.)

[§] "The Simorgh," says Wait, (Orient. Ant. p. 155.) "whose name implies that it is of the size of thirty birds, appears to have been a species of Eagle."

Being hurried through this cavern into another, he was once more shrouded in darkness. A dead silence succeeded, and he was obliged to proceed with deliberate step, meditating on the danger he had just escaped, and smarting under the wounds he had received. His attention, however, was soon roused from these reflections and directed to other dangers which appeared to threaten. An undefined rumbling noise was heard in a distant range of caverns, which became louder and louder as he advanced, until the pealing thunder seemed to rend the solid rocks and burst the caverns around him; and the vivid and continued flashes of lightning, in streaming sheets of fire, rendered visible the flitting shades of avenging genii, who, frowning displeasure, appeared to threaten with summary destruction these daring intruders into the privacy of their chosen abodes. Scenes like these were multiplied with increasing horror, until nature could no longer endure the trial; and when the aspirant was ready to sink under the effects of exhaustion and mental agony, he was conveyed into another apartment to recruit his strength. Here, a vivid illumination was suddenly introduced, and his outraged feelings were soothed by the sound of melodious music, and the flavor of grateful perfumes. Seated at rest in this apartment, his guide explained the elements of those invaluable Secrets which were more fully developed when his initiation was complete.

Having pronounced himself disposed to proceed through the remaining ceremonies, a signal was given by his conductor, and three priests immediately made their appearance; one of whom cast a living Serpent into his bosom as a token of regeneration; and opening a private door, there issued forth such howlings and cries of lamentation and dismay, as struck him with new and indescribable emotions of terror. He turned his eyes with an involuntary motion to the place from whence these miserable bewailings appeared to proceed, and beheld exhibited, in every appalling form, the torments of the wicked in Hades. Turning with disgust from this scene of woe, he was passed through some other dark caverns and passages; until, having successfully penetrated through this devious labrinth, consisting of *seven** spacious vaults, connected by winding galleries, each opening with a narrow stone portal, the scene of some perilous adventure; and having, by the exercise of fortitude and perseverance, been triumphantly borne through this accumulated mass of difficulty and danger, the doors of the Sacellum were thrown open, and his darkness was changed into light. He was admitted into the spacious and lofty cavern already described, which was denominated the sacred grotto of Elysium. This consecrated place was brilliantly illuminated, and sparkled with gold and precious stones. A splendid Sun, and starry system emitted their dazzling radiance, and moved in order to the symphonies of heavenly music. Here sat the Archimagus in the East, high elevated on a throne of burnished gold, crowned with a rich diadem decorated with myrtle boughs, and habited in a flowing tunic of a bright cerulean tincture; round him were arranged in solemn order the Presules, and dispensers of the mysteries; forming altogether a reverend assembly, which covered the awe-struck aspirant with a profound feeling of veneration; and by an involuntary impulse, frequently produced an act of worship. Here he was received with congratulations; and after having entered into the usual engagements for keeping secret the solemn rites of Mithras, the sacred Words were entrusted to him, of which the ineffable Tetractys, or Name of God, was the chief.

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*In conformity with these *seven* subterraneous caverns, the Persians held the doctrine of *seven* classes of demons. First, Ahriman their chief; second, the spirits who inhabit the most distant regions of the air; third, those who traverse the dense and stormy regions which are nearer the earth, but still at an immeasurable distance; fourth, the malignant and unclean spirits who hover over the surface of the earth; fifth, the spirits of the "vasty deep," which they agitate with storms and tempests; sixth, the subterranean demons who dwell in charnel vaults and caverns, termed Ghools, who devour the corrupted tenants of the grave, and excite earthquakes and convulsions in the globe; and seventh, the spirits who hold a solemn reign of darkness in the centre of the earth. (Vid. Maur. Ind. Ant. vol. iv. p. 642.) From this doctrine probably emanated the Mahometan belief of *seven* hells, or stages of punishment in the infernal regions; (Vid. Signs and Symbols, p. 153,) and *seven* heavens, in the highest of which the Table of Fate is suspended, and guarded from demons, lest they should change or corrupt any thing thereon. Its length is so great, as is the space between heaven and earth; its breadth equal to the distance from the east to the west; and it is made of one pearl. The divine pen was created by the finger of God: that is also of pearls, and of such length and breadth that a swift horse could scarcely gallop round it in five hundred years! It is so endowed, that self-moved it writes all things, past, present, and to come. Light is its ink; and the language which it uses, only the angels can underderstand." (Maracci, in Southey's Thalaba, vol. ii. p. 247.) The *seven* hells of the Jewish Rabbies were founded on the seven names of hell contained in their Scriptures. (Basnage. Hist. Jews, p. 389.)

# MASONIC CHARGES.

BY COM. WM. J. REESE, ESQ.

Delivered at the Installation of the officers of Zanesville R. Arch Chapter, at Zanesville, Ohio.

### TO THE M. E. HIGH PRIEST.

*Most Excellent Companion*:—Did not the ceremony of Installation require that a specific address should be made to you, I would feel sensible that it were a task of supererogation to make any suggestions in reference to the duties of the station, you will now be called upon to discharge. But in order that those here present, craftsmen and others, may learn the nature and extent of the requirements of your position, it may not be improper for me to say that you have entered upon the discharge of very responsible and I may add serious engagements;—you have expressed your determination to abide by certain principles of action, that are as enduring as virtue and benevolence,—as immutable as are the pillars of the Temple of God. You have bound yourself in a solemn covenant, to be a good man and true; and strictly to obey the moral law; to be loyal to your country, guarded in your doings, courteous to your Companions, and faithful to your trust. You have agreed to promote the general welfare of society, to cultivate every social virtue, and upon all occasions to propogate the pure precepts of our art. It will be expected then in an especial manner, that there will be witnessed in you, an exemplification of the various virtues of the Order,—Temperance,—Fortitude,—Prudence,—Justice,—Brotherly Love,—Relief,—the exercise of Charity,—and the maintenance of Truth. But the duties involved in your high office do not stop here: they enter minutely into every ramification of the association of which you are the Head. The Masonic usefulness of your Chapter,—its social prosperity,—its influence,—its welfare, nay, its very existence, must now in a great measure depend upon you. If at any time, you should become formal and lukewarm in the discharge of the duties of your station; the light which should blaze from the mysterious East, in brilliant and burning radiance, will become dim and lustreless. If you should become careless and indifferent as the OVERSEER of the Work, those who labor in the Temple will become careless too; they have confided to your keeping a great trust, and they will be active, if you are active,—zealous, if you are zealous,—faithful and vigilant as you shall set them the example.

It will be particularly your province to counsel against every breach of regularity,—to reprehend every transgression against the rules of your Chapter, and to see that the laws for its government are at all times strictly enforced, and rigidly adhered to. You are now to be regarded as the responsible source from whence is to emanate knowledge and information to your Crafts,—in every time of difficulty they will require your assistance "to make the darkness light before them, and the crooked things straight,"—in the day of their prosperity, the restraining influence of your station may be necessary to guard them against self-confidence and apathy, to take care that no unhallowed hand pollutes the "Ark of the Covenant" of our mysteries;—and that "Holiness to the Lord" be inscribed upon every ceremonial observance of the Order. You will now be called upon to administer in the most sacred rites of the Temple;—to enter within the vail,—to stand at the holy altar and take its pure vessels in your hands;—and as you shall discharge these solemn duties, they will tell either upon the immediate prosperity, or the rapid deterioration of the moral beauty of your Chapter. You have then accepted a most honorable and dignified trust; which will demand the exercise of constant care, and the most watchful solicitude. That you will discharge every duty incumbent upon you with zealous fidelity, I do not entertain the shadow of a doubt, and that the various Masonic interests committed to your keeping, will be properly cared for, this Chapter have the surest pledge, in your administration of the past year. But, and you will properly appreciate the motive, when I barely imagine the deplorable consequences that might result from an opposite course of conduct, in the occupant of your Chair;—for it is only from such a hypothetical illustration, that the sad picture can at all be realized to the mind's eye. If by a train of disastrous circumstances, there should at any time be elevated to this exalted seat, a Companion of known profligacy and profanity,—if the Sceptic, or contemner of Sacred things, should get possession of this chair;—if the Mitre should be placed upon a brow, which is raised against the Majesty of that awful Name, around which there is gathered, the holiest of Mysteries,—if the Breastplate should cover a bosom, the seat of disloyalty to professed obligations;—and the pure and spotless vesture of the Priesthood, robe a person of decayed reputation;—then will be a time for witnessing the speedy demolition of our Moral Temple,—and among its fallen ruins, the wayfaring sojourner, though sent upon the embassy, might not be able to find a relic worthy of preservation. The fatal influence of such an example can be much better imagined than described. Like the deadly storm-wind of the desert; careering over barrenness and sand,—it would wither and desolate, wherever its influence extended.

To you, Most Excellent Companion—I feel that any specific advice, in reference to the distinctive duties of your station are entirely unnecessary, and therefore I will not attempt it; but in general phraseology suffer me to recommend, that you be punctual at all lawful meetings,—have a special care, that strangers be not improperly introduced among the workmen; guard the ballot-box with jealous apprehension,—stimulate the lukewarm,—encourage the diffident, restrain the rash, and set a perfect example to all. You will now resume this Chair, under an expression of increased confidence on the part of your Chapter; and I will only add my sincere desire, that your zeal and usefulness may long be spared to them; and that at last, when your journey of life shall be at an end;—when "the silver cord shall be loosed, and the golden bowl be broken," you may be enabled to "work an entrance" into that far better, and most glorious Chapter above, whose Builder and Founder is God.

*Companions in Office*:—I need scarcely say, that most of the duties which devolve upon the High Priest, also attach themselves to you;—the same prudential care,—the same cautious zeal,—the same Masonic virtues; and indeed *all* the moral requirements enjoined upon him, are equally obligatory upon you; and as you are required to practise them by ties the most sacred and indissoluble; so it is also your bounden duty to teach them faithfully unto others. You are aware that every department and chamber of the Temple, has its allotted and peculiar ministry; involving it is true different and varied duties,—but all of them important,—all of them essential, all tending to produce an aggregate of moral beauty and order.

If then a single link in the mystic chain be displaced,—if a solitary workman be absent from his post,—if the implements of your labor be unskilfully used; there must needs be shame and confusion of face, among the craftsmen.

Let such, never be the case with you, my Companions,—but be ye always active and vigilant in the discharge of your several trusts; attentive and ready at all times to assist your Chief Officer in maintaining the usefulness and respectability of his Chapter; without your efficient and cordial support, I need not tell you, that his labors will be paralysed, if not rendered useless. You will have placed in his hands the baton of a barren authority; to be wielded without profit to his craft,—with discredit to you,—with pain and humiliation to himself.

I cannot suppose for a moment, that there exists in this Chapter, any feeling, other than the most perfect harmony;—I hope there does not,—I trust there does not. But knowing the unhappy consequences, resulting from an opposite condition of things;—knowing how they have operated to destroy our peace and murder our social happiness;—how often they have conspired to put censure upon abstract Masonry; and bring reproach upon the purity of its character; I would on this occasion in an especial manner, warn you of the imminent danger and heresy of such a course; and give it to you strictly in charge, always to maintain peace and harmony within your Chapter. Let it be done under all circumstances and at every hazard. See to it, that its members always meet upon the level,—act upon the plumb,—and part upon the square.

Suffer no uncharitable, contentious, angry spirit to find a resting-place, within your walls,—but let the foundation of your work be laid, upon that mystic "corner-stone," against which, the rains may descend, and the storm beat, and the winds blow;—and descend and beat in vain,—for it is an *everlasting rock.* Put on the whole panoply of your distinctive stations;—be prudent,—be wary,—be circumspect; and so live and conduct, my Companions, as to persuade mankind of the great excellency of our Institution.

The annals of our Order, furnish many illustrious examples,—imitate such; and they will not only exercise upon you a happy and virtuous influence; but through your actions, it will gather in blessings upon the whole community around you. And for your best and most efficient counsellor; in the time of trial, and in the day of prosperity; at all seasons, and under all circumstances; allow me to recommend affectionately, to the serious consideration of each one of you, that Great Masonic Light, the Scriptures of Eternal Truth! Take them, read them—study them, and make them the Man of your choice. In them will be found "the way" that leads to a life of unmeasured happiness, and "they are they" which testify of brighter, holier, and more glorious mysteries, than the human eye has seen, or the human heart has ever conceived of. I would to Heaven, my Companions, that it were in my power to persuade every member of our Order to give this Holy Miraculous Volume that legitimate place in his affections, which it has the right, Masonically, to command. I speak to you the sentiments of conviction and soberness, when I express the settled opinion, that no Lodge or Chapter can permanently prosper, where it is not held in vital reverence and respect.

Receive it then, I beg you, as the boon of priceless—inestimable value. Prize it as rational beings; seeing that it imparts strength to the understanding, and stability to the intellect. Especially prize it as Masons, as you know that without it, your organization cannot for one moment exist.

The Charge to the Companions of the Chapter will appear next month, if we can possibly find room for it. These Charges, with the excellent address delivered on the occasion, would have been published sometime since, had we not been overburthened with a press of other matter.—Ed. Mag.

## INSTITUTION OF THE ILLUSTRIOUS ORDER OF KNIGHTS TEMPLARS.

About the year of our Lord 1118, in the 19th year of the reign of Henry the First of England, and in the Pontificate of Gelasius the second, "certain noble men of the horsemen, being religiously bent, bound themselves in the hands of the Patriarch of Jerusalem, to serve Christ, after the manner of Canons, in chastity and obedience, and to renounce their own proper will for ever. Of which order, the first was the honorable man Hugh Paganus and Gawfride de Andemare: and where at the first, they had no certain habitation, Baldwine, king of Jerusalem, granted them a dwelling place in his palace by the Temple; and the Canons of the same Temple gave them the street thereby, to build their houses of office in, and the patriarch, the king, the nobles, and prelates, gave them certain revenues out of their lordships. Their first profession was for the safe guard of the pilgrims, to keep the ways, against the laying in wait of thieves, &c.

"About ten years after, they had a rule appointed them, and a white habit, by Pope Honorius; at that time, where they had been nine in number, they began to increase into great numbers.

"Afterwards, in the time of Pope Eugenius* they had crosses of red cloth sewed on their uppermost garments, to be known from others thereby: and, in short, they had their first mansion hard by the Temple of our Lord in Jerusalem, and were called Knights of the Temple."—*Stow's Annals of Eng.*

## GRAND MASTERS, OR PATRONS,

### OF THE FREE AND ACCEPTED MASONS IN ENGLAND,

from the coming in of the Saxons to the year 1839, with brief references to remarkable events. Compiled and condensed from the most authoritative records, by Br. Thomas Joseph Tennison, President of the Masonic Council of Armagh, Ireland.

[Continued from page 211.]

1422. *Henry Chichely*, Archbishop of Canterbury, was Grand Master Mason under Henry V., the renowned conqueror of France. By the King's direction he rebuilt the Palace and Abbey of Sheen, now called Richmond-on-Thames.

*William Wanefleet*, Bishop of Winchester, Grand Master, built Eton College, and King's College, also founded Christ's and Queen's Colleges, Cambridge, at the command of Henry VI., whilst Brother Wanefleet, at his own cost, built Magdalen Hall, Oxford. In the third year of Henry's reign, an ignorant and illiterate Parliament passed an act "forbidding Freemasons to confederate in chapters or congregations; those so offending to be judged felons; visiting Brethren to be punished by fine or imprisonment." But this grossly tyrannical piece of legislative humbug was never enforced, and is fully explained in the learned Coke's Institutes, Part. III. fol. 19. It was repealed by the 5th Elizabeth, cap. 4.

1471. *Richard Beachamp*, Bishop of Sarum, Grand Master. He repaired the Royal Castles, &c. after the depopulating wars between the houses of York and Lancaster.

1485. The Grand Master of the Knights of Malta.

1493. *John Islip*, Bishop of Winchester.

1500. Henry VII., having been chosen Protector by the Grand Master and Fellows of the Order of St. John at Rhodes, (afterwards Malta) he selected as his Wardens, John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the Garter, and by them summoned a Lodge of Master Masons in the Palace, with whom he marched in procession to the East-end of Westminster Abbey, and with his own hand levelled the footstone of his celebrated chapel, June 24, (St. John's day,) 1502.

Deputy Grand Master, Sir Reginald Bray, Knight.

*Cardinal Wolsey* was, in the following reign, chosen Grand Master. He built Hampton Court, Whitehall, College of Christ, Oxford, and several splendid edifices, which, when he was hurled from

> "The full meridian of *his* glory,"

to merited degradation, were forfeited to his false and fickle monarch, the subtle and truculent Henry VIII.

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*Eugenius the 3d, the 172 Pope, a Pisan, ascended the Papal Chair A. D. 1145, died A. D. 1153, having filled it eight years and four months.

*Thomas Cromwell*, Earl of Essex, was the next Grand Master. He built St. James's Palace, Christ's Hospital, Greenwich Castle. On Cromwell's fall and decollation,

*John Touchet*, Lord Audley, became Grand Master.

1552. At the death of Henry, *Protector Somerset* was Grand Master, and built Somerset House, which was forfeited to the Crown. When the duke was beheaded, John Poynet, Bishop of Winchester, was Grand Patron of Freemasons until the demise of Edward VI.

1561. *Sir Thomas Sackville* succeeded, and continued Grand Master, until the accession of Elizabeth, who "finding that Freemasons had certain secrets which could not be revealed to her," she sent an armed force to break up their annual Grand Lodge at York, on St. John's day, the 27th of December; but some of the commanding officers having been initiated, returned, and made so favorable a report to her Majesty, that she ever afterwards patronized and protected them.

1567. When Sir Thomas Sackville demitted, the *Earl of Bedford* was chosen in the North; and, in the South.

1570. *Sir Thomas Gresham*, who built the Exchange, and which was burned in 1838.

1588 to 1603. *George Hastings*, Earl of Huntingdon.

1602. *Charles Howard*, Lord of Effingham, (who, when Lord Admiral, took or destroyed the celebrated Spanish Armada,) was Grand Master in the South till 1558, and the Earl of Huntingdon till the Queen died. Sir Walter Raleigh (who, without any government assistance, had colonised New England), the Earl of Essex, the generous and affable Norfolk, and indeed most of the great men of this interesting period, were all Freemasons.

1607. *James I.*, a Brother Mason, Grand Patron by Prerogative, appointed the celebrated Inigo Jones, Grand Master of all England, in which capacity he served for eleven years. His Wardens were the Earl of Pembroke, and Nicholas Stone, Esq., who, attended by many Brothers attired in Craft clothing, walked to White Hall, and laid the first stone of the Banquetting Hall, with knocks, huzzas, and sound of trumpets, throwing a purse of gold upon the stone for the operatives to drink

"*To the King and Craft!*"

1618. *William Herbert*, Earl of Pembroke, was chosen Grand Master. He appointed Inigo Jones his Deputy.

*Charles I.*, a Royal Mason and Grand Patron by Prerogative; under him the Earl of Darnley, Grand Master, who erected the beautiful gate of the Physick Gardens, at Oxford.

1630-1-2. *Henry Danvers*, Earl of Danby.

1634. *Thomas Howard*, Earl of Arundel, was Grand Master.

1635. *The Earl of Bedford*, who was succeeded as Grand Master by Inigo Jones, died in 1651.

The proceedings of the Lodges during the Commonwealth are shrouded and screened by the scenes which followed the intestine wars. We, however, discern through the mist that then obscured Masonry, that its Mysteries were not entirely neglected, and that the Order passed unscathed amidst the fluctuations of contending factions and civil broils. By an Inscription in St. Dunstan's Church, Fleet Street, it appears that Edward Marshall, Esq. had been "Master Mason of England," probably during the Protectorate, about the year 1658, and that Charles II. appointed his son, Joshua Marshall, Esq. Master Mason, at the rebuilding of London. In our authenticated records we, however, read that Inigo Jones was succeeded in 1660 by

*Charles II.*, who had been initiated into the Mysteries of Masonry during his exile on the Continent; he appointed as Grand Master,

*Henry Jermyn*, Earl of St. Alban's, who chose as his Deputy, Sir John Denham, Knight; to him succeeded

1666. *Thomas Savage*, Earl of Rivers. He named Sir Christopher Wren as his Deputy.

1674. *The Duke of Buckingham*, Grand Master.

1689. *Henry Bennett*, Earl of Arlington, on whose demise, in 1685, the Lodges met, and re-elected Sir Christopher Wren, under whom William III. was made a Mason, when his Majesty devoted the vigor of his mind, and the vigilance of his habits to the promotion of the Order. He possessed a high taste in architectural beauties and embellishments, as evinced in the erection and alteration of several public buildings; and named Brother Wren again Grand Master. Those eminent divines, Thomas Tenison, Archbishop of Canterbury, Doctor Burnett and Bishop Stillingfleet, were Freemasons; Gabriel Cibber, Deputy Grand Master.

*The Duke of Richmond*, Grand Master. To him again succeeded Brother Wren, who finished, in 1710, that splendid piece of architectural composition, St. Paul's. After Wren's death there was no Grand Master until the Lodges determining

"To knit again
The corn into one mutual sheaf,"

assembled at the Goose and Gridiron, St. Paul's Churchyard, and having, pro tempore, constituted a Grand Lodge, saluted Brother Anthony Sayer, gentleman, 1717, the oldest Mason present, as Grand Master, until they should have some noble or influential Brother at their head.

1718. *George Payne, Esq.* was installed; to him succeeded

*The Duke of Montague.* Under his Grace's good government, Masonry prospered, many noblemen and distinguished professional persons were introduced, amongst whom was the celebrated Earl of Chesterfield, the Rev. Brother Anderson, D. D. The Book of the Constitutions was approved of. This is an excellent and learned production, comprising the manifold and multifarious records of several centuries, condensed in one convenient sized volume, from which the compiler of this article derived much assistance and information.

[To be continued next month.]

## JERUSALEM TAKEN BY THE SARACENS—270 KNIGHTS TEMPLARS SLAIN.

In the 33d year of the reign of King Henry the Second, A. D. 1187, "Saladine, chief Prince of the Saracens, won a great battle against the Christians, and took Guido, King of Jerusalem, with the Cross that Christ died on, and all the Christians were either slain or taken. There escaped, among other, Theodoricus Agastas, of the Knights Templars, notwithstanding two hundred and thirty of his Brethren were beheaded, that had been taken prisoners: besides forty that were slain. The city of Jerusalem was taken by compositin, every man to give ten bezants,* every woman five, every child one. And the rest, to the number of fourteen thousand men and women, became subject to perpetual bondage."—*Stow's Annals of Eng.*

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*Bezant, or Byzant,—an ancient gold coin of the weight of twenty grains.

# MASONIC INTELLIGENCE.

## INDIA.

### GRAND MASONIC ENTERTAINMENT TO DR. JAMES BURNES, PROVINCIAL GRAND MASTER FOR WESTERN INDIA*

POONA, *July* 30. The Right Worshipful Br. Burnes proceeded, by special invitation, to visit the Lodge St. Andrew's in the East, at Poona, and the Brethren assembled at that station. He was accompanied by Br. J. Chalmers, as Deputy Provincial Grand Master; Brs. H. Fawcet, F. Arthur, Major Stevens, G. Munbee, the Rev. Br. C. Jackson, Spencer Compton, J. Don, and Br. W. Wellis. The Brethren to the number of sixty or seventy, headed by the Worshipful Master, Br. Horrocks, and accompanied by the band of H. M.'s 22d Foot, met the Right Worshipful Provincial Grand Master and his Officers on the road leading to the Masonic Lodge, which was very beautifully decorated; the new Lodge St. Andrew's was then consecrated with great formality by the Grand Master and the Reverend Chaplain. The Brethren then retired to an elegant supper; and an evening of harmony and good fellowship ensued, not likely to be soon forgotten, and which, we are sure, has rarely been equalled even at Masonic meetings. We were glad to observe that several highly respectable non-commissioned officers were present.

The chair was taken by the Worshipful Master, who was supported by the Right Worshipful Provincial Grand Master and the Reverend Chaplin, &c. After the toasts of "The Queen," and "Grand Masters of England, Scotland, and Ireland," the Worshipful Brother HORROCKS gave the health of "The Right Worshipful Brother Burnes," in a very eloquent address, observing that "The highly distinguished Mason to whom the toast refers, is so well known and valued amongst the Craft, that it would be useless, as well as presumptuous, in one of my humble station in life, to try to pass any eulogium upon him; suffice it to say, that he is cordially welcome to every heart here. A more devoted Mason never belonged to our ancient Fraternity than Dr. James Burnes; and I am sure it is the earnest wish and prayer of all present, that the blessings of health, happiness, and prosperity, may attend him and his family through life; and at last, that he and they may find a welcome into the Grand Lodge above!" (Enthusiastic applause.)

*Tune*—"Bonnets o' Blue."

The reply of the Right Worshipful was fervid and truthful:—"Next to the approval of my own conscience, the approbation of my Brethren has been alike the encouragement and the reward at which I have aimed in my Masonic proceedings; and grateful indeed to me is the meed of praise which your brotherly love has accorded to me on this interesting occasion. Most sincerely, also, do I congratulate myself that I am amongst you to participate in the gratifying intercourse that now prevails, and to witness the happy results of the fresh impulse which has recently been given to Masonry at this important station. Let those who would pronounce Freemasonry to be but a speculative and dreamy system, unattended with practical advantage (for such sceptics there still are,) but be allowed to contemplate the scene that is now passing around us, or, as that cannot be, to ascertain who and what those are that are here assembled side by side for purposes of reciprocal improvement and happiness. Justly was Masonry declared, by a late noble dignitary of the Craft, to be a system to exclude civil and religious feud,—to mitigate within and annihilate without the bitterness of all controversy. With equal truth, perhaps, but certainly with inferior eloquence, it has also been described by a less worthy individual—one who has spoken so much on the subject that he can scarcely avoid a reiteration of his ideas—as an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which *all* men, who are sincere and conscientious worshippers of God, and unexceptionable in moral conduct, may unite, bless each other, and rejoice, in practically realizing the sublime sentiment, that

> God hath made mankind one mighty brotherhood—
> Himself their Master, and the world their Lodge.

"Thus has Masonry been defined; but it is in a somewhat altered aspect—yet still, as always, carrying with it its lessons for good—that it presents itself within this hall. We do not indeed see here the crowned monarch and the honest yeoman—the minister of state and the industrious artisan—the Christian, the Moslem, and the Jew—different and conflicting races of men; 'white, black, and tawny, Greek and Goth, Northmen, and offspring of hot Africa,' drawn within a circle by the magic tie that binds our brotherhood; but still, even here, there are contrasts and combinations which must be sufficiently striking and instructive to all, but especially so to the reflecting Mason. For not more wonderful, perhaps, is that annihilation of all strife, and the substitution in its stead of a kindred sympathy, which Masonry enforces amongst those whose creeds, customs, climes, and languages, are essentially discordant, than is that beautiful application of our system here exemplified; by which the iron chain of one of the strongest bonds that restrain men is deprived, not indeed of its strength, but of its weight, and under whose genial influence the military superior and his more humble, though not less exemplary follower, mingle together in fraternal communion on the broad footing of a moral level, alike gratifying to both, but which can be misunderstood by neither, since all enlightened men know that, as in the Lodge, so in the world, gradations must inevitably exist, and that Masonry ever upholds legitimate authority, and represses inordinate pretensions; and, teaching every man his place and duties within his sphere, is equally the enemy of tyranny on the one hand, and insubordination on the other: and can that institution be motiveless and unproductive, which, while its fundamental principle is reverence for God, thus breaks down conventional barriers and usages to bring together in harmonious intercourse, for purposes of pure benevolence to His creatures."

The R. W. Br. then proposed the health of "Brs. (Rev.) Jackson, Horrocks, Buchanan, and Brett, and the other Officers and Brethren of the Lodge St. Andrew's in the East;" requesting all present, whether members of that Lodge or not, to assist him in giving the honors.

The Rev. Br. Jackson, in a highly eloquent address, which we regret has not reached us, returned thanks on behalf of the new Lodge; he proposed the Provincial Grand Lodge of Western India.

Br. H. Fawcett rose to reply, and said—"W. Master and Brethren, I feel much satisfaction in having been deputed to return thanks on behalf of the Right Worshipful Master and Brethren of the Provincial Grand Lodge of Western India, for the manner in which you have received the toast of our worthy Brother.

"It is impossible to look upon the establishment of this Prov. Grand Lodge, without the conviction that it will form an epoch of no ordinary importance in the future Masonic history of India; but, whatever credit may be attributed to the Brethren composing the Lodge, it will be but the reflection from the high character of our first Provincial Grand Master, under whose auspices it was founded, and by whose exertions its usefulness has been already extended—the flame, which never, indeed can entirely die, was smouldering on its embers, and the spirit of Masonry seemed to sleep amongst us. For, though in the hearts of the Brethren the mystic tie it can never lose its influence, it seemed in a state of inanimation, when our Right Worshipful Master returned from England, and instilled a new life into the Craft; his energetic spirit roused the slumberers, confirmed the wavering, established the sincere; the Promothean spark was applied, and Masonry once more raised its venerable institutions amongst us, and spread its beneficent influence over the length and breadth of the land. But the spirit which called forth the dormant energies of the Craft, has not rested content with this triumph alone—his zeal has not failed in the work he understood, wherever his presence could advance the cause—wherever by his labors he could assist the Brethren, our Provincial Grand Master has been always conspicuous.

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*From the Freemasons' Review.

"I have now another pleasing task to perform, as Shakespeare says, 'the labor we delight in, physics pain;' it is to call on you to fill a full bumper to the health of our respected Governor. Seeing that his son is amongst us in his place as a Brother, you will pardon me that I do not preface the toast with any lengthened eulogium. Sir George Arthur came but recently amongst us, a total stranger. Yet we have already seen sufficient of him to appreciate his character—to admit that amenity of manner which charms in the social circle, and to applaud that impartiality and uprightness which mark the discharge of his public duties. Brethren, rise, and with full honors drink to Sir George Arthur, Governor of Bombay."

Br. Captain Arthur returned thanks for his father's health in a speech which was received with great satisfaction by the Brethren. He avowed his own steady attachment to Masonry, and his admiration of its tenets, and his regret that his father was not a member of the Craft, although a Mason in principle and conduct; he concluded by proposing, in a pleasing manner, Mrs. Burnes and the wives of Freemasons.

Br. Burnes returned thanks, and observed that, notwithstanding our exclusion of the fair, many of them were devoted to the Craft, and amongst these was the unobtrusive person whose name was coupled with the toast. He hoped the day would arrive, when the ladies, retaining all the charms and amiability they at present possess, would also acquire the power to keep a secret, and thus become entitled to share in Masonic gratifications! He concluded by proposing the Masonic Lodges of Western India, entering particularly into the reasons which induced him to sanction the recent establishment of the Lodge, Rising Star of Western India, for the admission of native gentlemen into the Craft.

Brs. Wellis, Don, and Boileau returned thanks respectively for the Lodges Orion in the West, Perseverance of Bombay, and Hope of Kurrachee.

Br. H. Fawcett returned thanks on behalf of Lodge Rising Sun of Western India.

Br. Buchanan, Senior Warden, then proposed, in a very suitable manner, all poor and distressed Masons, wherever dispersed and however distressed, throughout the globe.

Br. Blake, Senior Deacon, proposed the visiting Brethren, and 12 o'clock having arrived, the meeting dispersed, every Brother highly delighted with the proceedings of the evening. We should have stated that a suitable song followed each toast.

*August* 29. The *Bombay Courier* gives a very elaborate account of a splendid fancy ball given by Lady McMahon, in the Masonic Hall, which was fitted up with much taste and elegance for the occasion. The various characters were sustained with much humor, and were dressed with the utmost correctness. The road from the church to the Masonic Hall, nearly a mile long, was lighted up a la Vauxhall of the olden time. The supper rooms were thrown open at one; after refreshment, dancing was resumed until four o'clock.

The Brethren of the Lodge St. Andrew's in the East, have testified their regard for the Right Worshipful Provincial Grand Master of Western India, by the offering of an appropriate jewelled cross, accompanied by an address and resolutions. We have now the additional gratification of receiving a copy of the reply of Dr. Burnes, dated the 5th instant, which will be found below, and will be, we doubt not, perused with much pleasure by the Brethren. The presentation of a *Bible* to the new Lodge is no bad answer to certain objections, lately raised to the Craft in the local press.

*To the Right Worshipful Br.* James Burnes, *K. H. &c. Provincial Grand Master of Western India.* Right Worshipful Sir and Brother,—We, the Worshipful Master, and Senior and Junior Wardens, of Lodge St. Andrew's in the East, have the honor to forward to you three resolutions, unanimously passed in open Lodge on Wednesday, the 21st ultimo. Admiration of your character, and gratitude for your support of the Craft, are feelings common to the Brethren at large, and need not, on the present occasion, be adverted to by us. As a testimony, however, of our thanks for the honor you did us at the recent consecration of our Lodge, we now beg your permission to carry out the resolutions which the Brethren have deputed us to present to you.

(Signed) R. Horrocks, W. M.,
R. B. Brett, J. W.
D. Buchanan, S. W.
*Poonah, 3rd Sept.* 1844. A. Ramsay, Sec.

*Resolved unanimously*—First, That, in order to indicate our feelings of Brotherly love and respect for the Right Worshipful Brother James Burnes, K. H., Provincial Grand Master of Western India, and to commemorate his late visit to Poonah, as well as the recent consecration of the Lodge St. Andrew's in the East, at which he presided, we present him with an appropriate badge or jewel.

Second,—That such badge or jewel shall be a Knight's Cross of the Guelphic Order, handsomely set, and enriched with brilliants; and that it be presented to our Right Worshipful P. G. M. and Brother, in the name of the Worshipful Master, Senior and Junior Wardens, and all the Brethren of the Lodge St. Andrew's in the East, by a Brother hereafter to be appointed.

Third—That a letter be immediately addressed to our Right Worshipful P. G. M. and Brother, to be signed by the Worshipful Master, and Senior and Junior Wardens of the Lodge, accompanied by copies of these resolutions, and requesting his acceptance of such badge or jewel; and that on the receipt of our R. W. Brother's reply, Brother Spencer Compton be asked to obtain the same from Calcutta.

(True copy.) (Signed) R. Horrocks, W. M.

Reply.—Worshipful Sir, and Worthy Brethren,—I have had the gratification to receive your communication of the first instant, announcing that, at a meeting held on the 21st ultimo, your Lodge was pleased unanimously to vote to me, as a token of brotherly love, a Knight's Cross of the Guelphic Order, enriched with brilliants, and deeply indeed do I value this generous and splendid testimony of your fraternal affection and regard towards me.

You are kind enough to say that the gift is intended to commemorate our recent happy meeting at Poonah; but believe me, dear Brethren, no token was necessary to keep for ever alive within my breast the emotions excited by your kindness on that occasion, and that my heart will be cold indeed when it does not warm at the recollection of that kindness, or at the sight of those worthy Brethren, who, not content with having then welcomed me with the most liberal hospitality, are now overpowering me with further munificent proofs of their respect and attachment.

I accept with pride and gratitude your handsome and appropriate gift, requesting only to name one condition, which I enjoin you as good Masons to comply with, namely, that you will, in return, permit me to make a suitable present to your Lodge. I shall then wear your cross not only as a valued gift from beloved Brethren, but likewise with the gratification of feeling that, by accepting it, I have not impaired your means of contributing to the true and legitimate objects of Masonry.

It is my purpose, accordingly, to obtain from home your Charter from the G. Lodge, and to present it to you. This, and a Bible for your Lodge, you will accept as my tokens of love, and on this understanding I have consented to Mr. Spencer Compton's obtaining the cross from Calcutta, and shall gladly receive it from the hands of that esteemed Brother, as your representative, when it arrives.

Again assuring you of my gratitude and brotherly love, and praying the Great Architect of the Universe to bless and prosper you, dear Brethren, in all your lawful undertakings,

I ever am, your affectionate friend, and faithful Brother,

(Signed) JAMES BURNES, P. G. M.

To the Worshipful Brother R. Horrocks, Master; the worthy Brothers D. Buchanan and R. Brett, Wardens; and the Brethren of the Lodge St. Andrew's in the East, at Poonah.

*Bombay, Sept.* 5, 1844.

AGRA. A new Lodge, called the "Star of Hope," was regularly constituted at Agra, in September last, on which occasion a grand Masonic festival was held.

## GERMANY.

CHEMNITZ. A number of the members of the Lodge, held in this town, meet together with some of the subscribers to the Lodge of Harmony in Hohenstein, for the purpose of mutual instruction in Freemasonry; from a small fund collected on these occasions, the Brethren have been enabled to pay for the education of fourteen children, two of whom are always of the Catholic faith; at Christmas the entire number are clothed; this charity has existed some years.

DIPPOLDISWALDE. Although no Lodge exists at this place, yet a number of inhabitants, being Freemasons, have formed a reading club, the trifling subscription to which having exceeded the expenditure, the members purchased Bibles with the amount, and presented them as prizes to the best informed and well behaved children of the schools.

EISLEBEN. The evening preceding the opening of the new Masonic building, one hundred and fifty poor persons were regaled with a good dinner, on which occasion the Chairman explained to the assembly that the purposes to which the hall would be devoted were not feasting, but the spread of philanthropic feelings among mankind.

LEIPSIC. The Lodge of Apollo held its public meeting on the 24th May, at which all the members, their ladies, and friends attended; upwards of five hundred visitors were present. The W. M., Br. Meissner, presided with great *eclat*; his address to the orphans was marked by great feeling. Presents were liberally bestowed.

POSEN. A subscription has been very successfully opened for the purpose of building a Masonic temple; it has been eminently successful; in order to obtain the required amount quickly, a loan was effected at 2 per cent.

WURZEN. The last warrant granted in Saxony is possessed by the Frederick Augustus Lodge of Union here. On the 7th June it was visited by Brethren from Dresden, Leipsic, &c. &c., to commemorate the twentyfifth anniversary of its formation. All the chairs were filled by Masters of various Lodges, and several Grand Officers of the Grand Lodge of Saxony attended. Some very handsome gifts were forwarded, including a silver charity-box.

## ENGLAND.

STAFFORDSHIRE. The annual Provincial Grand Lodge for Staffordshire, was held at Wolverhampton. None but subscribing members of Lodges, were allowed to be present, it being considered but fair that those who refuse to share in bearing the heat and burden of the day, as it were, in supporting the Craft and its various charities, though resident in the province and contiguous to its different private Lodges, should not be permitted to partake of its grand gala and festivities. The business of the Provincial Grand Lodge being terminated, the Brethren adjourned to the Star and Garter Hotel, where mine host, Br. Paul Law, had prepared the banquet. About seventy Brethren sat down to dinner, which was considered a goodly number, there being on the same day two other meetings at opposite ends of the county. The Hon. Chairman, (Col. Anson, M. P.) in proposing her Majesty's health, remarked that loyalty was a distinguishing characteristic of the Fraternity, and that the illustrious lady who now occupied the throne drew the homage of Masons to her crown and person by peculiar ties of attachment and reverence, being the descendant of royal Brothers. (The toast was received with enthusiastic cheers.) The other loyal toasts followed, and were each warmly greeted.

In proposing the health of the Grand Master of England, the gallant Chairman observed that, since their last meeting, the election of that eminent chief had taken place, and he never knew an election where the feeling of approbation was so unanimous or the choice more approved. It was impossible to replace, out of the entire kingdom, an illustrious individual to fill that most important post so fit as their late lamented G. M. the Duke of Sussex, by every qualification of princely birth, royal blood, great courtesy of manner, and high literary and scientific attainments; but if one distinguished nobleman was more suited than another by his personal intimacy with the eminent Masonic qualifications of the late illustrious G. M., it was the Earl of Zetland, upon whom the mantle of the Duke's Masonic abilities had descended. (This toast was drank with Masonic honors.)

In rising to propose the health of the Provincial Grand Master, the Grand Chaplain spoke as follows:—Brethren, upon this the first occasion of our meeting since the memorable installation of our R. W. Provincial Grand Master last year at Stafford, I have charged myself with the very pleasing duty of proposing his very good health in an overflowing bumper. If there were any difficulty in submitting this toast to your Fraternal reception, it would very soon be removed by the cordial and enthusiastic warmth with which I am quite sure you will one and all respond to it. I apprehend the only difficulty that can arise will be the very imperfect manner in which I necessarily must present it to your notice. To our honorable and gallant chief, Masonry in this province is indebted for an impetus, which I trust to-day's proceedings may tend to preserve and perpetuate amongst us. None of us who enjoyed the privilege of being present at the Installation of our R. W. Brother, can forget the finished craftsmanship with which he entered upon the labors of his Masonic station in this province. Nor did we fail to augur, from that maiden performance in the working of our mystic rites, that maturity of perfect mastership in the royal art which the observances of this day have abundantly confirmed, and which the steady progress of a reviving spirit among the private Lodges of the province, substantially testify is fully appreciated by their various members. Bright days, I trust, are yet in the womb of futurity for our ancient and honorable Craft. Not only may we congratulate ourselves on having a leader so well qualified, both by social and Masonic attributes, to preside over our province, but, since our last meeting, the election and the appointment of the M. W. G. M. of all England and his officers, has proved so judicious, that the most favorable hopes of a more extended spread of our Order may justly be indulged. Its principles for good are undeniable. Its antiquity makes it venerable. The articles of its creed are universal. In the *Bombay Times* of July last, I read an illustration of Masonry, that I venture to assert no other society of a religious character on earth can produce. In a Lodge held at Bombay—the celebrated and distinguished Brother, Dr. Burnes, P. G. M. for Western India, in the chair—there were present *nine native Brethren*, three of whom were followers of Zoroaster, two of Confucius, and four of Mahomet; but they all assembled together with the followers of Christ in brotherly love to worship the Masons' God. The researches lately of the Archæological Society into the marks made in the stone works in different parts of Canterbury cathedral, and other similar stately edifices in the kingdom, by their original builders, and which correspond with the symbols used by Freemasons at the present day, prove—if proof were necessary—its ancient usefulness and date in this country; and if so ancient, more ancient still, because such skill and science were not intuitively acquired in those days, but had been handed down from a remoter period. In Rossyln castle chapel, near Edinburgh, that most beautiful relic of church architecture, I myself saw some years ago a mark that *strikingly* memoralizes a certain portion of the peculiar ceremony in the third degree. If by some of us the operative part of Masonry is not so exclusively pursued as in days of yore, we do not yield to our predecessors in inculcating that peculiar system of morality which their tools of manual labor and geometrical precision also allegorically illustrate: and, if we fall short of their eminence in raising up huge piles of corruptible material, I trust we equal them in aiming at that exalted character which shall make the name of the society incorruptible, and fit its members for those mansions, not made with hands, eternal in the heavens.

West Lancashire. The last annual meeting of the Prov. Grand Lodge for West Lancashire, was held at the Adelphi Hotel, in Liverpool. After the business of the Grand Lodge had been completed, the Brethren sat down to an elegant banquet. We make the following extract from the speech of the D. P. Grand Master, Br. John Drinkwater. He said—

The Brethren must have all noticed in the newspapers, what had been said of Freemasonry by a gentleman lecturing in Liverpool, at the Polytechnic Institution. That gentleman had declared Freemasonry to be the most beautiful theory that could be imagined, and then expressed a wish that something might be grafted upon it more suitable to the present day. Now it was quite clear to all who knew any thing of the principles of Masonry, that were its seeds planted in every heart, all the world might take refuge under its branches. It was well known that in the middle ages it did extend over the whole of Europe, but they could look back much further. The Eastern magi were in possession of its secrets; and Professor Taylor, one of the most learned men of the present day, was of opinion that the signs of the zodiac were Masonic, proving its connection with the astronomy of ancient times, as well as geometry and other sciences. The immense pile of buildings which marked the architecture of by-gone ages were believed to have been raised by the influence of Freemasons, (for the ancients were excellent practical Masons, while, in these days, attention was only paid to the philosophy of Freemasonry,) and in every age, and in every part of the globe, traces of its operations had been discovered. Its principles burned in the bosoms of every people and nation in the present day, and by its beautiful order and institutions, jealousy, envy, hatred, malice, and all uncharitableness, were banished, and kindness, charity, and brotherly love, reigned in their stead. (Applause.) There were many societies which cultivated a spurious sort of Masonry—persons meeting in what they called "Lodges," and so forth, with very good intentions, no doubt; and he considered it a high compliment paid to true Masonry that it should have imitators. He trusted they would also imitate its principles, and then they would never hear of persons belonging to these so-called "Lodges" bringing their cases before the magistrates, as was frequently done. Such a thing was totally unknown in true Masonry." (Applause.)

The English papers mention a recent lecture delivered in London by Mr. W. Mackie on the "Antiquity of Freemasonry"—a lecture abounding in historical facts, anecdotes, and witticisms. In the course of his lecture, Mr. Mackie took occasion to state the reason *why women were not admitted as Masons*, remarking that the fair sex were excluded from associating with the male in their mystic profession, not because they were deemed unworthy of the secret, not for the want of mechanical or scientific genius, not from their being the weaker sex, but from a consciousness in the men of their own weakness. Should they be permitted to enter the Lodge, Cupid, he said, would jump through the key-hole; jealousy would sometimes rankle in the hearts of the Brethren, and fraternal affection be metamorphosed into rivalship. There would be a second confusion of languages among Masons—the hand of fellowship would become clenched, and duels might ensue! But, he continued, "although the most amiable and lovely part of Nature's works are not admitted into our meetings, yet our knightly Order protects them from the attacks of vicious and unprincipled men; and we are solemnly bound never to sacrifice the ease and peace of families for momentary gratification, nor to undermine and take away the transcendant happiness from those whose hearts are united by the dearest ties of love and affection."

## UNITED STATES.

### WISCONSIN.

We have been furnished with a copy of the proceedings of the Grand Lodge of Wisconsin, at its annual communication, held at Madison in January last, and have marked several extracts for publication, but want of room, and the great length of the excellent and interesting address of the Grand Master, which we are desirous of presenting to our readers unmutilated, compel us to defer them until next month.

We have also been furnished with the new Constitution of the Grand Lodge, which, we are pleased to perceive, is substantially a copy of the Constitutions of the Grand Lodge of this State.

### THE GRAND MASTER'S ADDRESS.

*To the Most Worshipful Grand Lodge of Wisconsin:*

Brethren:—Your having committed to my hands the management and superintendency of the interests and concerns of the Grand Lodge for the past year; and the Grand Lodge having convened to attend to its appropriate duties; I esteem it as a duty I owe to you, as well as a pleasure to myself, to present you a statement of the progress and present condition of the cause of Masonry within the limits of your jurisdiction.

In performing this duty, I should feel that I had done violence to one of the first great lessons taught in Masonry, were I not to acknowledge, with gratitude and devotion, the superintending care and gracious protection bestowed upon our labors, during the year past, by our Supreme Grand Master above; to whom, as a body, we owe our existence, and the grace and dignity which the weight of centuries has conferred upon our time-honored Institution.

It is a source of unspeakable pleasure to the devout Mason to survey the ample fields over which our Ancient Order has extended its toilsome care, from age to age, over the habitations of men, in every land and clime; and wherever his eye is turned, to witness strong and convincing proofs, that Masonry has ever enjoyed the approving smiles and favored providence of God. And it is equally pleasing to the good Mason, while he contemplates the future, to behold the steady and unwavering footsteps of this hoary Giant of Antiquity, as ever, supported by "*Wisdom, Strength and Beauty*," descending along the tide of time, and to coming ages, administer, as to those gone by, the healthful cordials of "*Friendship, Morality and Brotherly Love*," to the disordered generations of men, down to the end of time.

Having again assembled, Brethren, beneath the "*All-seeing Eye*," to attend to the business of your Annual Communication, aided by the great lights before us, let us be careful, in the use of the "*Level, Plumb and Square*," so to perform our labors, that our work may "*pass the square*," and be approved by the "*Grand Overseer*" above.

Since the organization of the Grand Lodge, on the 18th of December last, its proceedings have been laid before the Chartered Lodges upon whose authority it was organized, embracing the proceedings of the Primary Convention, Organization, and the called communication held on the 17th of January last; all of which have been cordially approved by them, and the charters emanating from this Grand Lodge accepted, under which they have been most pleasantly and successfully pursuing their labors up to this time.

Your proceedings have also been forwarded to the Secretaries of as many Grand Lodges of the United States, as the Grand Master and Grand Secretary were able to ascertain the addresses of; and, in return, your Grand Secretary has received the published proceedings of the Grand Lodges of Massachusetts, Connecticut, New Hampshire, Kentucky, Missouri, Tennessee, and Iowa. The interchange of the published proceedings of the Grand Lodges, through the proper officers, forms the most common mode of correspondence and public acknowledgment of the mutual good feelings and respect of any other: by which correspondence, also, each Grand Lodge is enabled to scrutinize the proceedings of the other, and see that due regard is had by all to the great landmarks of the Order, in which all have a common interest.

In addition to the above, and as a further evidence of our being recognized by the Masonic world as a legally constituted Grand Lodge, and entitled to universal respect as such, I have to remark, that a copy of your proceedings has also been sent to the Editors of the various Masonic periodicals known in our country, in the most prominent of which, parts of our proceedings have been published, with an expression of approbation, and asking for our young and promising Institution, the fraternal regards and respectful interchange of other and older Grand Lodges. And while we have received these flattering proofs of being cordially recognized and received as a legitimate member of the great Masonic family, none have manifested the slightest objection to our just claims to the high stand to which we aspire, among the sovereign and independent Grand Lodges of the world, within our proper and undisputed sphere of jurisdiction.

I am therefore happy in congratulating the "Grand Lodge of Wisconsin," in attaining its present high and commanding attitude.

At the organization of the Grand Lodge, Melody Lodge No. 2, and Milwaukee Lodge No. 3, were in a most happy and prosperous condition; in which condition they have continued through the year. Mineral Point Lodge No. 1, had, for a time, been laboring under some difficulties: but it affords me much pleasure in being able to say, that it has greatly improved, and at this time may be considered as in a prosperous and happy condition. All of our chartered Lodges, therefore, are now in a very healthy and sound condition, as I have no doubt an examination of their work will show.

Dispensations have been issued by the Grand Master for the organization of three new Lodges within the Territory during the year, as follows, to wit:

*Warren Lodge, Potosi, W. T.* Dispensated April 27th, A. L. 5844. E. P. Wood, W. M.; Marcus Wainwright, S. W.; Simon E. Lewis, J. W.

*Madison Lodge, Madison, W. T.* Dispensated June 4th, A. L. 5844. John Catlin, W. M.; David Holt, S. W.; Augustus A. Bird, J. W.

*Olive Branch Lodge, New Diggings, W. T.* Dispensed October 25th, A. L. 5844. Charles Gear, W. M.; Ephraim Ogden, S. W.; Arthur A. Carrington, J. W.

On the 4th day of December last, I received a petition from Warren Lodge at Potosi, stating, that owing to the continued absence of the W. Master and S. Warden, and not expecting further services from either, and the great want of officers to conduct their work, they requested the removal of those officers, and the appointment of the following to take their places, as well as to fill all the stations of the Lodge; which petition was granted, and officers appointed, viz: George W. Bicknell, W. M.; Hugh R. Colter, S. W.; George Madeira, J. W. These are therefore the present principal officers of Warren Lodge.

It has been extremely difficult, in organizing new Lodges, to find skilful and experienced Brethren to take charge of them, and to go through with the work and lectures in a becoming manner. Several of the new Lodges have felt themselves so embarrassed on this account, that they have hesitated to take the responsibility of doing the work that has been urged upon them by the many petitioners who have made application for the rights, lights, and benefits of our Mystic Order.

The difficulty here found so seriously to retard the progress of Masonry would have been greatly diminished, if not entirely overcome, could we have had the services of our Grand Lecturer. I would not, however, be understood by this remark to censure the worthy Brother who holds that important office. But it is due to the Grand Lodge here to remark, that upon being informed by an officer of the Grand Lodge that our worthy Brother, the Grand Lecturer, had refused to conform his work and lectures to the system adopted by the Grand Lodge, that I felt it to be my duty to request him, that, if he could not conform to the order of the Grand Lodge on the subject, that "I hoped he would cease to lecture any of the subordinate Lodges until the meeting of the Grand Lodge." He readily complied with my wishes, and has not, I believe, officiated during the year.

Had it been in my power to have appointed any other person to fill the office for the year, I should have done so: but I did not consider the power conferred by the Constitution. To obviate the difficulty, however, as far as was in my power to do so, I have, in person, visited all the Lodges throughout the Territory, and, with the aid of a few other Brethren, all our Lodges have so far progressed in the acquisition of knowledge and numbers, as to be at least respectable in both.

In view of the labors of the past year, notwithstanding the many disadvantages and discouragements under which we have labored, we may rejoice in having laid the great *Corner Stone* of our "*future Moral and Masonic Edifice,*" in the wilderness of the Northwest. Upon it, our names have been recorded. In rearing the great living Temple thereon, our sons and generations to come will labor, until the time appointed, when the cap-stone shall be brought forth with songs and shouting of "Grace, grace unto it!"

But while I perform the duty of reporting to you the past history and present condition of the several Lodges under your jurisdiction, since your organization, I feel it also a duty to improve this occasion by suggesting to the Grand Lodge such measures as, in my opinion, are necessary for the future prosperity and progress of our venerable Institution.

It is said that "self-preservation is the first great law of nature." This truth is as sacredly connected with societies as with individuals. It well becomes every society to look carefully to the bearings and provisions of its own Constitution, and if the various parts are not promotive of permanency, peace, and harmony, it is wise to apply a timely remedy, before disorder and consequent disasters follow as a result.

After a careful examination of the provisions of the Constitution of this Grand Lodge, I am clearly of the opinion, that in many respects it is defective, and in some points radically so.

1st. The Constitution, section 1, provides for sixteen (present) Grand Officers, besides "all Past Grand Officers of this Lodge, all Past Masters of regular Lodges under the jurisdiction of this Grand Lodge who continue members of any regular Lodge, and *all Past Masters citizens of this Territory,*" as members of this Grand Lodge, who are not representatives of any subordinate Lodge; while the working Lodges, whose interests, more than all others, are involved, are only represented by the present Master and Wardens of each Lodge, which class of members will form but a meagre minority in the Grand Lodge.

I consider this section defective, therefore, 1st. In not discriminating as to what class of Past Grand Officers shall remain members of the Grand Lodge. 2dly. In taking from the working Lodges, upon which it depends for existence and future prosperity, the balance of power, and conferring it upon irresponsible members; and, 3dly. Because it gives to "all Past Masters, *citizens of this Territory,*" membership in the Grand Lodge and control over subordinate Lodges, without even becoming members of any Lodge under our jurisdiction!

Should all these provisions remain unmodified, or unlimited in their bearings, the number of honorary or *ex-officio* members of the Grand Lodge would so increase in a few years that the power of subordinate Lodges would be comparatively lost. The ancient Constitutions of Masonry wisely provide, that Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers, and Past Grand Secretaries, should be retained as members of the Grand Lodge, for the reason that they are supposed to possess age, and are regarded as skilful workmen of the Craft. Their wisdom and experience would therefore be valuable in the councils of the Grand Lodge. More recently, Past Masters of subordinate Lodges have been allowed the same privilege: but never to my knowledge were such honors conferred upon the inferior officers of the Grand Lodge.

2d. I regard the Constitution, as a whole, entirely too brief in all its provisions. The Books of ancient Constitutions in this country are few and very difficult to obtain, and without more light being communicated than is contained in our Constitution and By-Laws, it will be impossible for Lodges composed of young and inexperienced officers and members to obtain the necessary information for the proper and intelligent discharge of their duty.

In view of the whole subject, I would most respectfully recommend to the G. Lodge to revise its Constitution and By-Laws, and so enlarge the Constitution as to embrace all of what is properly denominated "Ancient Constitutions," or so much thereof as is not embraced in the "Masonic Trestle-Board."

I have, at considerable expense and pains, procured such models and data, as will enable a committee of this Lodge, with comparative ease, to accomplish the objects contemplated in the above recommendation, which will be at the service of the Grand Lodge, should they desire them. Should the suggestion meet with the approbation of the Grand Lodge, and a full and complete Constitution be adopted and published, it would, in the cheapest possible form, furnish all necessary information to our subordinate Lodges, as well as the fraternity at large.

I am disposed to attach to this subject, considerations which go far beyond the mere matter of making Masons correctly, and of keeping up a pure and uniform government over the Royal-Craft. I regard the sources of information, to the studious Mason, as far too scant, and esteem the proposed measure, as one indispensable to the pure and permanent existence of our Order in our wide-spread jurisdiction. If we were within reach of proper books, and could boast of learned and experienced men in all our Lodges who could train up our Brethren in a knowledge of our Mystic Science, it would be widely different. But we have neither, and unless some measures are adopted to spread abroad the "*true light,*" the interest of our sublime Institution will suffer materially.

The present is a most interesting period in the history of Masonry in the U. States. There never was a time when the cause enjoyed greater prosperity; and I may justly say, there never was a time when greater care and circumspection should be exercised in guarding the purity of the Order, both in its work and high moral character. But on this subject, we have but little cause of fear. The whole Fraternity are fully alive to their interest, for, having learned wisdom from the things they have suffered, they have been, for the last three years, taking such steps as are calculated to establish and maintain uniformity in their work, and place the Institution upon such a basis in all respects, that its future course will be one of great usefulness and stability.

In the month of March, 1842, a General Masonic Convention was held in the city of Washington, having the general interests of Masonry in view, which, among other things, recommended to the Grand Lodges of the United States the holding of a delegated Convention in the city of Baltimore, in the month of May, 1843, to determine upon a uniform system of work and lectures, with some other interests. That Convention was held at the time, in which sixteen of the Grand

Lodges were represented, which accomplished much towards the objects for which it was convened. But still feeling that more remained to be accomplished, they again recommended to all the Grand Lodges of the United States to organize and establish a permanent triennial Convention, with delegated and defined powers, intended, in the main, to keep up Masonic intercourse, regulate the system of work and lectures, and to form a kind of umpire between Grand Lodges. Their proceedings have been published, a copy of which is herewith furnished.

I would most respectfully recommend, therefore, to the Grand Lodge, that the plan of such organization be examined, as contained in their published proceedings, and, if approved, that such action be had, as will give to such Convention the sanction and co-operation of this Grand Lodge.

There is another subject on which many of the Grand Lodges of the United States are now taking action, as a general measure of safety, which has been recommended to all, at the late Masonic Convention, and which, in my opinion, is of such a nature, as to require the consideration and action of this Grand Lodge. It is that of requiring of all visiting Brethren, who visit the Lodges under your jurisdiction, from abroad, to produce a certificate of membership from the Grand Lodge from under whose jurisdiction they may hail, before they will be received into the Lodges under your jurisdiction. This measure would seem to be the more necessary in a country like ours, where a great number of strangers are entering, who claim to be Masons, and without some such measure, we are greatly liable to be imposed upon by suspended or expelled Masons. Some of our Lodges and Members have suffered serious injury from such impostures already.

I respectfully suggest, therefore, to the Grand Lodge the propriety of requiring such certificates from visiting Brethren from other Grand Lodges, unless they are properly avouched for by some member of our Lodges as regular members of good standing in the Lodge from whence they may hail. And further, that this Grand Lodge should provide such certificates, under its own seal, for the benefit of Brethren who may desire to travel abroad. The Grand Lodge should also provide itself with suitable blanks, for charters and diplomas, upon parchment, for the use of Lodges and Brethren.

I have protracted this address much beyond its intended limits in the outset; but I do not see how I could do justice to my feelings and the great interests involved, with saying less. I will conclude with the further suggestion, that much of the attention of the Grand Lodge should be given to the management of the internal concerns of subordinate Lodges. No Lodge should be allowed to confer the degrees of Masonry before the fees are paid on such degrees, nor to be advanced without "*making suitable proficiency in the preceding degrees.*"

With these remarks, I am happy in having the honor of returning to the G. Lodge the high and responsible office they were pleased to confer upon me, at its organization, while I enjoy an inward pleasure in the consciousness that I have done all that was in my power to promote the best interest of our most excellent Institution.

With grateful consideration, I am, Fraternally, &c.

B. T. KAVANAUGH, G. M.

## IOWA.

BY the favor of our attentive correspondent at Bloomington, we were enabled to lay before our readers in March, an abstract of the annual proceedings of the Grand Lodge of Iowa, together with a copy of the Grand Master's address. We have since received an official copy from the Grand Secretary, from which we make a few extracts, and shall in our next give the excellent "Annual Circular" to the Lodges :—

### QUALIFICATION OF PRESIDING MASTERS.

*Resolved*, That the Grand Lodge will require a Brother to have the Past Master's Degree before he can be Installed as Master of a subordinate Lodge under the jurisdiction of this Grand Lodge.

### REPORT OF COMMITTEE ON EDUCATION OF ORPHANS.

Your Committee to whom was referred so much of our M. W. G. Master's Communication as relates to the establishment of an Institution for the education of the Orphan Children of deceased Brother Masons, ask leave to report as follows:

We hail with unfeigned pleasure this call of our M. W. G. M. in behalf of our infant G. Lodge, to this interesting and important subject.

Your Committee are fully of the opinion that the funds which this Grand Lodge now have or may hereafter have under its control, can in no way be so economically and judiciously vested in order to carry out the great principles of our Order, as to vest them in such a manner as will most directly secure the intellectual and moral advancement and health of those whom we feel most bound to protect, and over whose well being we should watch with such tender care. We are well assured that the Fraternity will meet this subject, as it deserves to be met, and we feel earnestly to recommend that preliminary steps be taken for the final attainment of this great object.

To this end, therefore, your Committee beg leave to recommend that a Committee of at least five be appointed to investigate the subject and that they have discretionary powers to solicit funds and make such preliminary arrangements as they may deem expedient: carefully avoiding involving the honor or interests of individuals or of this Grand Lodge. And finally, that said Committee be requested to report their doings in writing to this Grand Lodge at its next annual session, accompanied with such suggestions for future operations as their matured reflection may point out as best.

All of which is most respectfully submitted by your Committee.

W. Reynolds,
W. R. Talbott,
John Hawkins.

### THE TRESTLE-BOARD.

From the report of the committee on Foreign Correspondence:—

The second and last topic we would now notice, is that of the Trestle-Board, published by order of and under the direction of the Convention. Your committee believe from a thorough examination of this Book, that it will prove a valuable text book in the hands of the Master of every subordinate Lodge, possessing fewer defects and more advantages than any other book of a similar character, and it having received the sanction of a majority of the Grand Lodges composing said Convention, and as tending to secure a more perfect uniformity in the work of the Lodge, your committee recommend the adoption of the Trestle-Board as the text book of this Grand Lodge and of the Lodges under this jurisdiction, and further recommend that the Grand Secretary be instructed to procure one dozen copies thereof and furnish one to each subordinate Lodge (not already possessing one) and charge the same to the Lodges in their annual dues for the succeeding year.

The committee close their report as follows:—

Your committee find upon the hasty examination they have been enabled to give the proceedings of the several Grand Lodges laid before them much, very much of interest and universal importance to the Fraternity are contained therein, exhibiting the Institution in a prosperous condition throughout their several jurisdictions, and most of them contain discussions of many points of Masonic polity and jurisdiction proper to be presented to this Grand Lodge for its action. But your committee owing to the press of other business, and being unwilling to make a report doing such manifest injustice to the Grand Lodges aforesaid, this Grand Lodge and themselves, would therefore ask and recommend that the proceedings aforesaid be either recommitted or referred to a new committee with instructions to report to the G. Lodge at its next grand annual communication.

They will not close however, without congratulating the Brethren of our sister Territory of Wisconsin, on the successful formation of a Grand Lodge for that Territory, which promises to be productive of much good in that section of our prosperous country.

Your committee are happy to learn that the difficulties attending the formation of a Grand Lodge in Michigan are entirely removed, and that the Grand Lodge of that State bids fair to take a high stand among her sister Lodges.

### REPORT ON MASONIC LIBRARY.

The committee to whom was referred so much of the Grand Master's Address as relates to the subject of a *Masonic Library*, for the use of the Grand Lodge, have had the same under consideration and beg leave to submit the following report:

Your committee feel the subject to be one of very great importance to the interest of Masonry, more so perhaps to us in the far west, where the means of obtaining Masonic information are much more limited, than in older settled countries. We also believe that the only true method of obtaining Masonic Light and knowledge and of having the principles of our Order properly appreciated and practised, is to create an interest in the study of the same, as laid down in the Constitutions of Masonry. Your committee do not believe, however, that the state of the finances of this Grand Lodge will admit of making an appropriation sufficient to procure an extensive collection of Masonic information; still we believe something should be done—a commencement should be made, and additions made from time to time as the G. Lodge shall be able, so that in time we may have a collection of Masonic information, that will be an honor to us. In furtherance of this object, your committee would recommend the adoption of the following resolution:—

*Resolved*, That an appropriation of $5 be made, to be expended under the direction of the G. Secretary, for procuring such information as he may see proper.

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## EXPULSIONS BY THE GRAND LODGE OF WISCONSIN.

We cheerfully comply with the request of the Grand Lodge of Wisconsin, in giving the earliest publicity to the following report and expulsions:

Report:—"The committee to whom was referred the communication of the W. M. of Warren Lodge, in regard to the case of Marcus Wainwright, who had been appointed Senior Warden of said Lodge, under the Dispensation of the G. Lodge of Wisconsin, having given to the subject serious consideration, report:

"That from Masonic information in the possession of the Grand Lodge of Wisconsin, at this time, it appears that a certain Marcus Wainwright arrived in this Territory in the year 1844, and estalished his residence in Grant county as a practitioner of medicine.

"That shortly after his arrival, he made himself known as a Master Mason, and, as such, among others, signed a petition for a Dispensation to be granted by the Grand Lodge to open a new Lodge at Potosi, in Grant county, Wisconsin.

"That he was named and appointed Senior Warden of the new Lodge, called Warren Lodge.

"That in consequence of inquiries into his real character in November last, the following facts appeared to be established, on the rumor of which facts he fled from Wisconsin.

"The same Marcus Wainwright came in 1843 from the State of Illinois, believed from St. Clair, into Fayette in the State of Missouri, on a call to take charge of a Baptist congregation at that place, and that he then bore the name of A. B. Hardy. That he was then married, and had a wife with him, said to be his third wife. That he was made a Mason at that place, and received several high degrees in Masonry.

"That a few months after his residence at Fayette, he was accused and believed to be guilty of the crime of forgery, and fled the country, leaving his family in Missouri, leaving also a letter, stating that his grave would be found that night in the Mississippi. It is supposed he immediately came into Wisconsin Territory.

"The identification of A. B. Hardy with Marcus Wainwright, is, in the opinion of your committee, fully apparent, from the testimonials in possession of this Grand Lodge.

"A. B. Hardy was expelled the Fayette Lodge, Missouri, and advertised, by order of his church, in the "Missouri and Illinois Baptist."

"In regard to the action of this Grand Lodge on this most painful subject, your committee have come to this conclusion:

"That Marcus Wainwright, *alias* A. B. Hardy, never was a legal member of Warren Lodge, as he was an expelled member of a foreign Lodge at the time he imposed himself on the members of the Lodge at Potosi, when he signed their petition for a Dispensation, and accepted the appointment of Senior Warden of Warren Lodge.

"Therefore, not being a member of a Lodge under this jurisdiction, the Grand Lodge does not consider its power to extend in this particular case to expulsion, or to any other action in the matter, at this time, than to guard the Fraternity, wherever distributed, against the Impostor, by the exposition herein made of the character of Marcus Wainwright, *alias* A. B. Hardy.*

"Respectfully submitted.

"W. R. Smith, *Chairman.*"

Br. Burnett offered the following resolution:

"*Resolved*, That the said Marcus T. Wainwright, *alias* A. B. Hardy, be excluded from all Masonic privileges and associations throughout the world; and to guard the Craft against the impositions, the Grand Secretary be directed to forward a copy of the foregoing Report, and of this resolution, to the Editor of the "Freemasons' Magazine," for publication; to which shall be appended, as correct a description of his person as can be obtained:"

Marcus T. Wainwright, *alias* A. B. Hardy; aged about 40; rather below common stature, stout and well formed, broad and square shoulders; brown hair, curls at extremities; light blue-grey eyes, round and marked expression; full round forehead; top of head flat; rather large and projecting chin; large mouth, and when speaking often closed on one side; sometimes stammers or hesitates in his speech; is skilful in Blue Lodge and R. A. Chapter; has a peculiar faculty of ingratiating himself into favor among strangers: has been a Baptist preacher; is a saddler by trade; and pretends to practice as a physician. Was expelled from Fayette Lodge in the State of Missouri, where he lived under the name of Hardy, and preached. Deserted his wife, leaving her no means of support, and came and settled in Lancaster, in Grant county; became a member of Warren Lodge No. 4, and left clandestinely.

The Grand Lodge also confirmed the following expulsion:

William M. Card, M. M., Milwaukee Lodge, No. 3, March 28, 1844. Aged about 48; 5 feet 10 inches high; thick set; fair complexion; residence now unknown; occupation, a carpenter; offence, desertion of wife and family, and unmasonic conduct.

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*In this conclusion the committee are in error. The power of the Grand Lodge to expel for cause, any Mason residing within its jurisdiction, whether he be a member of a Lodge or not, (under that or any other jurisdiction,) is clear and indisputable.—Editor Magazine.

# REGISTER OF OFFICERS.

### GRAND LODGE OF IOWA.

M. W. Oliver Cock, G. Master.
R. W. C. H. Booth, D. G. M.
" Ansel Humphreys, S. G. W.
" John Hawkins, J. G. W.
" Wm. K. Talbot, G Chaplain.
" B. S. Olds, G. Treasurer.
" T. S. Parvin, G. Secretary.
W. James R. Hartsock, S. G. D.
" S. C. Trowbridge, J. G. D.
" J. H. M'Kenny, G Marshal.
" F. O. Beckett, G. S. Bearer.
" Wm. Abbe, G. Pursuivant.
Brother J. F. Hanby, G. Tyler.

### CONVENTION OF PRIESTHOOD IN OHIO.

M. E. William B. Thrall, President.
" W. B. Hubbard, Vice President.
" M. Z. Kreider. Chaplain.
" Samuel Reed, Lecturer.
" I. C. Copeland, Treasurer.
" B. Latham, Recorder.
" George Keiffer, Mast. of Ceremonies.
" John Sayre, Conductor.
" M. M. Laughlin, Herald.
" Absalom Death, Steward.

### MAINE ENCAMPMENT, PORTLAND.

Sir Samuel Fessenden, M. E. G. Com.
" Charles B. Smith, Generalissimo.
" Nelson Racklyft, Capt. Gen.
" Cyrus Cummings, Prelate.
" Eleazer Wyer, Senior Warden.
" Seth Clark, Junior Warden.
" William Lord, Treasurer.
" Arthur Shirley, Recorder.
" Stephen Swett, Sword Bearer.
" Arthur Shirley, 3d Guard.
" William Lord, 2d "
" Stephen Swett, 1st "

### GRAND CHAPTER, SOUTH CAROLINA.

M. E. John H. Honour, G. H. P.
E. F. C. Barber, Dep. G. H. P.
" Charles Clapp, G. King.
" A. G. Mackey, G. Scribe.
" James S. Burgess, G. Treasurer.
" S. J. Hull, G. Secretary.
" John E. Odena, G. Marshal.
" Samuel Seyle, G. Sentinel.

### CONCORD CHAPTER, WILMINGTON, N.C.

Alexander McRae, High Priest.
A. P. Repiton, King.
L. H. Marsteller, Scribe.
T. W. Brown, Treasurer.
D. McMillan, Secretary.
A. Martin, R. A. C.
W. A. Burr, C. H.
J. Northrop, P. S.
John A. Taylor, }
R. G. Rankin, } M. of Veils.
T. F. Peck, }
John Smith, Tyler.

### DE WITT CLINTON ENCAMPMENT, AT PORTSMOUTH, N. H.

Sir John Christie, M. E. G. Commander.
" Jonathan Barker, Generalissimo.
" John Knowlton, Capt. Gen.
" John Bennett, Prelate
" Thomas Clapham, Senior Warden.
" Samuel S. Stacy, Junior Warden.
" Jefferson McIntire, Treasurer.
" Ammi R. H. Fernald, Recorder.
" Josiah G. Hadley, Standard Bearer.
" Ephraim Otis, Sword Bearer.
" Thomas L. Pickering, Warder.
" John Somerby, 3d Guard.
" Henry S. Rand, 2d "
" John W. Abbott, 1st "
" John Nutter, Commissary.
" Isaac Maxwell, Sentinel.

### BENTON LODGE, BENTON, ALABAMA.

I. M. Gunn, Master.
Robert Rives, S. W.
Reuben Mundy, J. W.
I. R. Gilbert, Treasurer.
J. R. Sommerville, Secretary.
John Adams, S. D.
R. R. Harrison, J. D.
John C. Hill, Tyler.

### ST. JOHN'S LODGE, WILMINGTON, N. C.

S. D. Wallace, Master.
J. A. Shepherd, S. W.
R. G. Rankin, J. W.
B. Baxter, Treasurer.
W. A. Burr, Secretary.
A. Martin, S. D.
W. D. Smith, J. D.
J. T. Morris, Tyler.

### SOLOMON'S TEMPLE LODGE, UXBRIDGE, MASS.

Hiram Clark, Master.
George Willard, S. W.
Royal Cummings, J. W.
Joseph Thayer, Treasurer.
Josiah Cummings, Secretary.
Robert L. Almy, S. D.
James A. Whipple, J. D.
William C. Capen, Marshal.
Salmon Brown, } Stewards.
Joseph Jefferson, }
Jesse Aldrich, Tyler.

### SPARTA LODGE, SPARTA, TENN.

N. Ocoham, Master.
J. W. Bell, S. W.
J. L. Goodall, J. W.
J. K. Farmer, Treasurer.
B. S. Rhea, Secretary.
J. A. Lane, S. D.
J. Young, J. D.
M. Fiske, } Stewards.
J. W. Simpson, }
R. Nelson, Tyler.

## MASONIC CHIT CHAT.

☞We have devoted a large portion of the present number to "Masonic Intelligence," this species of matter having accumulated on our hands to an unusual extent. We have still a large quantity in French and in German, waiting to be put into an English dress. That given in the present number, both foreign and domestic, will be found interesting and instructive. We would particularly invite the attention of our readers to the excellent address by Br. Kavanaugh, to the Grand Lodge of Wisconsin. It is a business like paper, and presents a practical and gratifying view of the state of the Institution in that young and extreme portion of our country, where the peaceful sound of the Masonic gavel is just following the echo of the wild war-whoop of the savage.

Our foreign matter will also be found to possess some interesting points.

☞The Celebration at Bunker-Hill, on the 24th inst., by King Solomon's Lodge, will probably be one of the most interesting Masonic festivals which has been held in this State for many years. The indications are that the attendance of the Brethren will be large. Arrangements will be made to accommodate all who may wish to dine on the Hill. The committee are desirous, however, that the Brethren, particularly those attached to Lodges, should furnish themselves with tickets at as early a day as convenient, in order that they may make some estimation as to the probable number which will be required. [See advertisement.]

The miniature monument, being an exact model of the original structure erected by King Solomon's Lodge in 1794, has been completed and placed in the inside of the present Obelisk. It is of white marble, about nine feet in height, and is beautifully executed. The original inscription on the old monument is engraved on a plate of brass, and inserted in its proper place. There is also an inscripion stating the history and object of the present monument.

☞Br. R. E. Frazier, Georgetown, S. C. and Br. James M. Pigott, Marion, Mississippi, are authorized agents for the Magazine.

☞We have received two copies of the second volume of the Magazine, sent in consequence of our advertising for the first and second volumes. We thank the Brethren who have sent them, inasmuch as the intention was to oblige us, and enable us to execute a foreign order, but unfortunately, they are of no use to us. We expressly stated in our advertisement that we had more of the 2d than of the first volume on hand, and that we did not wish the second unless the first came with it. The volumes sent will be returned when called for, unless an opportunity offers to dispose of them, at the subscription price.

☞We understand that at the late anniversary examination of the students of the Masonic College of Missouri, the result was highly satisfactory to the friends of the Institution, and honorable to the Professors. We hope to receive a more particular account of it in season for our next number. The establishment of this College is an experiment, in the success of which the whole Masonic Fraternity feel a deep interest, and we are desirous to keep them accurately and fully informed of its progress. That we may do this, we shall frequently be obliged to tax the kindness of our correspondent at Marion.

☞One of the best religious papers in the country is edited by Rev. Br. Hiram Chamberlain, and published at St. Louis, Mo. It is called the "Herald of Religious Liberty," and we regret to learn from a late number that it is not well patronized. We hope the friends of "religious liberty" in the "great valley of the west," will look to it. They cannot well spare so important and valuable an auxiliary.

☞The long pending Masonic differences in Ireland, have been amicably, and, it is believed, satisfactorily adjusted.

☞We have not yet received the proceedings of the Grand Lodge of Mississippi. Have they been sent?

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# THE FREEMASONS' MONTHLY MAGAZINE.

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## THE TESSERA HOSPITALIS, OR RIGHTS OF HOSPITALITY.

The ancients had a custom between which and Freemasonry there is at least a strong analogy. It is known to have existed as early as the times of Abraham and Homer, and it was adopted and practised by the early Christians. Amongst the Greeks it was called the "Rights of Hospitality," and under that name various rites were included.

By the usages referred to, persons desirous of forming an alliance of friendship, and of rendering its union sacred and inviolable, took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one wrote his name upon one of the pieces and his friend wrote his upon the other. They then made a mutual exchange, each promising to retain the part entrusted to him, as a pledge of their friendship forever. This was called the *Tessera;* specimens of which are frequently met with, even at this time, in the cabinets of antiquarians.

Another method of making the Tessera, as described by the Scholiast of Euripides, was to take a white stone and engrave on it any word upon which the two friends might agree. They then broke the stone in the midst, dividing the word, and one half was kept by one friend, and the remaining half by the other. And at any future period, (however distant, or under whatever circumstances,) the producing of this Tessera was followed by an immediate recognition of the covenant of friendship. With it, the traveller was sure to be received with distinguished marks of civility, and to obtain a hearty welcome at the house of his friend. So highly was this alliance esteemed, that it was preferred even to relationship. To express their veneration for it, and their sense of its sacred nature, the Romans gave to their Sovereign of the gods, the title of *Jupiter Hospitalis.* Lest any one, besides the person to whom it rightfully belonged, should claim its privileges, the pledge was preserved with the utmost care and secrecy. None knew the name or word inscribed on it, but the possessor. It was the *white stone*, on which was written, "a new name," "which no man knoweth, saving he that receiveth it."

The Hon. Francis Baylies, in an address delivered by him some years since, in speaking of the rights of hospitality among the ancients, holds the following language:

The savage regards the stranger as an enemy. He does not hesitate to seize his property, and to take his life. In the transition from savage to civilized life, the first step is the establishment of usages, by which the stranger may be protected. This is the first evidence of the amelioration of the savage, and his first approach to the cultivation of the social principle. If the shelter of the roof was sought and the threshold crossed, the right to protection became a sacred obligation, and the host who failed in the duty, was accounted infamous. In the law as prescribed to Moses, the practice of hospitality is enjoined: "Also thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."*

It was in this first stage of moral refinement, that the Illiad of Homer was written, and probably the books of Moses. In every part of Homer, the right of the guest and suppliant, to kind treatment, is inculcated as a sacred obligation, established by the Gods: the suppliant was to be "as a near relation." The "stranger and the poor are from Jove," says the bard†. From this general obligation, sprung particular obligations and more sacred rights, not terminating with individuals, but hereditary and descending to posterity. The custom extended, and communities became bound by it. Nations acknowledged it, not only with nations but with individuals ‡ Alcibiades, expelled from his native Athens, sought and received the hospitality of Sparta, as between him and the Spartans this usage existed. To the existence of this usage, we owe the beautiful narrative of the retreat of the 10,000 Greeks, by Xenophon. Xenophon says, "that having been long attached to Proxenus, by the rights of hospitality, the latter sent for him from home, with a promise if he came, to recommend him to Cyrus." His attachment to Proxenus was so strong, although he was not his countryman, Proxenus being a Beotian, that he left Athens and joined him at the camp of Cyrus.

From this statement of Xenophon, it appears, that if any advantage was in prospect, the Xenos, or guest, was invited to share it. Each was under a peculiar obligation to attend to the other's interest, as if it was his own.

Amongst the Greeks, signs were used, which conveyed the assurance of favor, friendship and protection: so when Achilles yielded to the supplications of King Priam, who sought his tent to obtain the body of Hector,

> "To dispel from Priam's mind
> All secret terror, as a friend he seized
> On his right hand, and grasp'd it at the wrist."

The fight between Glaucus and Diomed was suspended, upon their mutual recognition of the symbols of the hereditary hospitality of their ancestors.[*]

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*The author of the essay on the original genius of Homer, who was perfectly acquainted with the manners of the Oriental nations, says:—"In Arabia, the rights of hospitality, so properly called the point of honor of the East, are the happy substitute of positive law; which in some degree supplies the place of justice; connecting by a voluntary intercourse of good offices, those vagabond tribes who despise legislation, deny the perfect rights of mankind, and set the civil magistrate at defiance. A strong instance of that sympathizing principle in the social constitution of our own nature, which the wisest government will encourage, and which the most depraved cannot suppress."

† "How necessary this generous point of honor was to alleviate the miseries to which mankind in that unsettled state of law and government, were liable, we may gather from many lively and affecting pictures scattered through Homer's poems." [Mitford's History of Greece.]

‡This usage, of the rights of hospitality, is noticed by Heroditus, the father of history. "Among the ancients, it was ratified by particular ceremonies, and considered as the most sacred of all engagements: nor dissolved, except with certain solemn forms and for weighty reasons." Heroditus says, "when Sybaris was taken by the Crotoniati, the Milesians shaved their heads, and discovered every mark of sorrow; for, betwixt these two cities a most strict and uncommon hospitality prevailed." The translator of Heroditus says; "The Barbarous disposition to consider all strangers as enemies, gave way to the very first efforts towards civilization; and, as early as the time of Homer, provision was made for the reception of travellers into those families by which they were connected by the ties of hospitality. This connection was esteemed sacred, and was under the particular sanction of the hospitable Jupiter, *Zeus Xenius*. The same word *Xenos*, which had originally denoted a barbarian and an enemy, then became the term to express either a host or his guest. When persons were united by the tie of hospitality, each was *Xenos* to the other, though, when they were together, he who received the other was properly distinguished as the *Xenodicus*. In the Alcestis of Euripides, and in Plato, we find mention of *Xenon*, or an apartment appropriated to the reception of such visitors."

"The bond of hospitality might subsist
1. Between private individuals.
2. Between private persons and states.
3. Between different states.

"Private hospitality was called *Xenia*; public, *Proxenia*. Persons who, like Glaucus and Diomed, ratified their hospitality in war, were called *Dorýxeni*. This connection was in all cases hereditary, and was confirmed by gifts mutually interchanged, which were at first called symbols (as in the Medea of Euripides,) and which were afterwards reduced to a kind of tickets, instead of presents, *astragaloi* or *tesserea*." "Hospitality might be renounced by a solemn form of abjuration, and yet after that, might be renewed by a descendant. Thus between the city of Sparta and the family of Alcibiades, a public hospitality had subsisted; his grandfather had solemnly renounced it, but he, by acts of kindness, revived it again. Heroditus says, that when Alexander the Macedonian, was dispatched to Athens, by Mardonius the Persian General, with overtures from Xerxes for an alliance and a requisition of earth and water, after addressing the people, his propositions were rejected with indignation, and the Athenians in closing their reply say, "Hereafter do not you presume to enter an Athenian Assembly with overtures of this kind, lest while you appear to mean us well, you prompt us to do what is abominable:—We are unwilling that you should receive any injury from us, having been our guest and friend."

The books of the Old Testament contain many allusions to this usage—such as the hospitality of Lot to the Angels, on the night previous to the destruction of Sodom, and the dangers which he incurred in protecting them from the rage of the Sodomites, "because they came under the shadow of his roof,"[†] and the covenants between Abraham and Isaac and the King of the Philistines, solemnized by oaths and the erection of altars.[‡]

Jonathan made a covenant with David, his father's enemy, and with his house, "and Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul, and saved his life when it was sought by his father Saul." And then Jonathan said to David, "go

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[*] The manner in which this generous principle operated in softening the ferocious spirit of the warriors of the Illiad, is forcibly delineated in the description of the meeting of Diomed and Glaucus on the field of battle—their mutual recognition while the fight was raging; their mutual acknowledgment of the ties of hospitality by which they were connected, and by which their ancestors had been connected.

> "He spoke, and transport fill'd Tydides' heart,
> In earth the generous warrior fix'd his dart,
> Then friendly thus the Lycian prince addrest,
> Welcome my brave hereditary guest,
> Thus ever let us meet with kind embrace,
> Nor stain the sacred friendship of our race."

He then recounts the friendship and the mutual gifts, (still preserved,) of their fathers. He continues—

> "Mindful of this, in friendship let us join;
> If heaven our steps to foreign lands incline,
> My guest in Argos, thou, and I in Lycia thine.
> Enough of Trojans to this lance shall yield
> In the full harvest of your ample field;
> Enough of Greeks shall dye thy spear with gore;
> But thou and Diomed be foes no more.
> Now change we arms and prove to either host,
> We guard the friendship of the line we boast."

[†] Genesis, ch. xix.

[‡] Abimilech addressing Abraham, says: "Now, therefore, swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned." And Abraham said, I will swear. The same king of the Philistines and his friends, [Genesis, xxi. 23, 24,] addressed Isaac: "Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another; And Isaac sent them away, and they departed from him in peace." [Genesis xxvi. 28, 29, 30, 31.]

in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever."[*] When David became the anointed King of Israel, the obligation was fresh in his remembrance. "And David said, is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" When Mephibosheth was brought before him, and had prostrated himself, "David said unto him, fear not, for I will shew thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul, and thou shalt eat bread at my table continually." "As for Mephibosheth (said the King,) he shall eat at my table as one of the King's sons." The royal heritage of Saul was restored to him; he dwelt in Jerusalem, "and did eat continually at the King's table." When the descendants of Saul were given up to the Gibeonites, the King spared Mephibosheth, "because of the Lord's oath, that was between them, between David and Jonathan the son of Saul.[†]

This usage or obligation, in times of rapacious violence, of barbarism and lawless power, seems to have been the preserving principle of the moral world—the germ of all the higher virtues—disclosing the stamp of the Creator on fallen man. It is the electric fire of the moral world, neutralizing the venom of the heart, and melting the ice of the soul—the living fire, burning forever, and kindled by a spark from heaven! It is not an apron, or jewel, or ceremony, or formula, which constitutes men Freemasons. The marble or the wax may be fashioned into the form; but it is the living soul, which constitutes the man. So it is with Freemasonry—its externals are nothing—its home is in the heart.

## THE KNIGHTS TEMPLARS REPRESENTED IN THE ENGLISH PARLIAMENT.

King Edward the first, in the 35th year of his reign, in the month of January, A. D. 1307, "called a great Parliament, to be holden at Carlisle upon the octaves of St. Killary, to treat of matters concerning the state of Scotland, whereunto were summoned many Lords both of the spiritualty and temporalty, who either appeared in person or else by proxy. Myself have seen and read an ancient register of good authority, containing the names of eightyseven Earls and Barons, twenty Bishops, sixtyone Abbots, and eight Priors, besides many Deans, Archdeacons, and other inferior Clerks of the Convocation, the Master of the Knights of the Temple, of every shire two Knights, of every city two citizens, and of every Borough two Burgesses, &c."—*Stow's Annals of England. Registrum Frateum Minorum. Parliament Records.*

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[*] 1 Samuel xx. 17, 42.

[†] 2 Samuel ix. 1, 6, 7, 10, 11. xxi. 7.

# HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES
AND DISCIPLINE, OF ALL THE

## SECRET AND MYSTERIOUS INSTITUTIONS

OF

## THE ANCIENT WORLD.

### NUMBER IX.

### INVESTITURE, AND PHILOSOPHY OF THE PERSIAN MYSTERIES.

THE splendor and importance of the heathen mysteries gave them such a vast and overwhelming influence, even with the principal nobility of every ancient nation, that the high born youth displayed the utmost anxiety to endure the fatigue and danger of initiation, that they might be assimilated with that distinguished society, into which no other formula could introduce them. For this purpose every peril was braved, and every risk cheerfully encountered; and loss of life in the process was preferred to the dishonor of remaining voluntarily amongst the uninitiated and profane. Nothing but this unconquerable principle could have induced men to press forward through such a series of opposing difficulties, as we have enumerated. The aspirant, however, having gloriously surmounted them, now claimed Investiture and Instruction. An abundance of amulets and talismans was delivered to him after his investiture; and he was even taught the secret of constructing them, that he might be exempt from all assailing dangers, both in his person and property. Every Emblem displayed to his view by the *Divine Lights* in this vast and diversified cavern;[*] every incident which excited his astonishment during the tedious process of initiation, was now converted to a moral purpose, and explained in a series of disquisitions, calculated to inspire an irrevocable attachment, alike to the mysteries, and to the persons of their administrators.

The candidate was taught that the benign influence of the superior light derived from initiation, irradiates the mind with some rays of the divinity; and inspires it with a degree of knowledge which is unattainable without this distinguished privilege. He was instructed to adore the consecrated fire, the gift of the deity, as his visible residence.[†] He was taught the existence of two independent and equally powerful principles, the one essentially Good, the other irreclaimably Evil; and the cosmogony was this: Ormisda, the supreme source of Light and Truth created the world at six different periods. First, he made the heavens; second, the waters; third, the earth; fourth, trees and plants; fifth, animals; and sixth, man,[*] or rather a being compounded of a man and a bull. This newly created being lived in a state of purity and happiness for many ages, but was at last *poisoned* by the temptations of a subtle serpent genius, named Ahriman, who inhabited the regions of darkness, and was the author of evil;[†] and his ascendency upon earth became at length so great as to create an almost general rebellion against the creator Ormisda; by whom, however, he was at length subdued. To counteract the effects of this renunciation of virtue, another pure being was created, compounded, as before, of a man and a bull, called Taschter, or Mithras, by whose intervention, with the assistance of three associates, a flood of waters was produced to purify the earth, by prodigious showers of rain, each drop as large as an head of an ox, which produced a general lustration. A tempestuous wind which blew for three successive days from the same quarter, dried the waters from the face of the earth; and when they were completely subsided, a new germ was introduced, from which sprang the present race of mankind.

This Theogony was also inculcated. Ormisda created six benevolent gods, and Ahriman formed the same number of malignant spirits, who were always engaged in a violent contention for pre-eminence. The evil spirits at length succeeded in gaining the dominion over one half of the year, which the celestial deities were contented to resign to their superintendence. A fable which bears an undoubted reference to the change and variety of the seasons; and represented the manner in which the year was governed by the successive recurrence of Summer and Winter, or Light and Darkness; the six summer, and the like number of winter months, pointing also to the twelve signs of the Zodiac, which were emblazoned on the roof of the Mithratic cavern. The mysterious emblem which served to typify these perpetual contests for superiority was, *two Serpents*[*] *contending for an Egg*, the former being symbolical of the powers of Light and Darkness, and the latter of the World.

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[*] He was taught the hieroglyphical *character*, or sacred cipher, in which their mysterious dogmata were perpetuated; specimens of which, according to Sir W. Jones, (Asiat. Res. vol. ii. p. 57.) still remain.

[†] The throne of the deity was believed to be in the Sun, (Hyde ut supra. p. 161.) which was the Persian paradise; but he was equually supposed to be resident in the Fire. In the Bhagvat Geeta, (p. 51.) Krishna says, "*God is in the fire of the altar;* and some of the devout, with their offerings, *direct their worship unto God in the fire.*" The priest alone was allowed to appear in the presence of this Shekinah; and he was obliged first to purify himself, by washing from head to foot, and being clothed in *a white garment* as an emblem of ceremonial cleanness. He then approached the sacred element with the utmost veneration; was careful not to pollute it by the use of any *metal tool*, but used an instrument made of the purest wood divested of its bark. Even his breath was supposed to convey pollution; (Vallancey. Anc. Hist. Irel. p. 203.) and therefore while offering up his petitions for the public good, he covered his mouth with a linen cloth to prevent the possibility of profanation. The veneration of the Persians for Fire was so unbounded, that its pollution was strictly forbidden, even in private dwellings; the richest noble, equally with the meanest slave, would not dare so much as to spit in the fire; and if his dwelling, and every thing it contained, were perishing by this devouring element, he was prohibited from controlling its progress by the use of water, which was also held sacred by the people, and was allowed merely to smother it by throwing earth, stones, or any similar anticombustible substance on it. The Parsis of Guzerat still practise the same superstition. (Strabo, l. 15. Perron's Zendavesta, vol. ii. p. 567. Notes on Richardson's Dissertation, p. 277.)

[*] "Mezdam," says the prophet, "separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or any thing material, indivisible and without position, by which he attaineth the glory of the angels. The Lord of Being created his servant *free; if he doeth good he obtaineth heaven; if evil he becometh an inhabitant of hell.* (Desatir. Book of Abad.)

[†] This Persian doctrine was the foundation of the Manichean heresy, which vexed the Christian Church from the fifth to the ninth century. (Vid. Bower. Hist. of Popes, vol. ii. p. 19.)

On these legends many wild and improbable fictions were engrafted. The Archimagus related to the initiated, how the world had been seven times created and destroyed; how Simorgh, the omniscient griffin, who had existed through all those revolutions of ages, revealed to a hero, called Caherman, that the first inhabitants were the Peris, or good beings, and the Dives, or wicked ones, who waged eternal war with each other, and though the former were the most powerful, their contests for superiority were sometimes so violent as to throw nature into convulsions, and cover the universe with dismay.[†] Then succeeded an animated account of the valor and prowess of certain Persian heroes, who dissolved enchantments, vanquished giants, destroyed the power of magicians, and made hostile fairies obedient to their will. And at the conclusion of the ceremony, as a last great secret, the initiated were taught that important prophecy of Zoroaster, which his early instruction had taught him; that in future times, a great prophet should appear in the world, the desire of all nations, who should be the son of a pure virgin, and whose advent should be proclaimed to the world by a new and brilliant star in the heavens, shining with celestial brightness at midday. The newly initiated candidate was strictly enjoined to follow the direction of this supernatural appearance, if it should happen in his day, until he had found the new born babe, to whom he was commanded to offer rich gifts and sacrifices, and to fall prostrate before him with devout humility as the Creator of the world.

This celebrated System, like all others which have not the revealed Word of God for their basis, branched out into numerous abominable rites, to sanction the vicious practices of potent individuals, whose countenance was found necessary or useful to aid the extension of its schemes; and thus the initiations gradually became so corrupt, as to serve as a cloak for licentious indulgences.

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[*] The deity was frequently represented as involved in the folds of a Serpent, (Mont. Ant. Supplem. p. 211,) in reference to the solar superstition, for the Serpent was a symbol of the Sun, and hence it was often depicted in the form of a ring with its tail in the mouth, as a striking emblem of the immortality of the deity, for whom this reptile was often substituted. Much may be seen on this subject in Oliver's Signs and Symbols, lect. ii.

[†] "The Peris are described as beautiful and benevolent, and though guilty of errors which had offended omnipotence, they are supposed, in consequence of their penitence, still to enjoy distinguished marks of divine favor. The Dives, on the contrary, are depicted as hideous in form, and malignant in mind; differing only from the infernal demons in not being confined to hell; but roaming for ever around the world to scatter discord and wretchedness among the sons of Adam. In the Peris we find a wonderful resemblance to the fairies of the European nations; and the Dives or Genies differ little from the giants and savages of the middle ages; the adventures of the eastern heroes breathe all the wildness of achievement recorded of the knights in Gothic romance; and the doctrine of enchantments in both, seem to claim one common source." (Rich. Dissert. p. 167.)

# GRAND MASTERS, OR PATRONS,

## OF THE FREE AND ACCEPTED MASONS IN ENGLAND,

from the coming in of the Saxons to the year 1839, with brief references to remarkable events. Compiled and condensed from the most authoritative records, by

Br. THOMAS JOSEPH TENNISON, President of the Masonic Council of Armagh, Ireland.

[Continued from page 239.]

1719. *Theophilus Desaguiliers, M. D.*

1720. *George Payne* (second time.)

1722. *The Duke of Wharton* was proclaimed Grand Master, but was not invested until the following year. Acting Grand Master, Dr. Desaguiliers, Past Grand Master.

*Francis Scott*, Earl of Dalkeith, afterwards Duke of Buccleugh; after him as Grand Master,

1724. *Charles, Duke of Richmond*, (second time.) At this period Masonry was illustrious at home and abroad, Lodges multiplied, and a *general* charity fund was established for the relief of distressed and deserving Brethren, which gladdened the hearts and administered to the wants of many who had seen better days.

1725 *James Hamilton Lord Paisley*, afterwards Earl of Abecorn, was proclaimed at the Assembly and Feast, which took place at the Merchant Tailors' Hall on St. John's Day, in December. Dr. Desaguiliers, Deputy Grand Master.

1726. *O'Brien*, Earl of Inchiquin, was saluted as Grand Master, and called together at the Devil's Tavern, Temple Bar. William Cooper, Esq. Deputy Grand Master.

*Henry Hare*, Lord Coleraine, was appointed Grand Master. His successor was

*James King*, Earl of Kingston, who presented to the Brethren a curious pedestal, a rich cushion, a velvet bag, and two golden pens, crossed for the secretary. Nathaniel Blackerby, Esq. Deputy Grand Master.

1729. December, *Thomas Howard*, Duke of Norfolk, was joyfully saluted as Grand Master, after which his Grace presented to the assembly the sword of Gustavus Adolphus, that was worn by his successor, the Duke of Saxe Weimar, with both their names on the blades, the arms of Norfolk adorned richly in silver on the scabbard, in order to be the Grand Master's sword of state in future, (this scabbard was splendidly re-embroidered in 1838, and the sword burnished;) and a folio volume of the Records splendidly bound and gilt, with the arms of Masonry and Norfolk, and a list of his titles, amply displayed on a frontispiece of vellum.

1731. A magnificent procession of noblemen and gentlemen in Masonic clothing, proceeded in coaches, with music, from Lord Lovel's mansion in the west, eastward to Mercer's Hall, when this noble Brother was duly proclaimed and invested. The Duke of Lorraine (afterwards Grand Duke of Tuscany and Emperor of Germany) having, at the Hague, been entered as an apprenticeship and passed as a Fellow-Craft by virtue of a deputation there, and his Royal Highness coming to England this year, Lord Lovel, (afterwards Earl of Leicester,) formed a Lodge at Houghton Hall, the residence of Brother Sir Robert Walpole, and made the Dukes of Lorraine and Newcastle Master Masons.

1732. This year, *Antony Brown*, Lord Viscount Montacute, was Grand Master.

*Thomas Batson*, Esq., Deputy Grand Master.

1733. *James Lyon*, Earl of Strathmore.

1734. *John Lindsay*, Earl of Crawford, was this year proclaimed with more than the usual splendor, and was attended at the feast at Mercer's Hall, on the 17th of April, by Brothers the Dukes of Richmond and Athol, the Marquis of

Beaumont, the Earls of Wilchelsea, Wemys, Inchiquin, Chesterfield, Loudoun, and Balcarras; the Lords Cathcart, Southwell, Coleraine, Montague, and Vere Bertie; Sir Edward Mansell, Sir Cecil Wray, Doctors Anderson and Desaguiliers, &c.

1735. *Thomas Thynne*, Viscount Weymouth, was elected Grand Master. John Ward, Esq., (afterwards Viscount Dudley and Ward,) Deputy Grand Master.

1736. *John Campbell*, Earl of Loudoun, was the next.

1737. *Edward Bligh*, Earlof Darnley, was proclaimed, and afterwards, assisted by the Right Hon. C. Calvert, Lord Baltimore, the Hon. Colonel Lumley, and the Hon. Major Madan, he introduced, in the usual manner, His Royal Highness Frederick Prince of Wales, (father to George III.) who was entered, past, and raised in due form.

1738. *Henry Bridges*, Marquis of Carnarvon, was installed as Grand Master, at the Assembly in Fishmongers' Hall. The Earl of Kintore, Lord Grey of Groby, Lord George Graham, &c., assisted in the ceremonies. The Grand Master presented a splendid jewel of gold for the use of the secretary, and named (at a subsequent meeting) as his successor,

1739. *Robert Lord Raymond*, Baron of Abbots Langley.

1740. *John Keith*, Earl of Kintore, was duly and unanimously elected, and was attended at Haberdashers' Hall, by Lieut. General Keith; the Earls of Loudoun and Darley; the Earls of Perth and Clanricarde; His Excellency Major General Count Trouchers de Walburgh, Minister Plenipotentiary of Prussia, Mons. Andrie, Envoy from the King of Prussia; Baron Wassemberg, Envoy from the King of Sweden; Monsieur Bielfield, Secretary to the Russian Embassy; Counts Harrack and O'Daniel, all in proper clothing.

1741. *James Douglas*, Earl of Morton, was placed in Solomon's Chair. Senior Grand Warden Vaughan received the thanks of the Grand Lodge, for his present of a fine cornelian Seal, engraved with the Arms of Masonry, and massively set in gold.

1742. *John Viscount Dudley and Ward.*

1743. *Thomas Lyon*, Earl of Strathmore and Kinghorn.

1745. *James Cranstoun*, Lord Cranstoun.

1746. *William Lord Byron*, Grand Master. At his installation, his lordship was assisted by the Right Hon. R. Shirley, Lord Cranstoun; Monsieur Hoffman, Minister from the King of Poland; the Baron Reydersal; Sir R. Lawley, Baronet, Colonel Berrington, and the Masters and Wardens of fortyfive Lodges. Fotherby Baker, Esq. Deputy Grand Master.

1752. *John Proby Lord Carysfoot*, Grand Master, Dr. Manningham, Deputy Grand Master. The Hon. James Carmichael, and Sir Richard Worttesly, Baronet, Grand Wardens.

1754. *James the Marquis of Carnarvon*, (afterwards D. of Chandos,) assisted by the Duke of Chandos; Lords Ward and Carysfort; Sir R. de Cornwall, Baronet, Past Grand Master; Sir Robert Lumley, Baronet; Sir Richard Wrottesly, Baronet; Alderman Sir Richard Glynn, Knight; the Hon. Captain Proby, and three hundred of the Brethren in Craft clothing and insignia. The noble Marquis was re-elected in 1755, at which period he presented to the Grand Lodge a splendid Jewel in a knot, enamelled in blue, to be worn by the Grand Treasurer.

1757–62. *Sholto Lord Aberdour* was Grand Master. During the period his lordship held office, measures of value and importance to the Craft were contemplated and carried out, not only at every meeting of the Grand Lodge, but at all private Lodges; large contributions for general and particular charity funds were invariably made, and considerable sums were voted for the relief of French prisoners of war, confined in Great Britain, who, on inquiry, were ascertained to be deserving Masons, and consequently considered worthy of assistance; they all faithfully promising, when opportunity offered, to perform kind offices towards their British Brethren, prisoners in France. The sum of £50 was also transmitted to Brother Major Gen. Kinsley, to be distributed by him amongst the soldiers of Prince Ferdinand's army (being Freemasons,) whether English, Hanoverians, or Hessians. General John Salter, Deputy Grand Master.

1762–3. *Washington Shirley*, Earl Ferrers, wore the Ribbon and Jewel of Grand Master. John Revis, Esq. Deputy Grand Master.

1764. *Cadwallader Lord Blayney* was elected Grand Master, and continued in office until 1767. New furniture was this year purchased for the use of the Grand Lodge, and amongst the numerous contributions and donations to distressed Brethren, was £100, sent for the relief of those Masons who suffered by the devastating fire at Barbadoes, on the 9th of February, 1767. A Lodge was held at the Thatched House Tavern, St. James's, Colonel Salter, Deputy Grand Master, on the Throne, when His Royal Highness Henry Frederick Duke of Cumberland was, in the customary impressive manner, introduced, entered as an Apprentice, passed a Fellow-Craft, and raised to the sublime Degree of a Master Mason. General John Salter, Deputy Grand Master.

1767. *Henry Duke of Beaufort*, at the Assembly at Merchant Tailors' Hall, was proclaimed and placed in Solomon's Chair as Grand Master, and continued in office until 1770. Colonel Salter, and the Hon. Charles Dillon, were Deputy Grand Masters during this period. His Grace, the Grand Master, proposed to petition his Majesty for "*A Charter of Incorporation in favor of Free and Accepted Masons under the Constitutions of England.*" To this application there were sent to the Grand Secretary the *approbation* of 168 Lodges, and *dissent* of 43; the particular circumstances under which such Incorporations should be founded not being generally known, nor clearly understood, and the Brethren fearing lest any innovations should be made in the polity of a society that had for so many ages stood distinguished for secresy, morality, benevolence and good fellowship. However, when the copy of the Charter was promulgated, all doubts were removed, and the Brethren anxiously looked forward to the period when it received the Royal assent, as several well intentioned schemes, then in embyro, would be carried into immediate execution, and the intentions of many (who only waited for such Incorporation) would then shine forth with lustre, and demonstrate *to the world*, those principles that ever did, and it is to be hoped ever will, produce those salutary effects that are pregnant with relieving the distressed, and removing the ghastly aspects of misery and want from their abode, by either contributing to their immediate assistance, and so enable them to amend their circumstances in life; or, if that be impossible, to place them in some comfortable home that may shelter "THE AGED AND DECAYED MASON," from the dreary horrors of spending his latter days in penury and want. The Hon. Charles Dillon, Deputy Grand Master.

1772–76. *Robert Edward Lord Petre.* Rowland Holt, Esq., Deputy Grand Master.

1777–81. *George Duke of Manchester.*

1782–89. His Royal Highness Hon. Fred. *Duke of Cumberland*, Br. of King George III., Grand Master to 1788. The Earl of Effingham Acting Grand Master. In 1789, Francis Lord Rawdon (afterwards Earl Moira and Marquis of Hastings,) A. G. M.

1790-1812 His Royal Highness *George Prince of Wales* (afterwards George IV.) Grand Master, Marquis of Hastings, Acting Grand Master. Sir Peter Parker, Baronet, Deputy Grand Master, till his decease, 1811. Afterwards His Royal Highness the Duke of Sussex, D. G. M., until 1812.

1813 In this year the union of the two Grand Lodges of London was effected
to through the exertions of their Royal Highnesses the Dukes of Kent and
1839. Sussex, Grand Masters.

His Royal Highness the Duke of Sussex elected as Grand Master of the United Grand Lodge of England—Lawrence, Lord Dundas (afterwards, in 1838, created Earl of Zetland) Deputy Grand Master, until 1835, when his Lordship was appointed Pro-Grand Master, and the Earl of Durham succeeded him as Deputy Grand Master, which office he shortly after resigned on being appointed Ambassador Extraordinary to the Court of St. Petersburgh. In the same year (1835) Lord H. John S. Churchill was appointed the Deputy Grand Master of England.

The Earl of Zetland, after a long and useful career of Masonic example, died on the 19th of February.

Among the many prominent features which have distinguished the era of the illustrious Mason, who has for so many years presided over the English Craft, may be enumerated—

The Royal Cumberland School (instituted in 1788 by the Chevalier Ruspini,) and so named after His Royal Highness the Duke of Cumberland (uncle to the late Grand Master) and Her Royal Highness the Duchess, Patroness. The institution is now denominated the Royal Freemasons' Charity for Female Children.

It may be remarked, that all the present male branches of the Royal Family (as well as most of its deceased members) have been initiated into Freemasonry; that in former times princes of India became Brethren of the Order; and that in 1836, three Persian princes, and the ambassador from the King of Oude, were accepted, passed and raised in the Lodge of Friendship, No. 6, London.

The Royal Masonic Institution for Boys, founded in 1798.

The Book of Constitutions, as compiled and digested by the late venerated Br. Wm. Williams, Pro-G. M. for Dorset—now out of print.

The establishment of a Master's and Past Master's Club, whereat the various subjects under contemplation by the Grand Lodge are considered of.

The Centenary of the Grand Steward's Lodge in 1836, which was celebrated with great splendor and hospitality.

The addition of Past Masters to the Boards of General Purposes and Finance; the consolidation of these two Boards, and many essential improvements in the Secretarial departments; and, lastly, as an imperishable record of the era of this exalted Mason and illustrious Brother, His Royal Highness the Duke of Sussex, and which posterity will the most acclaim as the crowning feature of his brilliant protectorate of the Order, is THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

## KNIGHTS TEMPLARS IN ENGLAND CONDEMNED TO PERPETUAL PENANCE; FIFTYFOUR BURNT AT PARIS IN FRANCE.

In A. D. 1311, being the fourth year of the reign of Edward the 2d of England, the twentysixth of Philip the 4th of France, the third of Henry the 7th of Germany, the sixteenth of Ferdinand the 4th of Spain, and in the fourth of the pontificate of Clement the 5th, "A Provincial Council was holden at London against the Templars in England, upon heresy and other articles whereof they were accused, who denied the fact, saving one or two of them: notwithstanding all did confess that they could not purge themselves, and therefore were condemned to perpetual penance in several monasteries, where they behaved themselves very well.

"At Paris, in France, fiftyfour of the Templars were burnt by judgment of the French King."—*Stow's Annals. Johannas House. Thomas de la More.*

## MASONIC CHARGE.

BY COM. WM. J. REESE, ESQ.

Delivered at the Installation of the officers of Zanesville R. Arch Chapter, at Zanesville, Ohio.

COMPANIONS OF THE CHAPTER:—The present occasion will designate upon your records, another epoch measuring the flight of time. Those whom you have selected to administer the affairs of this Chapter for the coming year, have been installed into office, in accordance with the customary ceremonies of the Order.

It is natural then that it should to you, be associated with reflections of peculiar interest;—and I am free to say, that to my mind, the functions of this station an never be more legitimately, and therefore better employed, than in assisting, either to organize, or to resuscitate a Masonic body.

Because I do honestly believe, that the principles of our profession, when rightly understood, will not only meet the approval of the most enlightened reason,—but will also stand the test of the severest moral scrutiny; and so believing, I hold it to be the duty of the members of the Order, on all meet and proper occasions; both by public ceremonies, and by public demonstrations, to evidence in the clearest possible manner, the loyalty of their feelings, and the sincerity of their attachment. I well know, Companions, that these principles have been sometimes misapprehended, and therefore denounced,—or at least, regarded with suspicion; and it may so happen, that in some communities, and under some circumstances;—either perhaps for the sake of peace and quiet at home, or for tranquility in other social and intimate relations, those who would be among our brightest ornaments, are rarely seen in our processions, and but seldom visit in our Lodge-rooms; and while we cannot but deeply lament that such an unnatural condition of things, should any where exist;—we yet feel it is right and proper, for all permanent duties, to have their legitimate scope; and that when we fail to convince by our actions, and the influence of reason; we ought calmly and quietly to yield our individual predilections to the current of popular opinion, and wait with resignation the coming in of "better days," and the dominancy of a more enlighted reason. Masonry, in my opinion, has suffered, quite as much from the unchastened partiality of its friends, as from the open attacks of its enemies. It is a philanthropic Institution of human origin, and as such, is benignant and lovely and most catholic in its conception,—but it loses this beautiful simplicity of character,—the very moment you attempt to trace it to a Divine one. You know that it has oftentimes been elevated far beyond the stretch of sober reason, and that there have been those who have even dared, to place it as a code of ethics side by side with the Holy Revelation of the Saviour. I need not surely say to this respectable auditory, that such is the coinage of a most distempered fancy,—if not, the evidence of a shocking,—repulsive impiety.

We do not claim to date our origin, as a distinctive society, at the birth of the material universe; or to go back to those remote ages of the world; of which the very tradition, is borne down under the weight of fabulous inconsistencies. But this we can claim,—and we do it with perfect confidence too; that ours, is the most ancient association under Heaven. And of this, my Companions, we are equally certain, that the principles of Masonry, are the principles of a pure morality; thus far, they are open for the inspection of all mankind, and he who runs may read them; and it is no valid argument against their existence, that they are not always exemplified in the actions and conduct of our members. This is our misfortune as a Fraternity; and may with strict propriety be urged to our shame; but cannot possibly affect the purity of the character of the Order. And you will readily admit, that neither should it be "anathema maranatha" in the mouths of men, because some of its ceremonies are performed in secret, and are hidden in mystery. After the same similitude of reason, might the Geologist, planting himself upon a vague hypothesis, deny the Mosaic account of the creation of the World, and blot out every precious record from the Volume of Divine Inspiration,—because his limited comprehension cannot grapple with *all* the doings of the mighty intellect of God.

It is fully conceded that there is mystery in Freemasonry,—but is not the same, more or less innate, in every handicraft, profession, pursuit and avocation of Man? Is it not written with an iron pen, upon every page of the great Book of Nature?

The eternal stars look down upon the changes of this fitful world, with the same fixed and immutable gaze, they did at that ineffable moment, when the bright sons of the morning, shouted for joy; and we know that the giant intellect of the "olden time" bowed down in the presence of these solemn watchers of the sky; and reverently regarded them, as influencing for weal or for woe,—the threads in the woof of human destiny; and although this system of their belief has come now to be exploded,—yet it may well be, that stranger things are connected with it, than are dreamed of in our philosophy.

The summer breeze,—that steals into the sick man's room, and fans his fevered cheek,—and cools his burning brow; and scarcely disturbs the light drapery that hangs around his couch,—so gentle and bland is its balmy visitation;—wants only the word of power, to become a tremendous minister of wrath.

Let but the Almighty will it,—and the oak of an hundred years,—the dense forest, and the most enduring monuments of human strength and of costly architecture, are swept like chaff, into destruction before it. You can hear the sound thereof, and trace the tracks of its terrible journeying amidst doom, and desolation, and death,—but ye cannot tell whence it cometh, nor whither it goeth.

Who can unravel to me, the essential nature of that common element, so indispensable to the every-day wants of animated life? It is a perplexing paradox. Its home is in the bosom of the flinty rock—it is extracted from ice,—it lives in water,—it leaps from the misty cloud,—it flashes over the lowering heavens,—and is perpetually burning in the deep bowels of the earth.

We can only know that it bides its allotted time, to accomplish that superb and bewildering destiny, which causes human reason to reel; and makes the blood curdle to think upon.

Why! We are mocked and baffled at our own existence. We are a mystery to our very selves. This curious framework of mortality,—so intricate in its several parts,—so complicated in its noble machinery,—and put together with such consummate wisdom and intelligence;—is after all, but the quintessence of dust and of ashes:—of such it was originally framed,—and into such it must again be resolved;—and yet we are taught,—nay we are assured of the fact;—that this very dust, no matter how it may exist,—or where it may be found,—whether wantoning upon the winds, burning in the fire, or floating upon the waters,—will every jot and tittle thereof, be again gathered together, remoulded, reorganized, refashioned, and become an incorruptible, glorious body, the recipient of immortal life. But it were unnecessary to multiply examples. There is mystery in every object that is around us, animate and inanimate, all of them dependent, connected and hanging upon Him, who is the Centre of unapproachable, unfathomable mystery.

If the public, to whom we stand in the social attitude of fellow-citizens, neighbors and friends—will believe we are dangerous, because in part, we are a secret society;—if our families can be taught to regard us with distrust and suspicion,—if our wives and our daughters can be persuaded to doubt the purity of our attachment, our integrity and our honor; because we cannot carry them with us to the active employments of the Lodge-room; then they would not believe that Masonry is aught else, than a cunningly devised fable,—a cheat and an imposture,—though our Holy Brother of the Apocalypse, were to speak to them from his Isle of Patmos; and the graves should give up their dead, to plead in our behalf.

But this is idle apprehension. My Companions, when we are arraigned at the bar of public opinion, and its judgment is pronounced against us, it is not because a pall of secrecy hangs over the rites of the Temple. We are condemned if at all, by the things that are known, and not by those that are concealed. Our own conduct—our own doings,—our own actions are the stern witnesses to rise up and testify against us, and I need not surely tell you, that from testimony such as this, there can be no appeal. In too many melancholy instances the pure spirit of Masonry, has been insulted and disgraced in the household of its friends; and it is this reflection which communicates to the sting, an unwonted sharpness. We do not fear for the perpetuity of the principles of the Order,—on this score there need be no cause for apprehension; they have stood the test of too many ages to be shaken now; through centuries of changes, they have remained changeless and serene; and they will continue to endure, increasing, extending and circulating their rich blessings, until time shall be no more. But it is for you,—for ourselves,—for our frailty as men, and our weakness as Masons; that despondency and gloom will creep across the track of our feelings, even in the brightest moments of triumph.

The danger,—and it is the *only* danger,—exists in our own ranks. When the leperous spot breaks out upon us, it becomes the "immedicabile vulnus" affecting with its deadly fatal virus, the very vitality of our Masonic existence. I need scarcely advert to the powers that are delegated, and the confidence that is reposed in you; and other bodies of kindred organization. In the broad language of your charter, you are authorized to induct into our traditional degrees all good and worthy candidates, who may apply for the same; and so the standard of qualification, must in a great measure be determined by yourselves. As you then shall elect, any man, can receive at your hands a letter of credit, which will give him the right to claim from me, the most intimate relations of Brotherhood;—on the presentation of which, I will be expected to receive him to my confidence as an associate and a friend. In just this same relation, he will stand to the Fraternity around the World. If he be a good man and true,—faithful and honest in his attachment to the principles of the Order; you will have done well to cause the beautiful light to shine in upon his path of darkness. But if on the other hand, he be an immoral man; abandoned in his conduct and profligate in his habits;—the sceptic,—the inebriate,—the bold, bad, reckless contemner of purity and truth;—how could you be prepared to answer the startling question, when others shall come to you, in the flush of an indignant and outraged sensibility, and demand, by what right,—you have admitted this man, a Brother and Member among them,—their equal and fellow; by ties that can only be severed,—when God shall summon him to judgment? Better do no work at all, than such work, as will entail disgrace and dishonor upon the Craft. Better would it be, to nail up your Tyler's door at once,—tear down the mystic border of your hall, and give its sacred altar to the mole and to the bats; than to admit a single member here, whose blighted reputation, would be as a mill-stone about your necks, to drag you down to the depths of public contumely and scorn.

I would have Masonry perpetually severed from the pollution of such a contact.

I would have it to be, what it was first intended to be, a pure and unsuspected creation,—administering to the social happiness, and subserving the best interests of the whole family of man. I would also have you to elevate as much as possible the standard of Masonic usefulness,—and thus to make it keep company, with the onward march of the world of Intellect:—of course, I do not mean to suggest any modification pertaining to the initiatory ceremonies of the Order. They are susceptible of none, and to modify, would be to impair them. But I would have you to do something, for yourselves and your fellows, beyond the customary channel of Masonic charity and benevolence. The spirit of the times seems to demand at our hands some more enduring demonstration than this; something, so to speak,—built upon a broader, wider and more accessible basis.

The present age, you are aware, is signalized by wonderful advances, in every department of knowledge; a single day has brought to light, some dazzling discovery; that separates it a century, from the day that is past. Mind is every where grappling with mind. Intellect is ranging all over the material Universe; and in each daring flight,—gathering the materials for a yet loftier stretch of wing; and yet bolder discoveries.

The power of the movements that are making, is demonstrated upon every breeze that comes up from the four quarters of the Earth. In Mechanics,—in Government,—in Philanthropy,—in Science,—in the Arts,—in Literature and in Morality, there are influences at work, that are destined radically to change the social, intellectual and moral condition of man; and the mighty current, widening and increasing in volume and in power, as its bright waters meet and mingle together; is now sweeping by our very doors. It is a time then, of duty,—of responsibility, of golden and gracious opportunity; and it has appeared to me that the Lodges and Chapters of our Order, are particularly called upon to do their duty also, and assume their responsibility in the great work that is going on around us. I would have them if possible, to go hand in hand, and march shoulder to shoulder, with other benevolent societies, and by their means and their efforts, and their influence, to accelerate the coming in of that palmy period; when pure morality shall prevail upon every hill-top, and in every valley; and the means of knowledge to this Great People, shall be as common as air, as cheap as water.

My Companions; I can see no valid reason, why Masonry should be fettered down, by any sectarian or local feeling whatsoever. I would have it untrammelled,—unadulterated,—unstipendiary,—the sphere of its active usefulness only circumscribed by the limits of its universality. It would then be godlike within the range of its glorious latitude. You have heard what it is, often eloquently sketched in the Lessons it communicates for your practice. You know what it is,—for you have walked in its chambers of marvellous light, and drank at the fountains of its gushing waters. Regard it as you will, it is, under any aspect, a most benignant and elevated conception; every where busy, erecting schools and infirmaries and asylums, for the destitute, the unfortunate and the oppressed,—hushing the sob of the fatherless little one, and causing the widow's heart to sing for joy!

It is abroad, upon its errand of beneficence, in every country, and climate, and kingdom under Heaven; wherever charity can be exercised,—wherever suffering can be alleviated,—wherever good can be done.

It is around us, and about us; in every whisper of mercy,—in every movement of love.

THIS IS MASONRY! And, my Companions,—this meek and gentle Spirit, is committed to your care;—the purity of its spotless character, is entrusted to your keeping. As the Stewards of its mysteries then, be ye always faithful and watchful and circumspect, so that when the GREAT MASTER cometh, to inquire after his talent; he may not find it wrapt in a napkin, and hidden in the earth.

Make it your serious study to become perfect in every good work. Be true to the principles of your profession; and you cannot be disloyal to the interests of the Institution, or the duties you owe to yourselves and to one another. Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, brotherly kindness; and to brotherly kindness, CHARITY. Do good unto all men; more especially, be active in your offices of kindness to the household of a Brother.

Finally, my Companions, be ye all of one mind. *Live in peace!* I know not how it is,—but never, during the ministrations of the station I have been so long honored with among you, have I been called upon to give this "little charge" to my Brethren in Masonry, without a lively appreciation of the loveliness of his character, who was permitted to lean upon the MASTER's breast; and, perhaps, to catch a double portion of the benignity of the MASTER's spirit. You all know to whom I allude; HIM of the Apocalypse!—the patron Saint of our Order.

While sojourning amidst the magnificent scenery of the "Celestial City," and holding commune with the masterful Beings, who thronged its golden streets; listening to the uninterrupted tide of adoration, that welled up around the rainbow Throne, like the sound of "many waters,"—there passed upon him, the same infusion of Spirit, and heavenly unction, that animate the blessed Intelligences, who swept across the mystical panorama of his lofty vision; and hence, his sweet epistles breathe the sentiments, while they speak the dialect of the "Upper Sanctuary." Surely no more enduring eulogy, could be written for our Institution, than the simple statement, that upon the burthen of his every discourse, there is personified the embodiment, and poured out the very soul of Masonry.

We emblazon his name, and record his actions, upon the proudest page of our associated history,—we are accustomed to set apart a solemn Festival, to commemorate his anniversary; and we plant our altars and dedicate our Lodge-rooms, to the memory of the "HOLY SAINT JOHN." We are all of us, therefore, most imperatively bound to respect and revere his opinions. Will you then permit me, in addition to what I have so imperfectly,—but affectionately advised; to invoke his honored presence among you; and thus to catch as it were, from his own lips,—his own most beautiful teachings? And I would to Heaven, my Companions, that the noble lessons, were graven upon our gates and upon our door posts,—that they were bound as a sign upon our hands, and as frontlets between our eyes,—and so to be taught diligently to our children forever.

Hear him then: "Brethren, I write no *new* commandment unto you, but an *old* commandment, which ye have had from the beginning; and this is the message you have heard from the beginning:—*that ye love one another.* He that loveth his Brother, abideth in the *light*, but he that hateth his Brother, walketh in *darkness!* GOD IS LOVE; and he that dwelleth in love, dwelleth in God, and God in him!"

Most strange and inexplicable amalgamation! DEITY incorporated into the creature,—the creature lifted up into DEITY! There is no human arithmetic that can compute the height of the dignity of this exaltation; human language cannot express the unmeasured sublimity of such a destiny. It surpasses comprehension,—it is bewildering,—but it is true. And there it is, with all its lofty and glorious distinctiveness; within the reach of every one of you, that will conform to the plain and simple prescription of its requirements. I will then reiterate in conclusion—Live in peace,—Dwell in Love with one another. And may the God of Love and Peace, guide you in all your doings,—be with you in all the relations of life;—family, social and Masonic,—watch over, protect, and abundantly bless you.

# THE KNIGHT TEMPLAR.

## A TALE OF THE CRUSADERS.

[SELECTED.]

THE sun yet rode high in the broad blue canopy that was extended over the earth, when a solitary and way-worn Knight might be observed toiling through the burning sands of Palestine.

His garb, that consisted of a suit of steel armor, over which was thrown a white robe that bore in front a long Red Cross, proclaimed him to be one of those who were denominated the Knights of the "Order of Templars."

He still journeyed onward.

About nightfall, as the golden luminary was sinking into his western rest, he approached an elevated hillock, from whence he beheld the range of tents that belonged to the army of Richard Cœur de Lion, that had encamped in this vast wilderness, where nothing was presented to the eye but oceans of sand.

"Haste thee, good Rosamond; we must ere long reach the camp," said he, addressing his steed.

The noble animal, at the prick of the spur, bounded onward, and Hugh de Montfort, its valorous master, was soon in the pavilion of Briton's monarch.

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Among the vast number that accompanied Richard to the Holy Land, none was more daring or ready to joust for "honor and the ladies" than the young Frank, Hugh de Montfort.

Before forsaking his home, he was betrothed to Edith D'Hautville, the daughter of a rich and mighty Baron, who would not sanction their love unless the Knight could furnish him with proofs of his valor.

The time for the parting of the lovers neared; hastily tearing himself from Edith, Hugh mounted his horse, that stood at the castle gate, and ere long disappeared in the distance.

After surmounting numerous obstacles, and the loss of many of his followers, "The Lion-hearted" pitched his camp in the country of the Moors.

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Reclining on a couch in the royal pavilion, surrounded by his Barons and companions-in-arms, the haughty Scot, the fierce and warlike Briton, and the cultivated Frank, lay the herculean form of the English monarch.

"By my halidom!" exclaimed he, as the folds of the tent were drawn aside, and Hugh de Montfort entered, "methinks, Sir Knight, thou hast speedily accomplished thine errand!"

He bowed low to the king, and giving him a packet, bound with a silken cord and highly perfumed, he stepped aside among his comrades.

After perusing it silently, he read it aloud. It was as follows:—

"Greeting:—To King Richard, Saladin sendeth greeting, and acknowledgeth his presence in Palestine, and humbly desireth that, for a trial of strength, and as a pledge of amity, a tournament may take place within a few days, between the Christian Knights and Moorish Emirs, at a short distance from Jaffa, wherein we do now remain.

"Given by our hand,
"Saladin, Ruler of the Holy Land."

"By the cross, it shall be done! Say not so?" asked Richard of the Barons.

"Your will is ours, my liege!" responded they.

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The aurora broke bright and beautiful; the sun rose in a mass of fleecy clouds that were slightly tinged by his golden pencil, and all nature looked fair. The inhabitants of Jaffa poured forth in masses from their city, eager to behold the wished-for tournament that was about to take place.

A band of Emirs, clothed in rich dresses, and bedecked with jewels of immense value, each bearing in his hand a long-steel-pointed lance that glistened like a mass of silver in the rays of old Sol, while from their sides depended the broad cimeters, advanced to meet a body of Knights led by Richard, who were to take part in the sports.

The two monarchs descended from their barbs, and, after respectfully saluting each other, remounted, Saladin scouring over the plain with his light-horsemen, while the Briton proceeded at a more easy pace to the lists.

The heralds gave three loud blasts. The Christians shouted "St. George!" "St. George!" the Infidels "Alla!" "Alla!" The earth shook under the thunder of horses' hoofs; the lances snapped in twain; and many of the combatants embraced the earth. Richard and Saladin at length met. Crouching, like a tiger about to spring from the lair upon the prey, the Moor aimed a blow at the Englishman, which, striking with force his morion, nearly unhorsed him. A tremendous battle-axe poised by a noble arm hung o'er Saladin's turban, descending, he fell to the ground. A burst of applause issued from the spectators, and he was declared victor Knight by many of the dark-eyed beauties.

At this moment a shrill whistle burst on the morning air, and numberless Infidels, commanded by Saphadin, the brother of the Saracen emperor, filled the lists, who surrounded the Christians.

"Treachery, by the cross! Ho! Sir Hugh de Montford sound to the rescue!" thundered Richard.

Placing to his lips a golden bugle that hung at his saddle-bow, Hugh wound thrice a peculiar blast, which was answered not far distant, and a body of Christians rushed from a small copse to the aid of their companions.

Saphadin was abashed and disconcerted on seeing his designs anticipated. "Shout the war cry, and charge on the knaves!" commanded Cœur-de-Lion.

"St. George! St. George!" burst from the Englishmen; and "St. Andrew! St. Andrew!" from the Scots.

The Moors gave way before the impetuosity of the attack, and yielded without striking a blow in their defence. Saphadin, spurring on his steed, escaped and fled over the plain.

"By the mass!" exclaimed Richard, "the traitor has escaped!"

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The sun still peeped forth from behind the blue tops of the distant mountains, when a weary minstrel, whose dress bore vestiges of his having accomplished no small journey, might be perceived directing his steps towards the castle of D'Hautville, whose dark, peering turrets and battlements basked in the golden sunshine.

"What meaneth this gayety?" demanded the pilgrim of the seneschal, as he entered the court-yard, and observed that a scene of festivity was being enacted.

"Sir minstrel: the Baron de Pratelle is about to become the bridegroom of Edith de Hautville, the fair daughter of our good master. Enter and be merry."

In a magnificent hall of the castle sat about thirty knights and noblemen, at a long oaken table that groaned beneath the vast weight it bore. There, on massive dishes, cooked in the daintiest style to gratify the taste of the epicurean, and stuffed with racy spices, from which ascended an exhaling odor that was delightfully inhaled by the nostrils of the guests, lay huge boars, accompanied with the smoking peacock, that still retained the object of its pride, while other animals of a smaller class, and of less flavor, were disposed on the board, together with huge pasties, to drown which were supplied large golden flagons filled with the choicest juice of the luxurious grape, also homely tankards of foaming beer.

The drunken knights, on the entrance of the musician, uttered a shout of exultation, and called loudly on him for a ballad.

As he charmed their ears with the soft, sweet music of his harp, he joined in with his mellow voice and sang the adventures of a noble knight and his lady-love.

"Hist! Sir minstrel!"

Turning to gaze upon the intruder, he observed a fair page, who placing in his hand a billet, disappeared. Watching a favorable opportunity, he unclosed the note and read:—

"Good Sir:—Steal as soon as possible from the convivial scene to the vestibule of the castle, and seek there the bearer of this, who will accompany thee to the Lady Edith."

Imprinting on it a fervent kiss, he placed it in his fluttering bosom. Why it fluttered, the reader need not be informed.

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A gentle tap aroused Edith. Rising, she admitted the minstrel and page.

"Hast been to Palestine?" said she.

"Ay."

"Didst know him?"

"Yes. He gave me this, and commanded me with the severest injunctions, to deliver it to none but thee."

He gave her a letter which contained the following:—

"Dearest Edith:—I lie on my dying couch, addressing to you my last words. Farewell! Remember thine oath, never to marry any but me. May our separation be short, and may we soon see each other once more, and forever, *above!* Thine,

"Hugh de Montfort."

A piercing shriek resounded through the apartment that made the minstrel stand aghast.

It was morn. The bridal party had assembled in the chapel that adjoined the mansion of the D'Hautvilles; the lady Edith was about to become the bride of the Baron de Pratelle, when the door was burst open, and a Knight clothed in shining armor, rushed in, and clasped in his embrace the maiden.

"Who was he, reader?"

Tradition says the Templar led his bride to the altar.

## MASONIC ANECDOTE.

### THE LATE MAJOR-GENERAL SIR ROBERT ROLLO GILLESPIE, K. C. B.

The subject of this anecdote was born at Comber, county Down, in 1756. He became a member of the Fraternity of Freemasons in his native town in the year 1783; his name yet remains in the Lodge, and his flag and banners in which he was initiated are preserved. Shortly after, he was gazetted to a cornetcy in the Sixth Carbineers. In the early part of his service to his Sovereign and country, he highly distinguished himself in the West Indies, viz., at Tiburon; Port-au-Prince; Fort-de-l'Hopital; St. Lucia; and at St. Domingo; on the latter island, then in the possession of the French, his life was threatened, and he was on the point of being put to death by order of the governor, General Santhonax, under the following circumstances:—He was selected by his commander-in-chief to be the bearer of a despatch with a summons to surrender the island, and having been sent under a flag of truce, so great was Gillespie's anxiety to reach the shore from the English squadron from whence he was despatched, his boat got stranded and upset, and his flag and papers having been lost in the sea, he swam ashore with his sword in his mouth; upon which occasion he was several times fired at and miraculously escaped. On being brought a prisoner before the governor he was charged with being a spy, and instantly threatened to be hanged, when Gillespie espied on the governor's or attendant's buttons the insignia or device of Freemasonry; Gillespie gave the sign, when the pass-words were interchanged; he was immediately released, sumptuously entertained, and sent back to the squadron, and his friends and companions in arms, under a guard of protection, by order of Santhonax.

In the year 1813, on his return to Calcutta, after the conquest of Java, he became a member of the Moira Lodge, (still extant,) established by the Marquis of Hastings, on his lordship's arrival as governor-general, under the auspices of his Sovereign, and by deputation from the United Grand Lodge of England.

## THE KNIGHTS HOSPITALLERS AND TEMPLARS EXEMPTED FROM THE PAYMENT OF THE HOLY LAND TAX.

In the 20th year of the reign of King Edward the first, A. D. 1292, Nicholas the fourth, "The Pope, granted unto the King of England, a tenth of all ecclesiastical goods of religious persons, only Hospitallers and Templars excepted, for six years, towards the recovery of Jerusalem."—*Stow's Annals of England, p.* 307. *T. Clifford.*

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## ODE,

Written by R. W. Brother Thomas Power, Esq., and sung on the occasion of placing the Tablets in the base of the Bunker Hill Monument, by King Solomon's Lodge, Charlestown, on the festival of St. John, June 24, A. L. 5845.

Gathered on the hallowed spot
Ne'er by faithful sons forgot,—
Who, this festal day, would not
Join our solemn rite?
Ne'er be said, our social ties
Fail with patriot zeal to rise;
Ne'er be said, we coldly prize
Valor's honored height.

While fraternal watch-fires glow,
Ages still untold shall know
Where the dauntless met the foe,
Marked with manly grace.
See where honor led our sires!
See where Freedom lit her fires!
Fame directs, and Truth inspires,
Deeds of arms to trace!

On the hill-top's radiant brow,
Seen in rising glory now
Points the spire where freemen bow,
To each Brother dear.
Who shall mingled feelings tell,
On the field where Warren fell!
Who shall break the cherished spell
Binding hearts sincere!

Who that, on the ocean wave,
Marks the spot where fell the brave,
Would not, o'er the hero's grave,
Give one silent tear!
Who that treads our native shore
Brings to valor's shrine, no more,
Hearts with generous thoughts in store,
Love that lingers near!

Tears be here to manhood's pride,
Blending in affection's tide;
Never be the boon denied,
Dear to deathless fame;
May the *lettered tablets*' form,
Hallowed by devotion warm,
Still surviving each rude storm,
Daring deeds proclaim!

Join we now one holy prayer,
Still His guardian love to share,
Who decreed our fathers' care,
Dangers all around!
Join we now the lofty strain,
Rising over hill and plain,
Freedom's Temple to maintain
On her sacred ground!

## THE ORDER OF H-R-D-M, OF KILWINNING, SCOTLAND.

THE union of the sublime order of H-R-D-M, with the Knights of Palestine, took place at Kilwinning, on the 30th November, 1223. St. Andrew's day, therefore, to the members of this Order, is a season of peculiar interest. It marks one of the most important eras in their history. It is also the day on which our Scottish Brethren hold their annual Masonic festival.

Masonry, with the Knights of Kilwinning, has remained pure and unpolluted as the *truth*, of which it is the symbol. In the 13th century, this Order was held in so high esteem and in so great veneration, that at its assemblies at Kilwinning, the Scottish kings presided in person, as Grand Masters; and none but those who had distinguished themselves in public life and acquired a character for courage, virtue and honor, were admitted within its portals. Indeed, it was exclusively confined to those who were ever ready to draw their swords and shed their blood, in defence of their king and country. The degree was conferred as an Order of merit for splendid actions, important discoveries, or valuable services rendered to the country or to humanity.

Robert Bruce, immediately after the celebrated battle of Bannockburn, which happened on the 24th June, 1314, old style, (answering to July 4, new style,) conferred the Order of Rose Croix, on the field of battle, on all the Knights of H-R-D-M, in his army, and decorated them with the "mystical star," which is worn embroidered on the left breast, with the motto—"*Gloria in excelsis Deo.*"[*]

MASONICUS.

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[*] BATTLE OF BANNOCKBURN. The English Knight Sir Robert Clifford made a circuit eastward, where some low ground concealed his manœuvres, when the eagle eye of *Bruce* detected a line of dust, with glancing of spears and flashing of armor, taking northward, in the direction of Stirling. He pointed this out to *Randolph*. "They have passed where you kept ward," said he, "ah, Randolph, there is a *rose* fallen from your chaplet!" &c. &c. &c. On the morning of St. Barnaby, called the Bright, being the 24th of June, 1314, (4th July n. s.,) Edward advanced in full form to the attack of the Scots, whom he found in their position of the preceding evening, &c.

"Edward himself commanded this tremendous array, and in order to guard his person, was attended by four hundred chosen men at arms. Immediately around the King waited Sir Aymer de Valence, that Earl of Pembroke who defeated Bruce at Methven wood, but who was now to see a very different day, Sir Giles de Argentine, a Knight of St. John of Jerusalem, who was accounted, for his deeds in Palestine, and elsewhere, one of the best Knights that lived; and Sir Ingram Umfraville, *an Anglicised Scottishman*, also famed for his skill in arms. As the Scottish saw the immense display of their enemies rolling towards them like a surging ocean, they were called on to join in *an appeal to Heaven* against the strength of human foes. *Maurice*, the abbot of Inchaffray, *bare headed* and *bare footed, walked* along the Scottish line, and *conferred his benediction* on the soldiers, *who knelt* to receive it, and to *worship the power* in whose name it was bestowed." During this time the king of England was questioning *Umfraville* about the purpose of his opponents. "Will they," said Edward, "abide battle?" "They assuredly will," replied Umfraville; "and to engage them with advantage, your Highness were best order a seeming retreat, and draw them out of their strong ground." Edward rejected this counsel, and observing the Scottish soldiers kneel down, joyfully exclaimed, "*They crave mercy.*"—"*It is from Heaven*, not from your Highness," answered Umfraville: "*on that field they will win or die.*" The king then commanded the charge to be sounded and the attack to place. &c.—*His. of Scotland, by Sir W. Scott.*

## KING SOLOMON'S LODGE IN PERFECTION.

A much respected correspondent suggests whether, in giving the name of the above Lodge, in the Magazine for May, (p. 201—3,) we have not committed an error, and changed the preposition *of* to *in*. We have examined the *Charter* of the Lodge, and find the name there inserted precisely as we gave it. Dr. Harris, in his compilation of the history of the Grand Lodge of this State, gives it differently, and in accordance with what our correspondent believes to be correct. We, however, know of no better authority than the Charter. Every man is presumed to know his own name.

Our correspondent says, and he is probably correct, that this Lodge was first chartered, in 1791, as an ineffable Lodge of Grand Perfect and Sublime Masons, (working from the first to the fourteenth degree, inclusive,) by the Thr. Ills. Br. Moses Michael Hays, (then Grand Master of the Grand Lodge of Massachusetts,) in his lawful quality as such, and as a Sub. G. Master, Prince of Jerusalem, K-H. S. P. R. S. and Dep. Insp. of the 33d degree, for North America; which appointment he received in 1762, while at Kingston, Jamaica, from the Thr. Ills. Br. Stephen Moira, with power to appoint others wherever it might be advisable to do so. This he did, says our correspondent, in Pennsylvania, South Carolina, Virginia, Georgia, &c. In 1798, the Lodge took a new Charter from the Grand Lodge of Massachusetts, retaining, according to our correspondent, its original Charter, and, of course, its authority to confer the degrees, as a Lodge of Perfection, from the 4th to the 14th, inclusive. Nothing of this, however, appears in the records of the Grand Lodge. But it is evident, that a Charter, previous of that 1798, had been granted by Br. Hays. In that Charter it was undoubtedly called a "Lodge of Perfection." In issuing the new Charter, the name was changed as above; but whether by design or accident, it is now probably impossible to determine. The Lodge has not been in existence for several years, and its records were never returned to the Grand Lodge. It was located at Holmes' Hole, Cape Cod.

## THE TEMPLARS FEAST THE NOBLES OF ENGLAND.

ABOUT the middle of the reign of King Henry the third, "The Templars in London, at this time, in great glory, entertained the nobility, foreign Ambassadors, and the Prince himself, very often, insomuch, that Matthew Paris crieth out on them for their pride, who being at the first so poor, as that they had but one horse to serve two of them, (in token whereof they gave in their seal two men upon one horseback,) "yet suddenly they waxed so insolent, that they distanced other Orders, and sorted themselves with noblemen."—*Stow's Annals of England.* p. 275. *Matthew Paris.*

# ANNUAL CIRCULAR OF THE GRAND LODGE OF IOWA.

*The Grand Lodge of Iowa to the Masters, Wardens and Members of the subordinate Lodges—Greeting:*

BRETHREN:—The first anniversary of the Grand Lodge is now past, and with it have closed the labors of another Masonic year, during which, it hath pleased the Grand Master of the Universe to bless us with "health, peace and union." With each returning season wehave reaped the fruits of the land to the sustenance of our physical natures, and it gladdens our heart to add, that, our beloved Institution has with the increase of time strengthened in her growth of beauty, with a wise adaptation to the wants of frail humanity.

But for the recollection of the storms of adversity and unhallowed persecution, now happily buried in the tomb of the past, it might appropriately be asked, could it be otherwise of a society whose first care is to promote the happiness of mankind? Brethren, let your labors be directed to the furtherance of this refreshing work, and prosperity will crown our highest aspirations with success, and the realization of our fondest hopes will follow.

The retrospect of the past affords us much cause for congratulation, and furnishes us with many useful and instructive lessons worthy of remembrance to the further prosecution of our labors, in erecting a great moral and Masonic edifice in this region of the far West. We have commenced our work in a season of sunshine, and thus far have our labors been blessed with an abundant harvest, and much, very much depends on ourselves whether we shall continue so favored, or whether rains and storms shall impede the further progress of an enterprise thus happily begun.

With the light of the past and the knowledge of the present before us, our Brethren look to the future with high expectations, and justly demand that every step we advance, should be in due form as anciently taught, in search of that *light* which shall benefit us here and profiteth us hereafter; we must needs exhibit that improvement which becometh "Masters in Israel."

Only four years have elapsed since we laid the corner stone of our Masonic Temple in this newly organized Territory, and already eight courses have been placed and cemented with that Brotherly love and affection, which bids fair to unite into one permanent body, from which shall emanate light and truth to guide us on in our way, rejoicing.

Twelve months since, with four Lodges, comprising one hundred members, we constituted the Grand Lodge of Iowa, and during the past year four others were created by Letters of Dispensation, to all of which Charters were granted at our late grand annual communication; and now, our glorious fabric is supported by eight beautiful pillars hewn and polished by one hundred and seventy-two workmen, (fifty two of whom were *initiated* during the past year) well skilled in the mysteries of the Craft.

We regret to add that Clinton Lodge, U. D. has not been so highly favored. Owing to the removal of many of her members and that several reside at a distance from the seat of her operations, she has done but little work; her officers, however, with commendable zeal, sustain themselves under these discouraging circumstances, and her Dispensation was continued till the next grand annual communication.

The *work* of the other Lodges presented at the past communication, was carefully scrutinized and with few exceptions, (and these few were *too many)* found to be square with the Rules and Regulations adopted for their government. That the work in future may the better pass inspection we here point out the errors noticed.

The 39th section of the By-laws of the Grand Lodge *require* each subordinate Lodge to keep a copy of the Constitution and By-laws of the Grand Lodge, together with its Proceedings, for the inspection of the Members—and makes it the *duty* of the Masters thereof to "observe the same," and to "see that they are strictly enforced" in the Lodge over which they preside. Every Lodge has been furnished as above, and had they been "observed," the following would have been "enforced."

Do the Masters of the subordinate Lodges observe and enforce these By-laws, when they fail to report to the Grand Lodge the infringement of the 11th section?

When they violate the 19th section, by permitting a Candidate to be advanced to a superior Degree *without* satisfactory examination as to his proficiency in the preceding degree, as *enjoined* by the Grand Lodge, some of the Masters have conferred *two* degrees on *one* person the *same* evening?

When they on trifling occasions and slight pretences, suffer their By-laws to be suspended and thus remove one of the most effective means of enforcing Masonic Regulations but partially guarded against, in section 27?

When they set at nought section 30, in admitting visiters *without* a Grand Lodge CERTIFICATE—the second word of this section in the printed copy should be visiters instead of members?

When they disregard the 36th section by omitting to require applicants for membership to present satisfactory evidence that they have regularly demitted from the Lodge to which they last belonged?

The By-laws aforesaid are all salutary, and the experience of the past year teaches us, that they are wholesome regulations. The Grand Lodge by the 33d section of her By-laws, makes it obligatory upon the subordinate Lodges to "*exercise*" discipline over such Masons as reside in the vicinity of said Lodge, not members thereof, so far as relates to their conduct and behavior;" which explains the requirements of section 11.

And to guard against hasty and improper work, she prohibits a Candidate from being advanced till he has made satisfactory proficiency in the preceding degrees, *by informing himself of the Lectures pertaining thereto*, and to suffer a candidate to proceed who is ignorant in this essential particular, is calculated in a high degree to injure the institution and retard its usefulness.

The By-laws are the prescribed rules of Masonic action, permitting what is right and prohibiting what is wrong—to *suspend* them, is to remove every barrier, overthrow the "established usages and customs" of the Fraternity, and to obliterate the "ancient landmarks of the Order."

Without the precautionary measure enjoined by the 36th section, the Lodges are doubly liable to the imposition of the unworthy, who have fallen from their former standing, and estrayed from their first love.

While the propriety of the regulation contained in section 36, is made manifest by the woful experience of one of the Lodges, who admitted to membership and invested with the jewel of office a man *expelled* from the Fraternity by the Grand Lodge of a sister State.

The Grand Lodge would admonish the Masters of the several Lodges under her jurisdiction, as they value the institution of Masonry, handed down to us by the wise and good of other days, to enforce with strictness and rigor the Constitutions of the Order, to see the By-laws of the Grand Lodge faithfully and impartially executed, and on no pretence whatever to suffer any innovation to creep in and adulterate the pure ritual of the Brotherhood, and most earnestly would she exhort and direct the Brethren to guard with untiring vigilance the passes into the secred portals of the Temple. Let no impure hands corrupt the workmen, nor mar their work: but direct every effort to the "cleansing of the sanctuary" of every impurity that may have obtained admission into her "holy of holies," until her altars of Temperance, Truth and Brotherly-love shall be restored to the beauty of their pristine state.

Receive as Apprentices those only who possess the proper qualifications of men "good and true," moral, exemplary and upright in the walks of life. Employ as Journeymen none but those who have served their due time freely, fervently and zealously endeavored to make themselves proficient in the work of the Craft. And never set over the Fellows any who have not "duly and truly prepared" themselves for that high and honorable station, with learning, skill and experience sufficient for the proper discharge of its responsible duties.

At the Past Grand Annual Communication, *eight* Lodges were fully represented (there being no Delegate from Clinton Lodge, U. D.) and the business of the Grand Lodge was transacted in a manner becoming its legislative character. The Grand Lodge has set out with the determination to lay its foundation broad and deep, with the view of hereafter erecting upon it, a superstructure, which, while it possesses strength, shall exhibit beauty in itself and wisdom in its founders and supporters.

With this object before her and designing to keep it constantly in view, she made an appropriation (small in the beginning, to be increased with her resources) to be expended, under the direction of the Grand Secretary in the purchase of Masonic books and periodicals to form a *Masonic Library* for the use of the Grand Lodge and its members. Thereby evincing her desire to "receive and impart" all the *light* to be obtained from that source in which is deposited the knowledge, experience and wisdom of those Brethren "who have gone this way before us."

The Grand Lodge also took the initiatory steps towards the accomplishment of an object dear to every Brother and those most near to him—the establishment of an ORPHAN SCHOOL. This praiseworthy purpose cannot of course be created in the year of our infancy, but the Grand Lodge intends to lend every exertion in that direction, till it be ultimately accomplished; and desires each subordinate Lodge and every Brother to bear it in mind and to stretch forth a hand in its behalf. Would it not be well for each Lodge, on the anniversary of our Patron, St. John the Baptist, like him to "abstain" from *refreshments*, and deposit with the Treasurer the funds usually spent on that occasion, and thus effectually *labor* to build up an institution which delights to dry the tear of the widow and hush the orphan's cry?

The Grand Lodge in closing this word of exhortation and admonition takes great pleasure in making known to the Fraternity under her jurisdiction, the highly prosperous condition of the Masonic Institution throughout this land of freedom, and foreign countries, as learned from the printed proceedings of the several Grand Lodges, and the periodicals published under their auspices.

May it ever be our lot thus to herald "glad tidings." May the Institution grow in good works and be made the instrument of accomplishing much for thousands of the human family who have never seen her lights nor known their worth.

*Brethren*, be true, be faithful, and look to the God of Truth and Immortality for your reward.

T. S. PARVIN,
G. W. MCCLEARY,
ANSEL HUMPHREYS.
Committee.

*January, A. D.* 1845.

# CORRESPONDENCE.

*Calcutta, Dec.* 28, 1844.

To R. W. Charles W. Moore, Esq.
Editor Freemasons' Magazine, Boston.

R. W. BROTHER AND SIR:—Whilst the occasion is fresh in my recollection, (not that time can ever efface it from my memory, though it might confuse the details,) I sit down to give you a short sketch of our yesterday's proceedings, which I doubt not will be of some interest to my Brethren (I mean "American Brethren"

—for *I am a Texian*, and of course an American Mason) although at present severed by immense seas. Yesterday, the Fraternity of Calcutta celebrated the anniversary of our eminent patron and ancient Grand Master, Saint John the Evangelist. At 9 1-2, A. M. we met at the Masonic Hall, and from thence proceeded in procession to the Cathedral, where an excellent Sermon was preached by Archdeacon Dealtry, after which we returned to the hall in the same order as we left. There were in all, seven subordinate Lodges, under their respective banners, and the district Grand Lodge, with its banner and the banners of the Provincial Grand and Deputy Grand Masters, in the procession, which was preceded by the band of Her Majesty's 3d regiment. A collection was made at the Cathedral in aid of a newly projected philanthropic Institution, called the "Fever Hospital," amounting to about 700 rupees. In the evening the Grand Lodge met for the despatch of business, after which there was a "Grand Banquet."

Amongst the incidents of the day, none elicited more remarks, than the circumstance of an Oriental Jew, in full Hebraic costume, carrying the banner of St. John the Evangelist, belonging to St. John's Lodge. Another Lodge, "Kilwinning, in the East," had two Jews, likewise in full costume, as its outer and inner guards. One feature in the various Masonic dresses used on the occasion which appeared rather strange to me, as an American Mason, was the wearing of scarfs of one degree, and aprons and collars of another—thus you would see one Brother with a Grand Lodge apron, collar and gauntlets, and a red cross scarf, and perhaps the Brother walking with him in like Grand Lodge costume, wearing a Royal Arch scarf, which as you are aware of, is of scarlet and blue; this piebald manner of dressing materially injured the effect the procession otherwise would have had, by destroying the uniformity.

The banquet in the evening was a social and truly Masonic affair. The officiating Deputy Grand Master, Lieut. Col. William Burlton, Commissary General, is one of the best presiding officers I have ever met with. Amongst the Grand Officers present was rather an extraordinary character, Brother W. C. Blacquiere, Esq., the oldest European inhabitant of Calcutta, and he may be considered the father of the Grand Lodge, for although not the first establisher of the Grand Lodge, he has been an active member thereof for upwards of fifty years, and his attachment to the institution and activity as a member remain as unimpaired as ever. He is near, if not quite, ninety years of age. My reception at the banquet was of the most cordial and flattering description; and the health of our American Brethren and my own, conjointly, was proposed immediately after the regular toasts of the evening, and drank in the most enthusiastic manner. In my reply I alluded to the exertion now making in America to establish an uniformity of Work, and the desire of my transatlantic Brethren to have only one system *of work and lectures*, as there at present is of language, wherever the Anglo Saxon tongue is spoken, and a lodge under the jurisdiction of Britain or America is to be found. The statement was received with evident pleasure, and the unanimous response of Asia is—"So mote it be." The evening passed off pleasantly and all evidently were "happy to meet, and sorry to part;" but part we must and part we did, regretting the rapidity with which time had winged his flight.

When in London, as special Masonic Delegate from Texas, I could not but regret the differences which existed in the English and American modes of Work. The more I see of the Masonic world the more I become convinced of the imperative necessity there is for a thorough revision of the Work and Lectures by all parties. The differences which now exist are traceable to the union of the York and London Grand Lodges, when the English work underwent a thorough revision and some alteration. The landmarks however remain unimpaired; and as prejudice should never find a harbor in a Mason's breast, and all differences in the Craft Degrees can be accommodated without infringing the Constitutions, I must say I have yet hopes of living to see Free and Accepted Masons all the world over, one and the same in every respect. To America at present belongs the glory of the projected assimilation, but should she lack fortitude to persevere, or liberality to meet her foreign Brethren—offspring with herself of the same parent—half-way, and, if necessary to a consummation, even more than half-way, those who now pray for her success, and who are willing to aid her to their utmost, cannot thereafter but regard her with sorrow, as one who has departed from a bright and a glorious duty. For myself I have no fears of this kind with regard to my American Brethren; I know their energy and perseverance, and that as the difficulties of the undertaking become developed their exertions will be doubled, until success will once more smile upon their efforts.

In Royal Masonry I can see only one way for accommodation, but one which I believe both parties can embrace with honor. Let America on her part consent to consider the Mark and Most Excellent Masters Degrees as honorary ones, to which every Past Master shall be entitled, and let England acknowledge them as such, and then as but little real difference exists in the R. A. as conferred in England and America, an accommodation can easily be effected.

Once more I say to my American Brethren—persevere in your glorious enterprise and doubt not but success will finally crown your exertions.

Yours fraternally,

George K. Teulon.

## KNIGHTS OF ST. JOHN OF JERUSALEM CAPTURE THE ISLE OF RHODES.

In A. D. 1312, "The Knights of the Order of St. John Baptist, called St. John of Jerusalem, put the Turks out of the Isle of Rhodes, and after that war upon the said Turks daily for a long time after. This religion was greatly preferred by the fall of the Templars, whose possession was given to them by a Council holden at Vienna."*—*Stow's Annals of England. Thomas de la More.*

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*The Council of Vienna was held in 1311, Pope Clement 5th presiding, assisted by three hundred fathers. This pope was the first who made a mercenary traffic of indulgences and pardons. He removed the papal see from Rome to Avignon, in France; and it was principally through his influence and exertions that the Order of the Knights of the Temple was suppressed, and so many innocent men unjustly condemned, plundered and executed, banished or imprisoned.

# MASONIC INTELLIGENCE.

## FLORIDA.

The annual communication of the Grand Lodge of Florida, was held at Tallahassece, in January last. The meeting was well attended, and the prospects of the Institution in the State are encouraging. The ceremonies of installing the Grand Officers were performed in public. A procession was formed under the direction of the Grand Marshals, and marched through the principal streets of the city to the Presbyterian Church, when the throne of Grace was addressed in fervent prayer, by the Rev. Brother Perry, of the Episcopal Church, as acting Grand Chaplain, and an eloquent Oration was delivered by Br. R. E. Little, after which the ceremonies of Installation were performed by M. W. John P. Duval, P. G. Master of the Grand Lodge of Florida, in solemn and ancient form, with appropriate anthems by the Presbyterian Choir.—The procession then returned to the Grand Lodge Room, and the Craft were called from refreshment to labor; and the M. W. Grand Master addressed the numerous Brethren present in a very impressive manner, and with Fraternal admonition.

The Grand Lodge has determined to erect a Masonic Hall, in Tallahassen, and issued the following circular, signed by the Grand Officers, to the Lodges and Brethren under its jurisdiction:

*To the Lodges under the jurisdiction of the Grand Lodge at Florida, and the Brethren at large.*

The Committee raised by a resolution, adopted at the late Grand Annual Communication of the M. W. Grand Lodge of Florida, have, in pursuance of the duty assigned them, made diligent inquiry into the condition of its pecuniary affairs, and considered with deep interest, the subject of the proposed erection of a Grand Masonic Hall in the city of Tallahassee.

They find that, by a moderate addition to the current ways and means of the Grand Lodge, its subsisting pecuniary embarrassments may speedily be relieved; and that, by means to be derived from a judicious disposition of a portion of its property, owned in the city of Tallahassee, which would thus be disencumbered, and liberal contributions from the Lodges under its jurisdiction, and the Brethren at large, a Hall may be erected, such as may subserve the uses of the Craft, and comport with the reputation and dignity of our noble and time honored institution. They therefore, considering the standing interests of the Fraternity, within their jurisdiction, do not hesitate most cordially to recommend the speedy erection of the Masonic Hall in question, and to that end, would earnestly invite the co-operation of the Lodges of the State of Florida, and the Brethren at large, in the contribution of all the means within their convenience, with a view to the erection of the proposed Masonic Hall. The Committee indulge the assurance, that, whilst the people of Florida, regardless of the allurements of Federal pelf, are assuming the high and weighty responsibilities of self-support, and taking their separate and equal station among the sovereign States of the confederacy, the Brethren within her limits will not halt behind the spirit of this political example, in the adoption of the measures that are requisite to elevate the organization of our Order in Florida, to an equality in respectability and usefulness, with those of other States.

We invoke the genius of Freemasonry to animate the Brethren with the spirit that dwells upon Moriah's brow, that they may rally to the building of a Temple, and the raising of an altar to Masonry, at our Masonic Jerusalem, with a zeal and perseverance that will not tire until the completion of the work.

We have a copy of the address by Br. Little, but have not room for any part of it in the present number.

## WISCONSIN.

We continue our abstract of the proceedings of the Grand Lodge of Wisconsin from our last.

### CONFERRING DEGREES.

"The committee on Lodges working under dispensation, respectfully call the attention of the Grand Lodge to one other subject in this connexion, and that is, the practice of conferring more than one degree upon the same candidate on the same evening. Although such has been the case in one of the Lodges, your committee are aware that it may have grown out of a justifiable necessity of the case, as may occasionally happen in starting Lodges in a new place. They only allude to it as a general subject, and without particularly suggesting any specific action of the Grand Lodge. They would earnestly recommend to all Lodges to allow of it only in cases of urgent necessity.

"Your committee believe this restriction is enjoined by the important principles and lessons taught by the impressive ceremonies of either of the degrees, as by a proper regard to the improvement and advancement in Masonic knowledge of the candidate himself. The object of making Masons should be, *not* the most rapid *enlargement* of our *numbers*, or the *accumulation* of *wealth*, but the establishment of an enlightened order of society, made better by the impressive and sublime principles which our Institution inculcates."

"*Resolved*, That it be recommended to all the Lodges under the jurisdiction to so amend their By-Laws as to correspond with the above, and to restrict the conferring of more than one degree, upon the same individual, at one and the same evening, except in cases of *urgent necessity*, and then by the unanimous consent of the Lodge."

### GRAND LODGE CERTIFICATES.

"*Resolved*, That the Grand Secretary be authorized and directed to procure suitable engraved blank certificates of the standing and membership of the members of the Lodges under this jurisdiction, and blank diplomas, and that a sufficient number of blank certificates and diplomas be signed by the Grand Master and Grand Secretary under the seal, and furnished to each subordinate Lodge under this jurisdiction, and that such subordinate Lodge shall account to the Grand Lodge for such certificates and diplomas as may be issued by the Brethren, at one dollar each."

### THE NATIONAL MASONIC CONVENTION.

The committee on foreign correspondence say :—

"Among the important matters which have, of late, occupied the most serious consideration of several of the Grand Lodges of the United States, is to be found in the Proceedings of the National Masonic Convention, held at Baltimore in May, A. L. 5843, and the great instrumentality of those Proceedings in effecting a union and uniformity of Masonic practice, and of widely extending the true spirit of Masonry throughout the whole Masonic world. The several recommendations of that Convention have received the approval of greatly respected experience and authority, and your committee take this occasion to express also the approbation of the Grand Lodge of Wisconsin of the proceedings and recommendations of that Convention, and earnestly hope that the very high object sought to be obtained, especially throughout the United States, may be crowned with success."

### THE TRESTLE-BOARD.

"Connected with this subject, is to be found the importance and the acknowledged merit of the "Trestle-Board," as prepared and published by Rt. W. Charles W. Moore, of Massachusetts, and Rt. W. S. W. B. Carnagy, of Missouri; and your committee take occasion to express the opinion, that it is a work embodying all the essentials of a Manual of Ancient Craft Masonry, and as such we recommend it in preference to all similar works, to the use of all the Lodges under this jurisdiction, as a most excellent compendium of the principles and ceremonies of the Order."

### THE TRIENNIAL CONVENTIONS.

"Triennial Conventions, on the principles, and for the purposes, which were the bases of the assembling of the Baltimore Convention, are also considered by your committee as highly worthy of general recommendation and adoption by the several Grand Lodges; and should such desirable action be had, we recommend that the Grand Lodge of Wisconsin be therein legally represented."

### EXCLUSION OF THE JEWS IN PRUSSIA.

"It appears, from the proceedings of several Grand Lodges, that information has been received, that an extraordinary and dangerous position has been taken by the Grand Lodge of Prussia, in refusing the benefit of the Order to the Jews on account of their religion. This matter your committee bring to your notice, for the purpose of expressing, in common with the Grand Lodges of the United States, an unqualified protest against the introduction of any other test to obtain the privileges of Masonry than are recognized by the ancient Constitution."

### GRAND LODGE CERTIFICATES.

"In relation to the matter of Grand Lodge certificates, as recommended by some and disapproved of by other Grand Lodges, your committee express the opinion of approbation. The certificate is only an additional, and in some respects a precautionary, protection to Lodges as well as to travelling Brethren. It is not to be supposed that the mere exhibition of a parchment evidence will be ever considered, by accurate working Lodges, as alone sufficient to qualify a visiting Brother; there are other tests, which in no case should be departed from, and, if exerted, will effectually preserve the purity of a Lodge from any contamination, by reason of unqualified imposition."

### GENERAL GRAND LODGE.

"The subject of the fears entertained by several of the Grand Lodges, that Annual or Triennial Conventions might degenerate into a *Grand Grand Lodge*, has been viewed by your committee. At this time, we only deem it necessary to state, that, as often as a proposition for a General Grand Lodge of the United States has been submitted to Grand Lodges, so often has the measure met with disapprobation, for many and cogent reasons. Your committee do not contemplate that, in the assembling of advisatory conventions, any conflict of Grand Lodge jurisdiction, much less consolidation of power, is to be dreaded from their action; consequently this fear alone should not be considered as objectionable to the contemplated assemblage of Delegations at stated periods for the great and permanent benefit of our Order in the United States, and pervading the habitable Globe."

The Grand Lodge has adopted the system of work and lectures as recommended by the National Convention.

## MASONIC CHIT CHAT.

☞We have not had leisure to examine the address pronounced by our correspondent at Rodney, nor the point to which he calls our attention, but will do so at our earliest convenience.

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☞The arrangements for the celebration on Bunker Hill, by King Solomon's Lodge, were all completed when the last sheet of the present number was put to press. In our next we shall give a full account of it, and probably several of the addresses delivered at the table. The ode, written for the occasion by Br. Power, will be found in another page.

We have only time to add that the celebration was all that its projectors anticipated or could reasonably have desired. One thousand Brethren were present, including delegates from six Grand Lodges.

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☞We have not been able to answer the order of our agent at Macon, Miss. to its full extent, not having a sufficient number of Trestle Boards, bound in paper, on hand. The post office regulations do not permit us to send copies, bound in boards, in the mail, or we should have answered his order on its receipt. A new edition of the work, however, will soon be put to press.

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☞The Eulogy on our late Brother, Maj. Benjamin Russell, by Hon. Br. Francis Baylies, has been published by the Grand Lodge, and is for sale at the bookstores.

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☞Our correspondent at Lowndesborough, Ala., is informed that the paper containing the address, &c. spoken of by him, has not been received.

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☞We invite the attention of our readers to the elegant charge by Br. Reese, contained in the present number. It is replete with truth and beautiful sentiments.

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☞The inquiry of our correspondent at Richland, Mi., shall receive attention in due time.

New Post Office Regulations. By the new Post Office law, which goes into operation *this day*, single letters may be sent any distance under 300 miles for 5 cents—over 300 for 10 cents. The weight of a single letter must not exceed *half an ounce*. A correspondent of an exchange paper, has made the following calculations, which will be useful to our readers. We may send *as a single letter*:—

1. One and a half sheets of letter paper, sealed with wax or wafer.

2. One sheet of do. with large or small envelope; wax or wafer.

3. One sheet of foolscap, with small envelope, sealed with wafer.

4. One sheet of letter paper, with a quarter eagle ($2 50) enclosed, and secured with wax, and the letter sealed with wax.

5. Half a sheet of letter paper, or light foolscap, with a half eagle enclosed, secured and sealed with wafer.

6. A sheet of letter paper may contain a dime and a half, or a half sheet may contain a quarter of a dollar.

7. A sheet of letter paper may enclose 7 bank notes and be sealed with wax; or 3 bank notes, and the whole in an envelope.

Remittances, *not exceeding ten dollars*, at any *one time*, may be made as follows:—A subscriber owes us two or eight dollars, which he wishes to remit us. He will pay this amount to the Post Master *in his own town*, and take his *receipt* for it, as money paid him on *our* account. He will then send that *receipt*, enclosed in a letter, *to us*. We pass it to the Post Master in Boston, and get the money for it. This arrangement does away with nearly the whole risk of making remittance, and puts every subscriber in possession of "suitable funds" for that purpose. He has now, therefore, no just excuse for not paying his subscription punctually. Our agents are requested to make their remittances in this way, when the amount to be remitted does not exceed *ten dollars*.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IV.] BOSTON, AUGUST 1, 1845. [No. 10.

## THE MASONIC CELEBRATION ON BUNKER-HILL,

### BY KING SOLOMON'S LODGE, JUNE 24, A. L. 5845.

A great work has been completed. The last offering has been laid upon the altar, and the incense of gratitude has ascended to heaven. A nation has mourned for its patriot-dead, and Masonry has enwreathed their mausoleum with the perennial garland of fraternal remembrance.

The twentyfourth of June last, was a proud day for the Masonic Fraternity in Massachusetts; but it was a prouder day for King Solomon's Lodge, under whose immediate auspices the ceremonies and festivities we are about to narrate, were projected and conducted.

This Lodge received its Charter, on the 5th September, 1783, from the "Massachusetts Grand Lodge,"—over which Gen. Joseph Warren had presided as Grand Master, from its organization in 1769, to the 17th June, 1775, when he closed his labors on earth. In November, 1794, or about nine years after its establishment, the Lodge appointed a committee "to erect such a Monument in Mr. Russell's *Pasture*, (Bunker-Hill,)—provided the land can be procured,—as in their opinion will do honor to the Lodge, in memory of our late Brother, the M. W. Joseph Warren." The land was procured, the Monument erected, and, in December following, publicly dedicated.* The Lodge, by its Master and Wardens, continued to hold and keep the Monument in repair, until 1825, when, it having been determined by a number of patriotic and public spirited citizens, to erect a more enduring structure, it presented it, with the land on which it stood, to the "Bunker-Hill Monument Association," upon the assurance that "some trace of its former existence" should be preserved. On the completion of the present Monument, the government of the Association were waited upon by a committee, and, in compliance with the assurance given by their predecessors, they readily granted the Lodge permission to place within their obelisk, an exact model of the original Monument. The model was accordingly procured. It is made of the finest Italian marble, and was constructed by one of the best artists in the country. It is a beautiful work, and eminently worthy of the place it occupies, and of the sacred purposes for which it has been constructed. Including the granite pedestal on which it stands, it is about nine feet in height.

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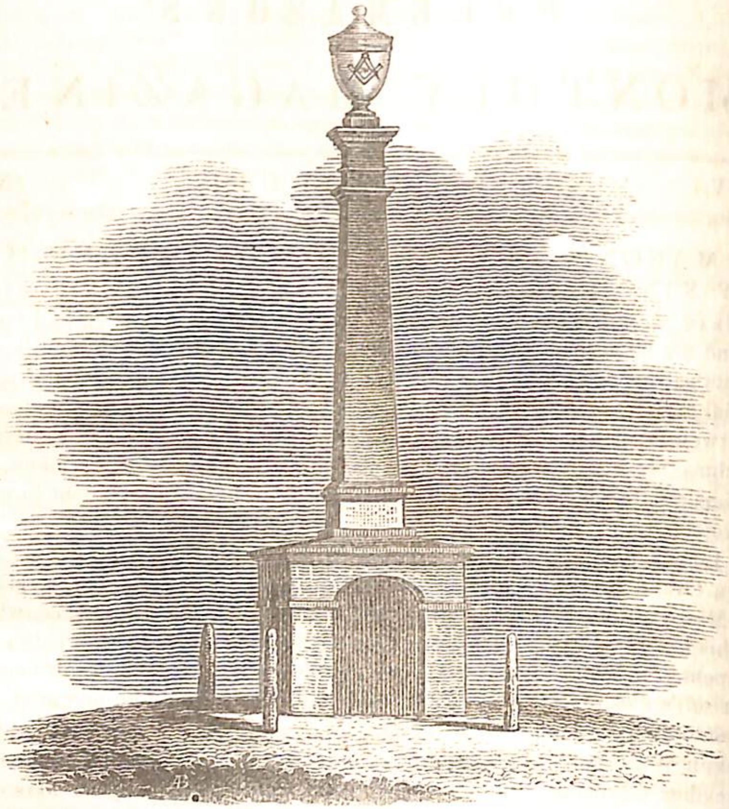
*See Freemasons' Magazine, vol. 2, p. 65.

The following view was taken from the original monument, before its removal from the hill, by Br. Abel Bowen, to be introduced in the "History of Boston," published by him some years since, and from it the present model has been made. The original inscription, together with that which has been added by the committee, are given below:—



### ORIGINAL INSCRIPTION.

"Erected A. D. MDCCXCIV., by King Solomon's Lodge of Freemasons, constituted at
Charlestown, 1783, in memory of Major General Joseph Warren and his Associates,
who were slain on this memorable spot, June 17, 1775.

'None but they who set a just value upon the blessings of Liberty are worthy to enjoy her.
In vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want
valor to repel the assaults of her invaders!'

Charlestown Settled 1628; Burnt 1775; Rebuilt 1776. The enclosed land given by Hon.
James Russell."

### NEW INSCRIPTION.

"This is an exact model of the first monument erected on Bunker-Hill, which, with the land on which it stood, was given, A. D 1825, by King Solomon's Lodge, of this town, to the Bunker-Hill Monument Association, that they might erect upon its site a more imposing structure. The Association, in fulfilment of a pledge at that time given, have allowed, in their imperishable obelisk, this model to be inserted, with appropriate ceremonies, by King Solomon's Lodge, June 24th, A. D. 1845."*

Having proceeded thus far, the Lodge next determined to commemorate their new work, by suitable public ceremonies; and to this end, invited the co-operation of the Grand Lodge, and such other branches of the Masonic Fraternity, as might be disposed to unite with them. The invitation was accepted by the Grand Lodge, and the 24th of June, the anniversary of St. John the Baptist, fixed upon as a suitable day for the contemplated purpose.

The arrangements were made by a joint committee, consisting of R. W. Brs. John B. Hammatt, Thomas Power, Winslow Lewis, Jr., Edward A. Raymond, and Ruel Baker, on the part of the Grand Lodge; and of R. W. John Soley, Thomas Hooper, Charles W. Moore, Francis L. Raymond, Dexter Bowman, Charles B. Rogers, J. A. D. Worcester, and G. Washington Warren, on the part of King Solomon's Lodge. The committee could not but feel that a heavy responsibility rested upon them. An exclusively Masonic procession had not been formed, nor a Masonic festival held, in Boston, or its vicinity, for fifteen years. They were about to try an experiment. They were again to appear before their fellow-citizens, decked with the same insignia which, in years gone by, had subjected them to reproach, contumely and insult. For protection against a recurrence of such a result, they relied on the personal character of the Brethren to be assembled, and the candor and impartiality of an intelligent community. They have not been deceived. Their faith has been realized, and their fondest hopes gratified.

The arrangements were necessarily more than usually elaborate and complicated. The ceremonies were to differ from those of ordinary Masonic festivals. Two objects were to be combined in one. Patriotism and Freemasonry were to walk hand-in-hand together. A Monument of Love was to be erected to the one,—a Monument of Marble and Fealty to the other. The association was a legitimate and natural one,—as much so as life and air: where there is no air there can be no life, and where there is no Patriotism there can be no Freemasonry. Yet, on this occasion, the distinctive character of each was to be regarded, and both were to be honored with the laurel-wreath, without disturbing their natural relation. It is due to the committee to say, that they were eminently successful, and that their arrangements throughout bore the marks of correct judgment and just discrimination.

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*The Model is placed on the floor of the inner chamber, or well-room, of the new monument, on a base of granite, directly in front of the entrance door. We have been kindly favored with the following extract from the Report of the Building Committee of the Bunker-Hill Monument Association, which, at a meeting of the Directors, held 17th June, 1845, was read, unanimously accepted, and ordered to be recorded.

"The communications from King Solomon's Lodge to the Board of Directors, which were referred to the Building Committee, with full powers, and which make a part of this report, have been duly considered, and after mature deliberation, it was determined, that, instead of placing a tablet with an inscription in the upper part of the Monument, as had been suggested by the Lodge, and partially acceded to by the committee, leave be granted to erect a small marble monument in the hollow cone of the Bunker-Hill Monument, on the ground floor, directly in front of the entrance door,—a location favorable for those who may visit the monument and are unable from infirmity or age to ascend to its summit. To this proposition the Lodge has acceded; a marble monument, a fac-simile of the one originally erected by the Lodge, is now completed and placed in its destined position. There may it remain, to perpetuate the memory of the illustrious dead, and a lasting memento of brotherly love."

A true copy from the Records. G. Washington Warren, *Sec. of B. H. M. A.*

The procession was formed in Charlestown Square, at 11 o'clock, under the direction of the Grand Marshal, W. Br. Winslow Lewis, Jr.[*] as Chief Marshal, and his Aids, Brs. Newell A. Thompson, and Peter C. Jones,—all of whom were mounted. The following was the

## ORDER OF PROCESSION.

1st. Boston Encampment, with Band of Music.
2d. Entered Apprentices, with Banner.
3d. Fellow-Crafts, with Banner.
4th. Master Masons, not members of Lodges represented, with Banner.
5th. Blue Lodges, with Banners, according to date of charters, youngest first.
6th. Royal Arch Masons, not members of Chapters represented.
7th. Royal Arch Chapters, with Banners, according to date of Charters, youngest first.
8th. Grand Chapters of other States, with Banners.
9th. Grand Chapter of Massachusetts, with Banner.
10th. Grand Encampments of other States.
11th. Grand Encampment of Massachusetts and Rhode Island.
12th. Grand Lodges of other States, with Banners.
13th. King Solomon's Lodge, and invited guests.
14th. Grand Lodge of Massachusetts, with Banners.

The Boston Encampment was under the command of Sir John R. Bradford.[†] St. John's Encampment, at Providence; Worcester County Encampment, at Sutton; and Portland Encampment, at Portland, Me., were also present, and enrolled themselves under the same command,—forming a body of about eighty Knights Templars, "in their solemn suits of black, with their caps, aprons, jewels and arms,"—presenting, says a cotemporary, "a fine martial appearance, and bringing vividly to mind, the romantic and historical details of the times of the Crusades." They did indeed present a beautiful appearance, and under their excellent and skilful commander, discharged the important duty committed to them, with the tact and promptness of a well disciplined corps. We were highly gratified to see the Encampments of Providence and Portland so well and creditably represented. Both bodies were in "fine dress;" but we were particularly struck with the martial appearance of the former. They were in perfect uniform, and the peculiarity of their new and handsome caps, with their silver mounted swords, made them an object of special notice.

The Grand Encampment of Massachusetts and Rhode Island was also present, under the command of the Grand Master, Sir John Flint. Among the visitors who formed in this body, we noticed Sir Archibald Bull, of Troy, N. Y., Grand Master of the Gen. Grand Encampment of the United States, and Insp. Gen. 33d; Sir Giles F. Yates, of Schenectady, N. Y., Lt. Grand Commander of the Supreme Grand Council of the 33d, for the Northern District and Jurisdiction of the United States; and Sir Killian H. Van Rensselaer, of N. York city, a member of the Supreme Council. All of these Brethren appeared in the regalia of Grand Inspectors of the 33d degree.[*] Sir Ammi B. Young, of this city, was also with the Grand Encampment, in the beautiful and princely dress of the 16th degree.

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[*] W. Br. Hugh H. Tuttle, Grand Sword Bearer, acted for Br. Lewis as G. Marshal of the Grand Lodge.

[†] Sir Winslow Lewis, Jr. is the Commander of this Encampment; but being engaged as Marshal of the day, the command devolved on the Generalissimo.

Besides the Grand Lodge of Massachusetts, there were present the G. Lodges of New Hampshire, Connecticut, Rhode Island and Maine. The G. Lodge of Pennsylvania was represented by R. W. Joseph R. Chandler, Esq., who appeared in his regalia as Past Grand Master of that body. He walked with the Grand Lodge of Massachusetts, supported by two Stewards, with white rods. Joseph T. Buckingham, Esq. President of the Bunker Hill Monument Association and Wm. W. Whieldon, Esq., one of the directors, also walked with the Grand Lodge.[†] The aged Brrother Dr. Wm. Ingalls, of this city, carried the "great lights."

The Grand Royal Arch Chapter of Massachusetts, with Comp. Thomas Tolman, Esq. G. H. P., at their head, presented a fine appearance. St. Andrew's and St. Paul's Chapters, of this city, were also present, with their respective banners. A large number of R. A. Masons walked in the procession, and it is probable that several other Chapters were represented by their officers, but we have not learned their names.

Among the Lodges present in form, were the following:—St. John's, Boston; St. John's, Portsmouth, N. H.; St. Andrew's, Boston;[‡] Tyrian,[§] Gloucester; Massachusetts,[§] Boston; King Solomon's, Charlestown; Middlesex, Framingham; Columbian, Boston; Hiram, West Cambridge; Rising Star, Stoughton; Mt. Lebanon, Boston; Aurora, Fitchburgh; Jordan, Danvers; St. Matthew's, Andover; Liberty, Beverly; and Morning Star, Worcester. Beside these, Essex, Salem; Philanthropic, Marblehead; St. Mark's, Newburyport; Mt. Carmel, Lynn; Star-of-Bethlehem, Chelsea, and several other Lodges, were present by full delegations, but not in form. Among the invited guests in King Solomon's Lodge, was the Hon. Thomas J. Goodwin, of New York,—a Past Master of the Lodge, and a Past Grand officer of the Grand Lodge of this State. We also noticed several of the elder members of the Lodge in the ranks.

The procession moved from the Square at a quarter past 11 o'clock, passed up Main to Walker street, up Walker to High, through High to Lexington, down Lexington to Bunker-Hill street, and thence to Monument street, where, opening to the right and left, it changed fronts, and passed up Monument street to the place of meeting on Bunker-Hill. The windows of the houses in the streets along the whole line of march, were filled with ladies,—presenting a lively and beautiful scene, and every where the procession was received with bright smiles, the waving of handkerchiefs, and the strewing of flowers and bouquets by the hand of beauty. It was a joyous hour,—one of those bright spots in human existence, around which the affections cluster and memory delights to linger, long years after the occasion has passed away,—and when many of those endeared to us by the ties of a cherished friendship, are known no more on earth.

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[*] It is worthy of remark, that *seven* of the *nine* members composing the Sup. Council 33d, were in the procession, viz: Ill. Brs. G. F. Yates, E. A. Raymond, C. W. Moore, R. Baker, K. H. Van Rensselaer, J. Christie, and Archibald Bull. A special meeting of the Council was held at the Merchants' Exchange, in this city, on the 25th June, the proceedings of which we may hereafter notice.

[†] Dr. John C. Warren, Robert G. Shaw, Esq., and some other members of the "Building Committee" of the Association, had signified their intention to be present, but were prevented by business engagements. Dr. Warren, in a note to the committee, assigning a reason for his unexpected absence, writes—"Having felt a great interest in the ceremonies of the occasion, and a strong desire to show my respect for the Fraternity, in which my *father* and *uncle*" [Dr. John and Gen. Joseph Warren—both of whom were Grand Masters of the Grand Lodge of Massachusetts] "felt the deepest interest, you will readily imagine that I experience great regret" at not being present.

[‡] Gen. Warren was one of the original petitioners for this Lodge, and was an active member of it at the time of his death.

[§] The Charters of these Lodges, bear the name of Gen. Warren, as Grand Master.

The procession arrived at the Hill about 20 minutes past 12 o'clock. The ceremonies were commenced upon a raised, covered platform, at the southerly angle of the Monument, by a fervent and appropriate prayer, from the Rev. Joseph O. Skinner, of Dudley, one of the Grand Chaplains. The venerable Br. John Soley, Esq., Past Grand Master, then rose, and in a firm voice and impressive manner, addressed the Grand Master as follows:—

*Most Worshipful*:—Half a century ago, I had the honor of dedicating, in the name of King Solomon's Lodge, the first Monument erected on this spot to the memory of those brave men who here fell in the cause of American freedom; and now, after a lapse of fifty years, I am, by the mercy of Divine Providence, spared to unite with a new generation, and over the graves of our departed countrymen, to offer anew our heartfelt gratitude for their patriotic services, and to shed the tear of affectionate remembrance over their virtues. The story of our resistance to the regal mandates and oppressive requisitions of our maternal alliance, has long since been spread upon the page of history, and deeply engraven upon the heart of every American.

The result of that resistance, under the guidance of Divine Wisdom, and the sword of our illustrious Brother Washington, was our independence as a nation, and the establishment of our civil and religious privileges as a people. Let us, as American citizens, strive to merit a continuance of these inestimable blessings, and, forgetting the wrongs that are past, let us cultivate peace and kindred feeling with the family from whence we sprang, and be mutually inclined to promote the prosperity of each other, so long as we continue members of the family of nations; and to this end let us implore the Almighty Architect of the Universe to control that grasping ambition, which is the bane of public and private virtue, and the grave of national glory.

At the formation of the Bunker-Hill Monument Association, King Solomon's Lodge transferred to that body the Monument they had erected, with the land belonging to the same, upon condition that there should be placed within the walls of the Monument they were about to erect, a suitable memorial of the ancient pillar, in order to perpetuate that early patriotic act of the Masonic Fraternity. In carrying out this intention, a model of the original monument has been executed in marble, and placed on the spot intended for its location; and now, sir, I present you with these working tools, to enable you to examine its architectural proportions, and am ready to introduce you to the place of its deposit.

To this address the M W. Grand Master, Augustus Peabody, Esq. replied, in a spirited and effective manner, as follows:—

*Venerable and respected Brother*:—

Rarely does it fall to the lot of a member of our Fraternity, that he can stand erect, in manly form, and in unimpaired vigor rehearse the story of his Masonic labors *fifty years ago*. Yet you tell us of what you did as Master of King Solomon's Lodge, at that remote period.

We learn from our book of Constitutions, published before the present century, that on the 2d of December 1794, the handsome Monument that graced the heights of Charlestown, was publicly dedicated by the society of Freemasons; on which occasion a spirited Dedicatory Address was pronounced by the Right Worshipful John Soley, jr., Master of King Solomon's Lodge. On the pedestal of the Monument was this inscription:—

"Erected A. D. MDCCXCIV., by King Solomon's Lodge of Freemasons, constituted in Charlestown, 1783, in memory of Major General Joseph Warren, and his associates, who were slain on this memorable spot, June 17th, 1775."

Then followed this monitory address to posterity:—

"None but they who set a just value upon the blessings of liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders."

Your address has sounded to us like "a tale of the times of old,"—"the voice of the deeds of the days of other years." You have been spared to pass the fate-mark of threescore and ten. You have lived in the days of our Washington and Warren, and survive to tell us of their deeds, which you witnessed.

Ever since its settlement, Charlestown has been the residence of Brethren dear to the Craft. Most of them have passed away in honor,—but some yet remain in honor.

Meetings of the Grand Lodge have been held in Charlestown, where many of its ruling members abode. On the 26th of May, 1785, a Convention was here held to consider the state of Freemasonry. On the 2d of December, 1794, the first Monument was dedicated; and on the 17th June, 1825, the Corner-Stone of the splendid edifice before us, was in due form laid by the Craft, assisted by the great La Fayette. These meetings, from the first, were held in Warren Hall; and King Solomon's Lodge now holds its meetings in Warren Hall. The location has been changed; but the cherished name remains.

It was natural to expect that in the home of Freemasons, the spirit of freedom should reside; and that Charlestown should give one of the earliest and most brilliant pages to the history of American Independence.

The Freemasons of Charlestown, witnessed the conflagration of their village by hostile incendiaries; and saw their heights crimsoned by the best blood of their Brethren. But all this did not extinguish their zeal for the Order; and soon after the revolution, before their desolated domicils were completely rebuilt,—they provided Warren Hall for the Craft. And on the 5th of September, 1783, from the Massachusetts Grand Lodge, over which their Warren had presided, they procured the Charter of King Solomon's Lodge, which has ever since remained a chosen dwelling of charity—and still is a faithful and correct working Lodge, from which many other Lodges in the country, might receive valuable lessons.

You, sir, are one, whose whole life has been marked by ardent attachment to the Order. In youth, you dedicated the first Monument to the memory of the early victims in the strife for freedom; and now, in the full maturity of age, you present to us the tools with which you have chisseled in marble, a more enduring model of your early memorial.

With no ordinary pleasure the Grand Lodge receive these evidences of your fidelity and enterprize, and will proceed to examine the work.

The Grand Master, with his officers, here proceeded to examine the work; during which ceremony one of the bands played a dirge. Having completed the inspection, he returned to the platform, and concluded as follows:—

On this consecrated spot, surrounded by these works, which, with ever living freshness, remind us of the early sorrows, the long continued anxious strife, and the ultimate triumph of Patriotism and Freemasonry, we pronounce them finished—*and well done!*

*Brethren*—Behold these emblems! They have an enduring power to speak to the heart things that the tongue cannot utter. Here, we unitedly resolve ever to cherish them as dear remembrancers of those who fell in their country's cause—and of those who have so worthily commemorated their fame.

*Venerable Brother:*—Our heart's prayer is, that you may be spared, in years to come, to give us other examples of National and Masonic virtue; and when at last you shall be called before our Grand Master above, that he may pronounce your earthly labors *well done*.

The following Hymn, from Br. Power's Masonic Melodies, was sung by the choir, with excellent effect:—

TUNE.—"*Auld Lang Syne*."

WE met in love; we part in peace;
Our council-labors o'er;
We'll ask, ere life's best days shall cease,
To meet in time once more.
CHORUS.—'Mid fairest scenes to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.

Though changes mark time's onward way
In all we fondly claim,
Fraternal hopes shall ne'er decay,
Our landmarks still the same.
CHORUS.—'Mid fairest scenes, &c.

Our Faith unmoved, with Truth our guide,
As seasons mark our clime,
Through winter's chill, or summer's pride,
We'll hail the Art sublime!
CHORUS.—Mid fairest scenes, &c.

When life shall find its silent close,
With Hope's kind promise blest,
In that Grand Lodge may all repose,
Where joys immortal rest!
CHORUS.—Mid fairest scenes, to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.

Br. G. WASHINGTON WARREN, J. W. of King Solomon's Lodge, and Orator of the day, was then introduced by W. Br. ROGERS, and delivered the following concise, well-written and appropriate

## ADDRESS:

*M. W. Grand Master and Brethren:*—

Three score years and ten—the allotted period of human existence—have now elapsed, since the field on which we stand was consecrated by the blood of Patriots and rendered thenceforth memorable by the bravery of those heroic men who led or mingled in the first great battle of the American Revolution. On this field, and in that battle, Freemasonry stood forth pre-eminent as the defender—even to Martyrdom, of American Liberty. For here—seventy years ago—amid the flames of burning Charlestown, the roar of the booming cannon, the shouts and cries of contending armies—did the spirit of the Grand Master of the Grand Lodge of Massachusetts take its flight to the Supreme Architect of the Universe, whence it emanated. Many others of the Masonic Fraternity were here fighting by the side and cheered by the example of General WARREN, and many fell with him, and died, albeit they gave no sign.

It was the high sense of the patriotic and exalted services rendered to their country by General Warren and other members of the Masonic Fraternity, that prompted King Solomon's Lodge in Charlestown, to be the first to distinguish the place of his death by a suitable Monument. In 1794—nineteen years after the battle—about the same length of time that the Bunker-Hill Monument Association were afterwards engaged in *erecting* their obelisk—this Lodge procured a grant of the land from the honorable James Russell, who was then its proprietor, and erected thereon at their own cost a beautiful Tuscan Pillar "to the memory of General Joseph Warren and his associates." They subsequently fenced out a road, leading from the street to their Monument, obtained an act of the General Court authorizing them to hold the land and protect the Monument from injury, and adopted a standing by-law that "their Master and Wardens should visit the same, as often as occasion may require and keep it in complete repair, at the expense of the Lodge, forever." For over thirty years that work of their hands, with its gilded urn glittering to the sun, stood up alone to signify to the world that this was no common earth.

That effort of King Solomon's Lodge was the distant precursor of a greater enterprize. In the year 1824-5, towards the close of the half century after the battle of Bunker-Hill, a strong conviction pervaded the community, that there ought to be erected on the spot an imperishable Monument—one which planted deep and firmly in the earth should reach through the clouds, and meet the sun in his daily course at high twelve—for it was then felt by the country that nothing but such a structure could adequately denote the momentous results of that struggle. A general association was therefore formed to carry into execution the popular design. At that juncture, King Solomon's Lodge came forward and presented to the new association their land and their Monument. It was among the first, and we may add among the most liberal donations to the Bunker-Hill Monument Association. Nor did their liberality stop here, but afterwards when this proud structure—the erection of which was commenced before its cost was counted—had little more than showed itself above the surface of the ground, and by the exhaustion of the means obtained was arrested in its course, with the gloomy prospect of its remaining for a long time to come an abortive attempt, telling of nothing but the ingratitude of the age which undertook it—this same Lodge came forward and from their limited funds contributed by the hands of their worthy treasurer, John Gregory, two hundred dollars towards the completion of the work. Other Lodges and Masonic bodies made similar donations, and many individual members of the Fraternity from first to last subscribed liberally to the noble object—impelled not only by the feeling of patriotism which they possess in common with their fellow-countrymen, but also by that strong tie of sympathy and of fellowship which binds them peculiarly to Bunker-Hill.

It was undoubtedly owing to the remarkable interest which the Masonic Fraternity were known to have felt in the place, that the Grand Lodge of Massachusetts were specially invited to lay the corner-stone of the new Monument. Twenty years ago the last Tuesday, that important ceremony was ably performed by the Most Worshipful John Abbott, then Grand Master, with the assistance of that esteemed Mason, and illustrious man, General Lafayette, whose triumphal visit at that time to the scenes of his early heroism forms of itself an epoch in the American history. The august occasion of the 17th June, 1825, brought together from all parts of our country the Brethren of every degree. The glory of that splendid pageant, has passed away, but its memory will cling to the latest generation;—nor will our Fraternity ever fail to regard with honorable satisfaction, the part which they took in laying the foundation of a monumental structure destined to endure to the remotest era, an appropriate tribute of the nineteenth century to the spirit of liberty.

The Monument Association, in 1825, through their organ the Hon. Edward Everett, then Secretary, expressed in a letter which is still upon record, "the high sense which the officers of the Association entertained of the patriotic spirit which prompted King Solomon's Lodge to the erection of a Monument at so early a period, and, compared with the resources at command, at so great expense," and further declared, that "the wish of the Lodge that some trace of the existence of their work may be found in the archives of the association shall be faithfully fulfilled."

In a commendable compliance with this understanding, the present officers of the Association have offered the floor of the inner room of their obelisk for the erection of an exact model of the old Monument. The model, furnished by the present members of the Lodge, has now been exhibited to the Most Worshipful Grand Master of Massachusetts for his approbation, who has been pleased to pronounce the work to be well done and placed in Masonic order. And it is with sincere pleasure, Most Worshipful, that I now present to you the thanks of my Lodge for the interest which you have all along taken in the prosecution of a work which is to perpetuate the name of your heroic predecessor.

There is also connected with this occasion an association of extraordinary interest. Our worthy and venerable Brother, who, in the name of King Solomon's Lodge has presented their model to the Grand Master for his acceptance, was himself in 1794, Master of the Lodge and dedicated the old Monument. He is the sole survivor of that small but patriotic band of Brothers who reared the first Pillar on Bunker-Hill. Half a century has since passed away, and still he remains steadfast and honored amid all the changes and bereavements of time. In the name of our Lodge do I thank you, sir, for the zeal and patriotism which you then and have ever since exhibited. Bartlett, Newell, Swan, Calder, Frothingham, Stearns, Goodwin, Hurd, and your other associates have long since preceded you to that Lodge above, not made with hands, eternal in the heavens. Far distant be the day of your departure, but whenever it shall come, bear witness to the cordial thanks we now express to you and to them for thus having added another link to unite our hearts to this hallowed ground. Yes, venerable Brother! As long as this towering obelisk shall lift up high its Cap-Stone to receive the earliest glimmer of the morning sunlight, and shall enclose at its base, within its huge sides of massive granite, the beautiful representation of its parent Monument—as long as the name of Bunker-Hill shall cause a thrilling sensation in the American heart, so long shall that illustrious deed of your's and your ancient Brethren be borne in grateful remembrance by our Fraternity.

In the ceremonies of this morning we do not seek to exhibit a vain

spirit of ostentation. We wish fairly to discharge a duty which we owe to truth and to history. If gratitude for the performance of signal services be creditable to any age, it is all the more creditable the sooner it is testified after such services are rendered. If it were an achievement, honorable to our people, by means of a general association in 1825 to commence, and in 1843 to complete a Monument on Bunker-Hill, commemorating the battle of the 17th June, 1775, it was certainly more honorable to a single Lodge of Free and Accepted Masons to pay the same tribute of respect in 1794, when the generation had not yet passed away who witnessed the memorable conflict. Time and national prosperity had not at that earlier period so richly unfolded the inestimable consequences of the long continued series of struggles which was so brilliantly but terribly opened on this scene of most deadly execution. The NAME of Bunker-Hill had not then become so prevalent a rallying word throughout our wide spread land, nor was the PLACE itself visited so frequently as it now is daily by pilgrims from every clime. But the ancient members of King Solomon's Lodge, brought up at its feet, and feeling to the full the generous emotions with which the contemplation of the place can never fail to inspire all true lovers of their country, thought they were doing but a simple act of duty in setting up a Pillar of their own to single out the spot, dear to them as inhabitants of Charlestown, as joint heirs with their fellow-countrymen in the blessed inheritance of civil and religious liberty, and still equally dear to them as members of an institution whose beloved chief had here shed his life-blood for the baptism of his country's freedom. And when in the course of events, the whole community of a succeeding age were instigated by their sense of justice as well as of gratitude, to offer in a similar but more enduring manner, their homage of veneration to the men who here fought, bled and died, it was noble in the Lodge to withdraw their rightful claim to the land, and to surrender the cherished work of their hands, to give place to another structure, which in the sublimity of its conception, and in the generality of its contributors, should utter forth an universal sentiment.

And how rightly, Brethren, our predecessors judged in deeming this field to be deserving of monumental distinction! Other places there are familiar and endeared to every American heart,—other fields which in the view of history and of distant ages will appear as classic, ay, holy ground, but here, where our fathers first met in the form of an organized army with the fixed resolution to oppose a foreign government, whose injustice they had not been able to dissuade and were then determined as a last resort with their arms to defeat;—here, where in battle array, and in sight, almost within reach of the swift-spreading flames, which were involving in a common destruction the dwellings and the sacred temple of worship of this devoted town, they gallantly resisted the skilful attacks of an experienced European soldiery, and where they displayed that steadiness of nerve and daring courage, which clearly demonstrated that on a fair trial, upon any thing like equal terms and with the just cause which they had, they would ever be victorious;—here, HERE is the spot, where all the world over, and in all time to come, the friends of Freedom will turn their glowing thoughts as to the prominent battle-ground of the American Revolution. Here flowed in copious streams the blood of the champions of American Liberty; here, her principles first took deep root in the American soil, and here at last, has a grateful posterity reared upon a foundation not to be disturbed, a permanent Monument, which shall forever proclaim her triumph.

It is, Brethren, a pleasing reflection, and one in which we may indulge with an honest pride, that of the celebrated men who conducted our country safely through the revolution, and established it upon the firm basis of the Federal Constitution; the greater portion were leading members also of the Masonic Fraternity. And so we shall find in all ages of the world, the eminent men of our Craft laboring assiduously for the amelioration and advancement of their fellow-beings. But when the great issue of modern times was made up in the new world, between a home and a foreign government, between an equality among men and elective offices on the one hand, and an aristocracy of rank and hereditary rulers on the other, the principles of our Institution would naturally incline its members to the choice of true patriotism. Washington, Franklin, Hancock, Samuel Adams, Knox, Green, Sullivan, Stark, Brooks, and indeed almost all of that noble race—themselves Freemasons, must have found in their more humble Masonic Brethren, ardent supporters in the cause which they so fearlessly espoused; and the revered memory of the martyr of Bunker-Hill must have roused the enthusiasm of them all. An Institution which has raised so many men who have promoted the public welfare and national renown, and which has perfumed the path-way of time from generation to generation with the fragrance of its extended charities, may justly claim the admiration of mankind. Freemasonry—whose Lodges universally are dedicated to God and the holy Saint Johns, and which professes for its cordial principles equality, morality and brotherly love, may with truth be said to be founded upon a rock. The popular breath may graze it, the storm and tempest of faction may now and then assail it, but as long as its members adhere to the old foundation it will not fall, because it is founded upon a rock. Be it our aim, Brethren, to cultivate these principles in their purity, and let it ever be the constant strife and study of us all to become worthy Masons, that we may thereby be rendered the better citizens.

But those of us who are members of King Solomon's Lodge the occasion addresses with stronger emphasis. It is the glorious lot of this Lodge to be identified with Bunker-Hill, and to have earned a proud name in having distinguished it by a token of their fond regard, long before the projectors of this Monument had conceived of their design, and that name we trust will endure with this Monument as long as mankind shall be permitted by Providence to have a dwelling place upon earth. Already are there borne upon our roll the names of many men now gathered to the dust, who, in their time were excellent citizens, the salutary influence of whose services and example extends to the present moment. May the number of such men increase in every generation. Established in a town, the whole face of whose territory was once marked by an unsparing conflagration, which, perhaps, was intended merely as the parental chastisement of a foreign power, but which burnt out of the land once for all every anti-republican predilection and every trace of colonial subservience, having in their daily view this ineffaceble memorial of patriotism unalloyed, may King Solomon's Lodge imitate with unerring diligence the matchless virtues of the fathers of our republic. May they ever resolve, that as they were the first to bear public testimony to the magnanimous sacrifice offered up with a pious trust on Bunker-Hill, so they will be the last to forsake the sacred principles, which these scenes will speak out continually, instructing with stirring eloquence the advancing ages of the world.

But let none of us depart hence, without feeling and duly acknowledging the paramount obligations resting upon us all as citizens, of this great republic. We stand on the spot where was exhibited the first scene in the drama, the closing act of which brought out in full reality the perfect equality and freedom of man. Not now the mere creatures of circumstance, nor dependent for success in life upon the accident of birth, nor upon the capricious smile of arbitrary power, we stand up as free men possessing the liberty and the facilities to develope all the capacities of manhood, and sharing the encouraging prospect of receiving in due time a fair reward for laborious exertion. Survey the past period of seventy years, thronged as each year has been with eventful incidents, and estimate if possible the vast improvements which have sprung up in government, in every branch of science and of art, and in every thing which adds comfort and dignity to life. These are the trophies of the liberated and expanding mind. The old world has gained much by the unrestrained progress of the new, while the new world has received in turn favorable impulses from the awakened spirit of the old. It is this onward movement of our time that should inspire our hearts with joyful hope and with noble designs. Let us take care, that in this unrivalled career of our Republic there be no retreat; but let us be mindful of the lesson of history which this place recalls to our minds, and see to it in season that adequate provision be made to meet the demands of any emergency. Let us all, in the various relations which we bear to society, stimulate the growth of learning, of virtue and of an enlightened patriotism. And whenever, after the lapse of succeeding periods of SEVENTY YEARS, or on the more frequent occurrence of some interesting celebration, this renowned summit shall be covered, as now, with the thoughtful brows of exulting manhood and ornamented with the sparkling eyes of lovely woman, may it be the lot of each assembly, after having invigorated themselves, by breathing awhile this liberal air, and by yielding to the holy influences of the place, to return happy to as prosperous, and as virtuous abodes, as it is our highly favored privilege to enjoy.

After the address, which was delivered with good emphasis and effect, and listened to by about 5000 people, the following spirited patriotic ODE, written for the occasion by R. W. Br. THOMAS POWER, was sung.*

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*We published this Ode in our last number, but in order to give a full and connected account of the celebration, we republish it. It will bear two readings.

Tune.—" *Scots wha hae.*"

Gathered on the hallowed spot
Ne'er by faithful sons forgot,—
Who, this festal day, would not
Join our solemn rite ?
Ne'er be said, our social ties
Fail with patriot zeal to rise ;
Ne'er be said, we coldly prize
Valor's honored height.

While fraternal watch-fires glow,
Ages still untold shall know
Where the dauntless met the foe,
Marked with manly grace.
See where honor led our sires !
See where Freedom lit her fires !
Fame directs, and Truth inspires,
Deeds of arms to trace !

On the hill-top's radiant brow,
Seen in rising glory now
Points the spire where freemen bow,
To each Brother dear.
Who shall mingled feelings tell,
On the field where Warren fell !
Who shall break the cherished spell
Binding hearts sincere !

Who that, on the ocean wave,
Marks the spot where fell the brave,
Would not, o'er the hero's grave,
Give one silent tear !
Who that treads our native shore
Brings to valor's shrine, no more,
Hearts with generous thoughts in store,
Love that lingers near !

Tears be here to manhood's pride,
Blending in affection's tide ;
Never be the boon denied,
Dear to deathless fame :
May the *lettered tablets'* form,
Hallowed by devotion warm,
Still surviving each rude storm,
Daring deeds proclaim !

Join we now one holy prayer,
Still His guardian love to share,
Who decreed our fathers' care,
Dangers all around !
Join we now the lofty strain,
Rising over hill and plain,
Freedom's Temple to maintain
On her sacred ground !

The services on the Hill were concluded with a Benediction by the Rev. Br. Asa Eaton, D. D., of the Episcopal Church,—whose patriarchial appearance and great moral worth make him ever an object of interest and love; and whose long and unwavering attachment to our Institution, is the best commentary we need offer on the purity of its principles, or its practical utility.

The procession was then re-formed, and marched to a spacious pavilion, erected a short distance from the Monument, (but on the battle-field,) where an elegant and sumptuous dinner had been provided, by Br. John Wright, of this city. The company, numbering about seven hundred, having arranged themselves at the table, a blessing was asked by the Rev. Br. Skinner, and to that voice every heart responded its amen, in thanksgiving for the happy termination of the business of the day, and for the favorable circumstance that had brought so many together, to partake of the bounties of that Great Being, to whose providential care they owed that happy hour. It was indeed a happy hour—when the congratulations of friends renewed the remembrances of duty—when all sectional and party feelings were forgotten, and friendship shed its brightest halo around that happy assemblage. There, was the elasticity and buoyancy of youth—there, the firmness of manhood—there, the wisdom and experience of age. The grey head and hoary locks of the Fathers in Masonry, were proud memorials to the younger members of the Fraternity, that the bond of their union has not been weakened by time, nor the harmony of social feelings interrupted by force of circumstances.[*]

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The tables were dismissed by singing the following Hymn, from the Masonic Melodies :—

Tune—" *Old Hundred.*"

From hearts sincere, from lips most true,
We bring united thanks anew ;
Be all our hopes reposed on Thee,
While Time shall last, or Truth shall be.

While humbly now our homage owned,
To Him, our Sovereign, high enthroned,
O. be our footsteps guided still
Where Truth shall dearest hopes fulfil.

The company then sat down to reciprocate their sentiments in "thoughts that breathe and words that burn,"—to call up the greatness of their fathers for their example—the memories of the illustrious dead for emulation—the virtues of the illustrious living for their encouragement. And this part of the ceremonies was commenced by Br. C. W. Moore, on the part of the Committee of Arrangements, with the following

## WELCOME TO THE BRETHREN.

*Most Worshipful and Brethren—*

I am requested by the Committee of Arangements, in the name of King Solomon's Lodge. to bid you a fraternal welcome to Bunker-Hill. We greet you as Brethren, and offer you our congratulations. We congratulate you, that we are again permitted to assemble in peace and quietness, under our own " vine and fig tree." We congratulate you, that the black and portentous cloud which but recently hung over our Institution, has spent its anger and passed away. And we congratulate ourselves, in being able to welcome to this consecrated spot, so large a number of Brethren, who through good and evil report,—in the hour of danger, and the day of trial, were found true and faithful to their trusts : Brethren, whom persecution could not prostrate,—whom the withering glances of scorn could not terrify,—whose steady bearing and unblanching eye, have driven the prowling wolf of malice back to his lair.

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[*] The Grand Master presided at the table, with the Master of King Solomon's Lodge on his right.

The crisis has been passed. The persecution has been borne. The *conspirators have fallen*, and our Institution is again at peace. The sound of the gavel is again echoing through its ancient halls, and the good and influential men of society are returning to their deserted seats. The Dove has come back, bearing the olive leaf, and proclaiming a curse removed, and a land at rest. In all parts of the civilized world, our Order is seen spreading itself like some ancient oak, with its many roots riveted to the soil, and it broad limbs spread in bold outline against the sky. Long may the sun-light of honor and renown linger amid its venerable branches. And if ever in the course of events, the "brave old oak," lashed by the storm and riven by the lightning, shall totter to its fall, around its trunk will the ivy of popular affection, that has so long clasped it, still cling, and mantle with greenness and verdure, its ruin and decay.

It was a custom of the ancient Jews to assemble for worship on the highest of hills. Such places were accounted holy. On them the spirit of God was thought to repose. And it was probably this belief that mainly induced our ancient Brethren to select the highest of hills, on which to practise those sacred rites and to inculcate those divine principles which form the basis of our Institution. Very properly then, has this place been chosen to celebrate the natal day, and to commemorate the virtues of him, who was "a voice in the wilderness," preparing the way for his Great Master, whose sublimest manifestation of divinity was upon one of the high hills of Judea. Very properly has this spot been chosen, on which to consecrate a few hours in remembrance of the patriotism and the valor of those Masonic Brethren, who here offered themselves a willing sacrifice to the Great God of Battles, that we might be free.

If the Jew were right in building his Temple on a hill, in which to worship the God who had led HIM from Egyptian bondage, surely *we* cannot be wrong in assembling on the top of one of our own consecrated hills, to pour out the free offering of grateful hearts to the same beneficent Being, for our own deliverance from oppression. No spot of earth has stronger claims on our affections and sympathies as American citizens,—no spot of earth is more dear to our hearts as American Freemasons, than Bunker-Hill. The soil beneath our feet has drank the best blood of patriotism, and the purest blood of Masonic hearts has contributed to its nourishment. Here was enacted the first scene in that great national drama, whose plot was laid in freedom, and the development of which presented to the world, for the first time, a rational and enduring liberty. Here was first kindled that sacred flame of patriotism, which, throwing its pure light down the vista of time, shall live to the remotest generations, for a beacon to guide all mankind to freedom. Here, GRIDLEY planned.* Here, PUTNAM fought. And *here*, the first great Martyr in the cause of American liberty,—the beloved Grand Master of American Masons,—the immortal WARREN,—threw aside his Jewel in the Grand Lodge below, to take his seat, as an humble member, in the Grand Lodge above.

> "Ne'er to the mansions where the virtuous rest,
> Since their foundation, came a worthier guest;
> Nor to the bowers of bliss was e'er conveyed,
> A nobler spirit or a gentler shade."

*Brethren*—To this hallowed spot, alike dear to patriotism and to Masonry, we bid you a hearty welcome. May the mutual interchanges of fraternal friendship this day, be productive of permanent good to the future prosperity and welfare of our venerated Institution. May the bond of fellowship which we have here met to renew, remain unbroken forever. And while the glorious deeds and sacrifices of our Brethren on this blood-drenched battle field, shall blaze forth in characters of living light, to guide us in the path of duty, as citizens of a Republic, pre-eminently the "light and glory of the world,"—let us remember, that as American Masons, we form an important link in the great chain of a Universal Fraternity, embracing within its vast extent, the great and good men of every land where civilization has shed its blessings,—that our Brethren are found on the thrones of Europe, amid the arid sands of Africa, under the burning sun of Asia, and in the ice-bound regions of America. Let us remember this—and let it be our unalterable resolve, to preserve this important link in the chain, bright, strong, and well-riveted to its fellows. Thus will our Institution stand—

> "Like some tall cliff that lifts its awful form,
> Swells from the vale, and midway leaves the storm;
> Though round its base the rolling clouds are spread,
> Eternal sunshine settles o'er its head."

Br. Moore concluded his remarks by giving as a sentiment,

"The Grand Lodge of Massachusetts."

To this sentiment the M. W. Grand Master responded, by the following interesting and judicious address:—†

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*Col. RICHARD GRIDLEY, of Boston, was the Engineer who laid out the works on Bunker-Hill, the night preceding the battle. He was then a Mason, and subsequently Deputy Grand Master of the Grand Lodge of Massachusetts.

†The Grand Master had spoken but a few moments, when one of those sudden gusts of wind, or incipient hurricanes, which are common to our climate at this season of the year, sprung up, raising an appalling cloud of dust, and at one time threatening the entire demolition of the pavilion under which the company were assembled. This was followed by a deluge of rain, which continued for ten or fifteen minutes, and had the effect to scatter a large portion of the Brethren.

*Brethren*:—We ought more diligently to inquire, and better to understand, whence Grand Lodges were derived, and to be more mindful of the purposes for which they were instituted.

Freemasonry is very ancient,—how old, no man living can accurately tell. But Grand Lodges, so far as we have authentic accounts of them, are comparatively modern. We can trace them no farther back than between nine hundred and one thousand years.

King Solomon is called a Grand Master. He may have been so—but I doubt if he had more than one Lodge under his dominion.

We have reason to believe—indeed I think we have proof—that in the first ages of Freemasonry, while the Lodges were few, their Masters ruled them with absolute and imperial power. They prescribed the rules and regulations for the government of the Craftsmen, in their instruction, ceremonies, and Lodge-labors: which they took good care to preserve uniform and without change. These were adapted to the wants of the Craft,—who received them as lessons of wisdom, and rendered implicit obedience to them.

At length they were hailed as time honored usages,—and have ever since been venerated, and transmitted as the ancient usages and landmarks of Masonry. They acquired a power above that of the Masters; and they, as well as all others, have ever since been bound to obey them as sacred and of paramount authority.

Ages rolled on—and the benefits flowing from Freemasonry caused its spread into every civilized nation. Then it became obviously necessary to adopt other measures to preserve its identity and unity of action. General laws were enacted, constitutions framed, and Grand Lodges were instituted,—to whom was ceded most of the remaining power of the Masters.

The first Grand Lodge, since the misty and half known periods of antiquity, was formed in or near York, in England, in the year of our Lord, 926. And subsequently one or more has been organized in almost every nation where Lodges had found their way. In kingdoms possessing distant or foreign territories, Provincial Grand Lodges were also established.

The first Grand Lodge in North America, was *St. John's Grand Lodge*, convoked under a warrant from ANTHONY, LORD VISCOUNT MONTAGUE, Grand Master of Masons in England, in the year 1733. He appointed HENRY PRICE first Provincial Grand Master; under whom the Lodge was organized—and in the same year, they granted a Charter to St. John's Lodge, in Boston, which was the first Lodge ever chartered by an American Grand Lodge.

In 1769, another Provincial Grand Lodge was constituted in Boston, called *The Massachusetts Grand Lodge*, under commission from GEORGE, EARL OF DALHOUSIE, Grand Master of the Masons in Scotland,—in which commission our lamented JOSEPH WARREN was appointed Provincial Grand Master.

These two Grand Lodges, for many years the only ones in North America, disseminated Freemasonry far and wide, till 1792, when they united and formed the present *Grand Lodge of Massachusetts*.

Before other Grand Lodges were formed in North America, those in Boston had granted many charters out of Massachusetts, in other States, Provinces and Territories. By them Lodges were established in Maine, New Hampshire, Vermont, R. Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Ohio, Newfoundland, Nova Scotia, Canada, and in many of the West India Islands. Of these 33 were chartered by St. John's Grand Lodge; 13 by the Massachusetts Grand Lodge, and 17 by the Grand Lodge of Massachusetts, after the union.

During the brief and stormy period from the appointment of Grand Master Warren, till his glorious death in 1775, the pacific labors of Freemasonry yielded to rough and warlike revolutionary struggles—and but few new Lodges were formed. Three Charters only bear the honored signature of the revered WARREN, which are *Tyrian Lodge*, at Gloucester, *Massachusetts Lodge*, at Boston; and *St. Peter's Lodge*, at Newburyport.

Since that period, Grand Lodges have been formed in almost every State and Territory—and now there are 34 on the continent, north of Mexico.

The fact that nearly all the Freemasonry of North America, has been derived directly, or indirectly, from Massachusetts, throws on us a fearful responsibility, to teach and practice well. The Brethren throughout the Union, have a right to expect from us precepts and examples which will bear the test of the most rigorous scrutiny. Massachusetts was once emphatically the head-quarters of American Freemasonry. If it is less so now, we trust that it is not because we have fallen, but that others have risen. And we rejoice that there are now around us other Grand Lodges, claiming as high a title to the respect of the Fraternity as we can boast. Some of them have honored us with their presence this day, to share in our labors and festivities.

*Brethren*:—We hail you, and bid you welcome. We tender you the right hand of fellowship; and invite you to a closer interchange of kind and social intercourse.

*Brethren*:—Let us now pledge ourselves to each other, that we will all labor to make our respective Grand Lodges what they were designed to be. They should be fountains from which should flow to all the Craft, perpetual streams of paternal instruction, and benevolent rules for the regulations of their labors and their lives. They should enlarge the dispensation of charity, and increase the facilities of Fraternal intercourse, so that all may be early informed of the welfare of their Brethren.

Increased facilities of intercourse expose all our operations to more extended observation. Already they are such, that we are now informed of the movements of our Brethren in Tennessee, a few days since, on the death of our illustrious Brother, Gen. ANDREW JACKSON. And we have on our tables, the L'Orient, or general review of Freemasonry, published last month in Paris, which gives notice to the world, that in the United States of America, the Lodges of Massachusetts usually celebrate the 17th of June, the anniversary of the battle of Bunker-Hill. But "this year the festival will be holden on the 24th of June, under the auspices of King Solomon's Lodge; great preparations are made for the occasion—and thousands of Masons from the various parts of the Union, are expected to assist at this great solemnity."

*Freemasons*:—Behold the emblems that cover this consecrated ground,—memorials of the merits of our fathers, and the gratitude of their children. Remember—that at home and abroad, the public eye is fixed on our solemnities this day. Let them be so conducted, that they shall be worthy of universal inspection. I will call to your notice

*King Solomon's Lodge*.—To whose Masonic zeal and patriotic labors we are indebted for the festivities of this day.

This sentiment called up W. Br. CHARLES B. ROGERS, Master of King Solomon's Lodge, who spoke as follows:—

*My Brethren*:—In behalf of myself and the members of King Solomon's Lodge I offer you my sincere thanks for your attendance here to day, and more especially would I do so as it is but two years since our Lodge called upon the Brethren of this State, to rally under their banner, for the purpose of attending the celebration of the Bunker-Hill Monument Association at the raising of the capstone; and King Solomon's Lodge would not have made another call upon the Fraternity to assemble again under their banner, in so short a time, had they not deemed it their duty so to do—a sacred duty, which they owed to the Masonic Fraternity at large, as well as to the memory of the lamented Warren and his associates,—we did not consider the object for which yonder pile of granite was erected, completed. We did not consider that it told its story in history, until it bore upon, or within some part of it, the fact that King Solomon's Lodge, was the first to erect a Monument to those whose names are indelibly connected with the glory of that great day, the seventeenth of June, '75; and on the occasion of placing within that Monument a testimonial of such a description as should forever bear witness to the honorable and patriotic part that Freemasons have acted in this matter, we thought it no more than right that the Freemasons of New England should have the privilege of joining with us, in the festivities of the occasion. Our invitation was accordingly extended to them, and honorably have you responded to the call; and for this, my Brethren, I return you my sincere thanks, and hope that the satisfaction of having joined in this celebration, may be a more gratifying reward to your feelings than I am capable of conferring by words.

*My Brethren*:—Our numbers and appearance here to day, must show to the traducers of Freemasonry, that it is not dead, neither has it been sleeping; but that it is now, as it ever has been, actively engaged in all its great, benevolent and philanthropic objects--using its best and most efficient means for alleviating human suffering and disseminating the moral precepts of religion. Public parades, it is true, we have not had so many of as in times past, and I think I am right in saying, that it is not in vain parades and outward show that Masons should most exult, but in the principles of the tenets of our Institution and the practice of, and obedience to, the moral laws, which are inculcated by its every precept. The moral precepts of Freemasonry, which are taken almost exclusively from the sacred scriptures, are obligatory not only upon the whole Fraternity themselves, but are such as are equally binding upon the whole family of man. Neither is Masonry confined in her good works entirely to her own votaries, but she is as unlimited as human suffering; and although Masons are in a peculiar manner bound to relieve each other in times of distress, yet the obligations under which they are placed, to the rest of mankind, are in no way changed or impaired, but in a most essential manner strengthened and enforced, by the additional ties of the Order; and and hence the dedication of our Institution to universal benevolence. Let ignorance, envy and malice, rail at Freemasonry as they please—founded as it is on virtue, benevolence and truth, it is ever destined to withstand their feeble efforts. Yonder granite obelisk may by the hand of time be crumbled into ruins—the marble Monument within it, which has this day been consecrated, may moulder into dust, yet Freemasonry itself is destined still to shine on, increasing in goodness and in brightness, a living monument of its own worth.

It remains for us then, my Brethren, as we regard the welfare of our Institution, and of each other, that we exhibit a correct deportment in all the walks of life, that we be faithful to our obligations, and true to our trust, with a deliberate determination that its interests shall not suffer by our neglect. Thus we may continue to go on in our own quiet and unostentatious manner. And while the institution shall continue to be governed by such principles of action, the wise and the good will always be found with and amongst us, and we shall be able to transmit from generation to generation, the wise and valuable principles of our Order, until mankind shall become so wise, virtuous and good that the necessity of associations for moral culture and benevolence, shall be superceded. Nor until then can associations for such purposes be deemed unworthy or unwise. I give you as a sentiment,

*Freemasonry*—It will continue to flourish until the whole race of man shall be so imbued with the principles of morality, that they shall become as one society of friends and brothers.

This was followed by a Song from Br. William B. Oliver; sung in the pre-eminently chaste and beautiful style for which that Brother is distinguished.

Several volunteer toasts were then given and others handed in to the committee, which they had not an opportunity to announce, but which will be found appended to this account. Among those which were announced, was one complimentary to the Bunker-Hill Monument Association. This was responded to in his usually happy and pertinent manner, by W. Br. Joseph T. Buckingham, Esq., the President of the Association, and a Past Grand officer of the Grand Lodge of Massachusetts.

R. W. Br. C. W. Moore then rose, and after alluding to that part of the address of the Grand Master, in which he referred to the fact, that from the Grand Lodge of Massachusetts, has emanated many, or most of the other Grand Lodges in this country, proceeded to state, that—

The second Charter granted by the first G. Lodge in Massachusetts was issued on the 24th June, 1734—111 years ago this day! It was granted to Benjamin Franklin and others, residents of Philadelphia, and by virtue of its authority, the first Lodge in Pennsylvania was established. It was the first Charter that had ever gone forth from the then Province of Massachusetts. And thus, sir, was the first spark of Masonic light drawn out of the east, by the same master-hand that drew the lightnings from the heavens. That little spark was placed upon the *altar* and in the *city* of "Brotherly Love." It has been nourished by the hands of faithful Brethren, until it has become "a burning and a shining light," shedding its beautiful rays and benign influences over the whole of the "Key-Stone State," of our country. May it continue to burn on, with increased and increasing splendor, until the coming of that Greater Light which shall announce the close of time and the dawning of eternity.

We are honored this day, sir, by the presence of a Brother, who, by his talents, his learning, and his influence, has contributed largely to the preservation of this "sacred fire,"—who has served in the temple and officiated at the altar,—a distintinguished son of Pennsylvania. Nay, sir, I am wrong. He is an honored son of our own New England, who has come up to Jerusalem, to unite with his Brethren in honoring the memory of his fathers.

Permit me to give you as a sentiment—

*The R. W. Joseph R. Chandler, Past Grand Master of the Grand Lodge of Pennsylvania*—We welcome him home to the scenes of his childhood.

Br. Chandler, in reply to this call, spoke for about fifteen or twenty minutes, in a strain of great beauty and eloquence. His remarks breathed the pure spirit of Masonry, and were received by the Brethren present with the highest satisfaction; and we much regret not being able to lay them before our readers. Owing to the confusion occasioned by the storm, we were not able to take notes, and dare not attempt to sketch them from memory. We could neither do justice to the accomplished speaker nor ourself.

R. W. Br. C. Gayton Pickman, Past Grand Warden of the G. Lodge of Massachusetts, was then announced, and spoke as follows:—

*M. W. G. Master and Brethren*:—We are assembled, in the first place, for the purpose of commemorating the nativity of St. John the Baptist,—one to whom our Lodges are dedicated, and who, beyond most men, carried out his sense of duty, fearlessly and well, regardless of any consequences to himself; yet, standing as we do, on this hallowed ground, it is impossible for us now to forget, that the men who fought here, also carried out *their* sense of duty, fearlessly and well; and not those only who fell, like Warren, but those who remained to receive the gratitude of their cotemporaries. Among so many, distinguished for their virtue and courage, there was one, whose memory on this day, is worthy of our highest regard. I allude to Col. William Prescott In my early youth, it was my fortune, sir, to be a resident in the family of a daughter of the late Col. Willard. Col. Willard was a Brother-in-law of Col. Prescott. He himself took an opposite side in this contest. He was a *mandamus* Counsellor; and during the battle, was standing on Copp's hill by the side of Gen. Gage. "Who," says Gage, "is that person so busy among the rebels?" "That," says Willard, "is my d—d brother-in-law." "Will he fight?" said Gage. "Yes," was the answer, "up to his knees in blood." Up to their knees in blood those men did fight; and the gratitude and veneration of all coming ages, will be their reward. But let us remember, that even concientious men might take opposite sides, from a mistaken sense of duty; and though divided by principle on earth, may now be united by affection in heaven.

You will allow me, sir, to draw one farther moral. Our Institution extends back to the Patriarchial ages; and we may, therefore, well refer to the Patriarchial and Jewish laws. Col. Prescott had the Patriarchial blessing in his children. It was but last winter, that almost all that was eminent and distinguished in this State, were gathered to attend the funeral of a son of Col. Prescott,—one, eminent for patriotism, profound learning, unsullied morals,—an object of veneration to his family and friends. The son of this distinguished man, the author of Ferdinand and Isabella, and of the Conquest of Mexico, still remains, to gather, we trust, new laurels of genius for himself and new fame for his country. Thus may it be said of Col. Prescott, in the words of the old Psalm. "His leaf also shall not wither; and, look, whatsoever he doeth it shall prosper."

You will pardon me, sir, for mentioning one anecdote of the author of Ferdinand and Isabella. Having married the grand daughter of the late Capt. Linzee, of the British navy, he has the swords of the late Col. Prescott and Capt. Linzee, used on opposite sides in this battle, now crossed over the mantle-piece of his study. And thus *should* the passions of good men sleep.

And now, sir, I have only to give you as a sentiment—

The memory and the family of Col. Prescott.

R. W. Rev. ALBERT CASE, was next called up, and addressed the company to the following effect:—

*Most Worshipful Grand Master and Brethren—*

Our distinguished guest, P. G. M. Chandler, has remarked, that King Solomon was Grand Master of but one Lodge, and that you, M. Worshipful, are G. Master of many active and well conducted Lodges: and thus has he shown that "a greater than Solomon is here!" Well, sir, we are informed that in that ancient Lodge there was *one* representative of *Wisdom*, *one* of *Strength* and *one* of *Beauty*. But, in the person of Br. Chandler, we have combined the WISDOM to devise plans for the permanence of the Masonic Institution, in times that threatened its dissolution—the *Strength* to carry out those plans,—and the *Beauty* of moral excellence which our enemies could not gainsay. Therefore, we say, "behold," another "greater than Solomon is here." It has been said of Masonic assemblies, that years ago, at the festive board, they drew too largely upon that which "biteth like a serpent, and stingeth like an adder;" but that time has happily passed away, and we derive encouragement on this occasion from the fact, that when we attempt to have a "cold-water" festival, the heavens themselves approve it, and send down the water in abundance.*

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*The "temperance principle" was observed at the table, and it was at this moment raining in torrents.—ED.

*M. Worshipful and Brethren*—We may congratulate ourselves and the Fraternity on this interesting occasion. To see such a host of Brothers thus publicly manifesting their attachment to our honorable and useful Institution, can but be gratifying to every Freemason. We meet with Brothers from different States and mingle our gratulations on this sacred spot. We have come up hither in the spirit of peace and brotherly love, to commemorate the virtues and the patriotism of Brothers who fell in defence of right and liberty—who, true to their country and to themselves, nobly preferred death to dishonor.

We come on this hallowed ground, not amid the roar of cannon and clangor of arms—not trampling on the gory forms of the dead and dying—not wading through the blood of friends or enemies—not crossing fallen standards, and banners all rent and tattered; but we come up decorated with the insignia and jewels of our Order, with banners streaming in heaven's own breeze—and in the spirit of that love which binds all heaven to the eternal throne, and makes earth rejoice—that spirit which when war's dread clarion sounded the marshalled hosts to renewed action on these heights, caused the invading Major Small, (himself a Mason) to exclaim to his men, "for God's sake spare that man, (Gen. Warren) I love him as a Brother," and in coming together this day, we trust to become imbued with the feeling which the day, the place, and the scene is calculated to inspire in the breast of every lover of his God, his country and himself.

Our Institution has passed through severe and protracted trials, and now that it has come out from them, regenerated, purified and strengthened, it is proper that we assemble here, where lingers yet, the light shed by the brave and true,—here in the midst of Brothers who stood in the foremost ranks and defended the Masonic citadel during the unholy warfare waged by ambition, iniquity, intolerance, stupidity and ignorance;—and celebrate the victory. It is proper that here our triumphal arches be raised, and that here, with the assistance of him who dedicated the Monument fiftyone years ago, we dedicate the new one to the memory of men of great patriotism—of rare Masonic virtues, and derive renewed encouragement to go on to the completion of the great Masonic fabric,—the erection of a Monument of benevolence and charity, that shall stand unmoved when the massive works of art shall totter and fall, and when time shall be no more.

Bunker-Hill, on which stands the noble Monument of the people's gratitude to the sainted dead, enclosing the emblem of affections cherished for faithful Brothers—Bunker-Hill, enriched by the best blood of the true and faithful,—this sacred spot on which we stand, surely this is congenial soil for the growth of Freemasonry. Let her principles be rekindled anew within us, and may the inspiration of this hallowed ground, fan them into a flame that shall brighten and perfect our characters, and enable us to go forth upright men and Masons,—the light of the world.

Brethren, we have much to encourage us. Our time-honored Order throughout our country is in a healthy condition. The Brethren are at work, and in all their ancient glory, stand the firm pillars, piercing the clouds of heaven, with Faith, Hope and Charity inscribed on their front. These pillars we here pledge ourselves to support, and these principles to cherish and practice. When Napoleon would excite the fierce and warlike-spirit in his soldiers and nerve them to the further destruction of men and cities, he said to them—"Forty centuries are looking down upon you from the tops of the Pyramids"—ay, he brought the spirits of the ancient dead to gaze upon them, the shrivelled forms of old eternities to bend o'er those time marked monuments, to urge his followers to glory through rivers of blood. Our's, my Brethren, are more noble victories; they are to be achieved, not, by war and bloodshed, but by moral power—by principles which elevate, enlarge and purify the mind. If by such a scene, the French conqueror, could arouse and carry forward his army to victory, how shall our hearts beat with emotion, if we reflect that the spirit of the venerated Warren, may be peering down upon us from that cloud-capt shaft, as we stand upon the spot where, all-scarred and bruised, his manly form, weltered in blood, and that by all his love of life, virtue, and liberty, by his own Masonic example, he is urging us to be faithful to our trust—to preserve and perpetuate the principles of Freemasonry. Brethren, let us catch the spirit which the day, the spot and the circumstances are so well fitted to arouse, and go from here, strong in Masonic principle,—diligently, to labor,—sure, to triumph.

R. W. Br. Thomas Power next favored the company with a story and a song, which were received with evident satisfaction.

The Rev. Br. Skinner then addressed the Brethren substantially as follows:—

*Most Worshipful Grand Master*—The occasion which has assembled us together, and the services to which we have attended this day, have a two-fold interest and importance. I cannot forget, none of us can forget, that this is the time-honored festival of St. John the Baptist.

But with this recollection, there also mingles the remembrance of those brave and noble spirits, whose patriotic devotion and disinterested sacrifices for freedom and justice have rendered their names dear to every American heart. We have come up here to-day to render "honor to whom honor is due," and at the shrine of heroic virtue and Masonic fidelity to kindle afresh in our own bosoms the noble sentiments which glowed so brightly in theirs.

And it seems to me pertinent to this occasion, and perhaps it will not be wholly without profit, to inquire, what were the character and principles of the men whom these services are designed to commemorate? Who are those, whose fidelity to duty and whose high standing as Masons, we this day honor? It seems superfluous to ask this question in relation to Joseph Warren, whose name stands so conspicuous on the roll of American Patriots, and whom, as late Grand Master of the Grand Lodge of Massachusetts, we more particularly bear in mind in these services. And yet, sir, this inquiry, taken in connection with the history of Freemasonry in this country, and of the bitter and malignant persecution through which it has just passed, may be both proper and useful. A fierce tide of ignorant prejudice and partizan fury swept against the solid foundations of our glorious Temple, and has at length sullenly retired, and its gloomy murmurs have died upon the ear. Freemasonry has come out of the trial stamped with a new proof of its indestructible vigor and purity.

It was even supposed that it could be crushed by an interdict against extra-judicial oaths! But against whom, sir, was this legislative battery levelled?

It was attempted to proscribe and disfranchise adhering Masons, who knew the Institution to be innocent of the charges brought against it. But against whom was this fanatical crusade directed? Who are they, who, having stood highest in affection and honor among Freemasons, have been, on that account, the chief marks for the shafts of calumny and persecution?

These questions, truly answered, will furnish a correct index by which to judge of the character, aims and influence of the Institution. For every Institution or society may be fairly tried by the character of the men whom it elevates to stations of honor and power, and permanently holds in the highest esteem and veneration.

Was it then against men of loose and vicious lives, against the betrayers of their country, against the violators of the rights and property of their fellow-citizens that antimasonry waged its hostility?

A mere reference to the men who have been the most diligent and able supporters of the Institution of Freemasonry in this country will refute and banish such unworthy suspicions. We need not go out of our State for an ample vindication of the Order from all such aspersions. Joseph Warren, John Warren, John Cutler, Josiah Bartlett, Paul Revere, Benjamin Russell, and their living successors in office, are a sufficient guarantee that the Institution over which they presided, could not be otherwise than favorable to liberty and good government, and public order, and private virtue, in all its tendencies and influences. To give full weight to the consideration I have here presented, will you indulge me for a moment, while I read from impartial history, the character of one man, whom as Freemasons, we are delighted to honor, and whose many high qualities of mind and heart we cannot too closely imitate.

"General Warren was one of those men who are more attached to liberty than to existence, but not more ardently the friend of freedom, than the foe to avarice and ambition. He was endowed with a solid judgment, a happy genius, and a brilliant eloquence. In all private affairs his opinion was reputed authority, and in all public councils, a decision.

"Friends and enemies, equally knowing his fidelity and rectitude in all things, reposed in him a confidence without limits. Opposed to the wicked without hatred, propitious to the good without adulation, affable, courteous and humane towards each, he was beloved with reverence by all, and respected by envy itself.

"Though in his person somewhat spare, his figure was peculiarly agreeable.

"He mourned, at this epoch, the recent loss of a wife, by whom he was tenderly beloved, and whom he cherished with reciprocal affection. In dying so gloriously for his country, on this memorable day, he left several orphans still in childhood; but a grateful country assumed the care of their education.

"Thus was lost to the State, and to his family, in so important a crisis, and in the vigor of his days, a man equally qualified to excel in council or in the field.

"As for ourselves, faithful to the purpose of history, which dispenses praise to the good, and blame to the perverse, we have not been willing that this virtuous and valiant American should be deprived of that honorable remembrance so rightfully due to his eminent qualities."[*] Such was Warren as a man, and a patriot, and a Mason.

No man ever adopted more heartily the beautiful maxim, *Dulcis et decorus est pro patria mori*; which runs in English to this effect, that "it is pleasant and honorable to die for one's country." And such as he it is that Freemasonry delights to honor. Did those who framed a statute against the Institution, as if it could be put down by law, intend to cast censure upon such men? Did they mean to heap reproach upon consecrated dust, and ostracise many among the living, whom they knew to be among the purest and best citizens the country affords?

Ever since the first establishment of Freemasonry in this country, its objects, its principles, its whole policy have remained unchanged, and the ties and pledges by which the Fraternity have been bound together, been uniformly the same. Most assuredly the Institution has not changed since Joseph Warren was chosen Grand Master.

I would therefore urge it upon all candid and reasonable men to consider, whether unblemished honor, purity and integrity can belong to a man, and he still adhere to, and uphold, a corrupt, demoralizing and dangerous society? Who can believe in, or give the slightest credit to, such a contradiction? And yet in such an absurdity as this, do all those involve themselves, who asperse the Masonic Institution. I blush for the patriotism of men, nay, I blush for the sincerity and manhood of those who could thus wantonly, and with partizan fury, assail the memory of the wisest and purest spirits this country or age has ever produced. But I will leave the vindication of Freemasonry to its own quiet and pure influence upon society at large; to its generous and wide-spread charities, and to the public and established character of those who wear its badges and honors.

I cannot believe, nor do I think any reasonable man can believe, that unblemished purity of life, and all the qualities that can adorn the patriot and the christian, can be found united with hypocrisy, and treachery, and perfidy. If every man in the community knows many Masons who possess the former qualities, it will be in vain to charge them with the latter, or with aiding and abetting an Institution unfavorable to liberty, morality and religion.

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[*] Botta's Hist. Amer. Revolution, vol. I, p. 208.

*Most Worshipful*, allow me, sir, before I sit down, to give you,—

*The Orator of the day*—A Brother, in whom we recognize an inheritor of the name and the principles of the illustrious WARREN.

To this sentiment Br. WARREN returned thanks, and recited the following original poem:—

When England viewed with jealous eye
Our Fathers' growing band,
She madly *swore* their strength to try,
With iron rod in hand.

Then freely burned the holy fire,
Within the patriot breast,
"Did we for this with dread retire
Far to the lonely west?"

Old Faneuil's walls re-echoed, No!
"For right we stand or die."
And Bunker's height fierce faced the foe
In *arms* for Liberty.

There bravely fought and nobly fell
The Martyr dear to fame,
There yet his blood doth loudly tell
"Beware the slave's base name."

He died—still did his *spirit* live
In many hearts as brave,
In battle did the watchword give,
"For Freedom or the Grave."

Steady the glowing flame did rage;
The *lion's* strife was vain;
The *eagle* proudly spurned the cage,
And soared o'er hill and plain.

And as she sped her unchecked course
Along the meteor sky,
She lead a *nation* to the source
Of Peace and Liberty.

Well have the sons of those brave sires,
Whose blood thus bought the prize,
Touched by the zeal which valor fires,
Bid yon grand tower to rise.

That tower they 've raised to meet the sky,
The seaman's view to greet,
The sun's first ray its top shall spy,
His last shall thence retreat.

A work within that tower now stands,
Which bears that Martyr's name,—
It is the work of *Masons' hands*
And speaks a *Brother's* flame.

*Forever* may they *both* endure,
And *both* this story tell,—
That Freedom here is *doubly sure*,
Where Charity doth dwell.

At this stage of the proceedings, the Chief Marshal announced that a WREATH of flowers had been sent to the pavilion by a fair daughter of one of the Fraternity, with the request that it might be presented to the "most worthy." He then handed it to the Rev. Br. CASE, who, turning to R. W. Br. SOLEY, addressed him as follows:—

*Past Grand Master Soley*,—In the interesting exercises of this day, you have taken a very important part. Full of deep interest is the occasion to yourself and your younger Brethren. Fiftyone years since, at the dedication of the *first* Monument, you addressed the then living members of your Lodge. *They* have passed away, but *you* are now permitted to speak to another generation, on the same great principles which then were your theme.

A precious relic of the past—you are endeared to our hearts as an upright man, and true Freemason—we regard you as a link binding the last century to the present—a representative of King Solomon's Lodge *as it was*, and King Solomon's Lodge *as it is*,—a friend and associate of the friends and associates of the lamented WARREN; and as such we delight to honor you.

This wreath, twined by *beauty's fingers*, should adorn the brow of him whose principles give protection to innocence, and strength and encouragement to virtue.

It is meet that you should wear the crown. True, it is a chaplet of perishable flowers; but *our* Fraternity recognizes a symbolic language.

*Br. Soley*,—On your venerable head, already blossomed for the tomb, I place this wreath, emblematic of that immortal wreath of Masonic virtues, which already surrounds it, and which shall bloom in fadeless lustre, in the Grand Lodge Supreme, where Faith shall be lost in sight, and Hope shall end in fruition.

This was a beautiful and touching scene. It melted the heart of the good Brother on whose head the wreath was placed. Nor was he alone affected. The heart of every Brother present beat responsively to his own. Their tears mingled with his, and their prayers silently ascended to heaven that he might be happy in the present and blest in the future. The following beautiful Poem, suggested by the occasion, has been kindly handed us for publication.

## THE FRATERNAL CORONATION.

BY R. W. THOMAS POWER, ESQ.

It was a glorious gathering. There the true,
In dearer bonds than fancy ever drew,
Came to do homage to the honored dead
Where freemen met, and Brothers freely bled;
Where patriot promptings bade the column rise,
Sacred to freedom and fraternal ties.
It was a glorious gathering, for there
The Brother full of years, with whitened hair,
Brought the true offering of a zealous heart,
Its kind o'erflowings freely to impart.
There, in the pride of manhood, too, was seen,
With thoughts most worthy, and with brow serene,
The messenger of God, where Love might trace
Its holy transcript on his placid face.
There youthful hearts, by ties fraternal bound,
Brought their best service to the sacred ground.

And Beauty came—the Brother's generous child—
Timid her step, invitingly she smiled;
A verdant wreath the Mason's Daughter bore,
Round which proud gift, when days and years are o'er,
The fragrance of the purest thoughts shall rise
And vernal beauty charm admiring eyes.
"For the most worthy be the wreath," she cried,
"To you its presentation I confide."
A hundred hands reach forth the crown to seat;
A hundred voices SOLEY's name repeat.

The just, the true, the eloquent was seen,
With steady hand, and countenance serene,
In generous words and generous thoughts to stand
Amidst his Brothers on that favored land.
"For the most worthy,"—so his message ran—
"I bring the verdant wreath, thou aged man:
Its leaves may fade, but memory shall renew
A gift of honor ever borne to you.
Not for the young, the beautiful, the gay,
We bear the chaplet on this festal day;
Not for the victor on the battle-field,
The honored emblem do your Brothers yield;
Not wreathed for Princes is the crown we bear,
But for the man of age with whitened hair,
Whose sixty winters of fraternal ties
Ne'er chilled the thoughts that still unbidden rise."

The wreath was placed upon the honored head!
What hand shall stay the grateful tear he shed?
Few were his words, for on his furrowed face
The utterance shone that all true hearts might trace.
No boisterous shout, no loud huzza was near;
But answering signs returned the old man's tear.

It was a glorious gathering. There was found,
In full fruition, on that battle-ground,
A clearer token in that verdant gem
Than victor's wreath, or monarch's diadem.

Several volunteer sentiments were then offered,—and at about six o'clock, the Brethren dispersed.

A number of distinguished Brethren had been invited to participate in the festivities of the day, but were prevented by personal engagements. The following among other answers were received:

*Taunton, June 23, 1845.*

*Brother G. Master*:—I entertained the hope that I should have been present with my Brethren at Bunker-Hill on the 24th, but I find it cannot be done without great inconvenience. I pray you to tender my apology with my regrets to the committee, and also the following sentiment:

FREEMASONRY—The tables may be broken, but the writing cannot be effaced.

I am your friend and Brother,
FRANCIS BAYLIES.

*Augustus Peabody*, Esq. Boston.

*Brunswick, Maine, June 23, 1845.*

*Gentlemen*,—It would have afforded me great satisfaction to be present at your Masonic Festival, to which you did me the honor to invite me, but as I have just returned from a fatiguing excursion to the eastern section of the State, I am reluctantly compelled to forego that pleasure.

Yours, very Fraternally,
R. P. DUNLAP.

*J. B. Hammatt, C. W. Moore, C. B. Rogers, G. W. Warren*, Esq'rs, Committee.

*New York, June 9, 1845.*

*George W. Warren*, Esq.:—Dear Sir—Your polite invitation in behalf of the committee, to attend a meeting of the Brethren of King Solomon's Lodge, together with the members of the Most Worshipful Grand Lodge, on the 24th inst., at Charlestown, has been received, and I beg you to accept my thanks for the same—nothing would give me more pleasure than again to assemble with the members of King Solomon's Lodge, with whom I have spent many of the happiest years of my life—as well as with the Grand Lodge, and if possible will do myself the pleasure of meeting with my Brethren once more—and through you would tender them my sincere thanks—with my earnest wishes, that brotherly love, friendship, and prosperity may always attend them.

With sentiments of respect, I remain your obed't humble serv't,
THOMAS J. GOODWIN.

*Cambridge, June 18, 1845.*

*Gentlemen*:—I duly received your invitation to attend the Masonic celebration at Charlestown on the 24th instant. The official obligation I am under to hold a Probate Court that day at Framingham, prevents me the pleasure of accepting it. Allow me to add, that I should have been much gratified in being present.

Your obed't ser't and Brother,
S. P. P. FAY.

Messrs. *Hammatt, Moore, Rogers* and *Warren*, Committee, &c.

*Cambridge, June 17, 1845.*

*Gentlemen*:—Be pleased to accept my sincere thanks for the honor of your invitation to participate with the Grand Lodge and King Solomon's Lodge in their celebration of the approaching festival of St. John. Under other circumstances it would afford me great pleasure to interchange tokens of fellowship with the members of the Fraternity in this region; but I regret to say that other duties on that day will necessarily prevent my attendance.

With much respect your friend and servant,
SIMON GREENLEAF.

Messrs. *John B. Hammatt, C. W. Moore, C. B. Rogers, G. Washington Warren*, Committee, &c.

*74 Wall street, New York, June 17, 1845.*

*Gentlemen*:—I have had the honor to-day to receive your letter of 3d inst., inviting me to attend your Masonic celebration and festival on the 24th inst.

I need not, I trust, assure you of the peculiar gratification I should derive from again mingling among my very kind Brethren of Massachusetts, and I cheerfully accept your invitation, with the single reserve that I may be disappointed, if my despatches from England by the steamer now expected, require me to proceed to the South.

Assuring you of my best wishes and fraternal regard, I am, dear sirs and Brethren, yours respectfully and fraternally,

J. LEANDER STARR, G. C. T.
Grand Prior, and Provincial Grand Master of Nova Scotia, &c.

*J. B. Hammatt, C. W. Moore, C. B. Rogers, G. W. Warren*, Esq'rs, Charlestown.

No regular sentiments were prepared by the committee. Of those which were voluntarily offered, we give such as came to our hands:—

### VOLUNTEER SENTIMENTS.

By Br. John R. Bradford.—*The M. W. Grand Master of the Commonwealth.* Future generations will duly appreciate his zeal and fidelity to the Craft. May the evening of his days be tranquil and happy, as his services have been eminently useful.

By R. W. John Soley.—*The American Revolution.* May it teach all nations to respect the "landmarks" of each other, and to estimate the value of national renown by the sacred standard, "that whatsoever ye would that men should do to you, do ye even so to them."

By Br. John B. Hammatt, P. D. G. M.—*Our Brethren throughout the Masonic world,* who by age, infirmity or casualty, are this day prevented from assembling with their Brethren, to celebrate a day dear to every true Mason—may they be enabled, in their retirement, to contemplate the life and character of our venerated patron, and from their contemplation, to copy his virtues into their future life and conduct, that those without the pale of our venerable Institution, seeing their good works, may be led to honor the Fraternity and glorify our Heavenly Father, that gave us such an example for our imitation.

By M. E. Thomas Tolman, G. H. P. of G. Chapter of Mass. *The memory of our Past Grand Master, General* Joseph Warren,—the first distinguished martyr in the cause of American freedom: As we kneel on the spot consecrated by his blood, may we be animated by the inspiring and elevating influence of his example; and should any or all of us be summoned at the call of our country to defend her rights, liberty or honor, may we adopt the patriotic sentiment uttered by him on the day of his death: in reply to a friend who cautioned him of the peril of going into the battle, he exclaimed, "I am aware of the danger, but I should die with shame if I were to remain at home in safety, while my friends and fellow-citizens are shedding their blood and hazarding their lives in the cause. I know that I may fall, but where is the man who does not think it glorious and delightful to die for his country?"

By R. W. Thomas Power.—*The Monumental Tablets.* History will record their generous purposes,—Patriotism will preserve the freshness of their recollection,—Religion will sanction their perpetuity, and Masonry will hallow the feelings that gather around them.

By Br. Giles F. Yates, of New York. The holy *triangle* of the three brightest Masonic virtues—*fidelity to God, our Country, and the Craft,*—exemplified in the martyrdom of "him whom Craftsmen Beauty call," James De Molay, and Joseph Warren.

By Br. Frederick Follett, of New York—(forwarded in a letter to a member of the Committee of Arrangements.)—*The Order.* The efforts to destroy its benevolence and usefulness, have been as futile and vain-glorious as the task of him who attempted to mar the brightness and splendor of the *Sun,* by throwing *mud* at it.

By Maj. K. H. Van Rensselaer, of New York.—*Major General Joseph Warren, and our ancient Grand Master.* The former like the latter lost his life in the cause of truth and justice and in resisting oppression.

By Judge Bull, of Troy.—*Masonry and its attributes, Faith, Hope and Charity, and the practice of every Christian virtue.* To him that receiveth and preserveth unto the end, *shall be* given to eat of the hidden manna.

*The President of the United States.* As Masons, we repudiate all political distinctions. As citizens, we honor the head of our government.

Thus closed the day,—a day which will long be remembered by all who participated in its solemnities and its festivities. We have said that it was a proud day for King Solomon's Lodge. To the enterprise, the energy and Masonic fidelity of this Lodge, are the Fraternity in this Commonwealth, much indebted. In common with its sister Lodges, it had to encounter the adversities incident to the trying scenes from which the Institution is now happily emerging. *It bent to the storm but, it did not break.* It possessed a recuperative power, which even malice could not destroy,—a power which has enabled it to come forth with renewed energy and increased strength. May it long continue to maintain the high place, and to deserve the honorable distinction, to which it has attained.[*]

## DEUS MEUMQUE JUS.

Grand and Supreme Council of the M. P. Sovereigns, Grand Inspectors General of the 33d Degree, duly and lawfully established at the city of New York, (and the only one which does or can constitutionally exist for the Northern Masonic District, and jurisdiction of the United States of North America,) under the C. C. of the Zenith, at the vertical point, near the B. B., answering to 40° 42′ 40″ N. L., and 2° 51′ 0″ E. L. meridian of Washington City.

J. J. J. Gourgas, M. P. Sov. Gr. Commander, ad vitam.
Giles F. Yates, M. Ill. Lieut. Gr. Commander.
Edward A. Raymond, Ill. Treasurer Gen. of the H. E.
Charles W. Moore, Ill. Secretary Gen. of the H. E.
Ruel Baker, Ill. Master of Ceremonies.
John Christie, Ill. Captain of the Life Guards.
John W. Bay,
Archibald Bull, } Sov. Gr. Inspectors Gen. 33d, &c.
Killian H. Van Rensselaer,

All communications must be post paid, and addressed to J. J. J. Gourgas, Merchant, New York City, or to the G. Secretary, at Boston.

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[*] It will hardly be considered invidious to remark here, that for the revival of this Lodge from the almost dormant state into which it had fallen, much is due to the personal efforts of W. Brothers John Stevens and Francis L. Raymond,—two of its Past Masters. Since the period referred to, large accessions have been made to its numbers, and it is now, not only one of the most prosperous, but, under its present excellent Master and officers, one of the best working Lodges in the country. A new hall has recently been handsomely fitted up for its accommodation, and new furniture and regalia have been purchased. The officers have also furnished themselves with rich painted aprons, and sashes have been provided for the members. Indeed, it is in all respects a model Lodge.

# MASONIC CHIT CHAT.

☞We offer no apology for occupying the whole of the present number of the Magazine with the details of the interesting celebration on Bunker-Hill. It was an occasion such as, in all probability, can never occur again in this country. It was not a local celebration. The interest and associations connected with it, were of a national character, and centuries hence the transactions of the day will form an interesting page in our national history. The devoting of so much space to a single subject, has necessarily caused derangement, and will occasion a little delay, in meeting the demands of our correspondents, but we hope to be able to bring up all arrears by the close of the volume.

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☞Our correspondent at Cuthbert, Geo., takes a correct view of the general rule which regulates the admission of candidates. We understand the usage to be, that the application shall be made to the Lodge nearest the residence of the petitioner; and that if he be received by any other Lodge, that Lodge exceeds its jurisdiction, infringes on the rights of another, and forfeits the fee to the Lodge within whose jurisdiction the candidate resides. An opposite rule, or a contrary practice, would inevitably lead to dissentions and unpleasant consequences among the Lodges, in any State where it should obtain. It is a matter, however, which every Grand Lodge may regulate for itself, within its own jurisdiction.

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☞Our correspondent at Pepperell shall be attended to next month. His last communication, however, involves a disputed question in theology, and is therefore inadmissible. We should have no objection to his incidentally stating his own belief in the matter, but we cannot permit him to question, in the Magazine, the correctness of a different belief in another; for this would at once lead to a discussion foreign to the objects of the work.

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☞The Grand Lodge of Mo. celebrated the 24th June last, at Marion, the seat of the Masonic College. The procession, including the scholars, numbered about one thousand. We shall expect a full account of the services for our next number.

### DEUS MEUMQUE JUS.

This is to certify, that at a convocation of the Supreme Council of Most Puissant Sovereigns, Grand Inspectors General of the 33d Degree, Ancient Scotch Rite of Masonry, duly and legally established, near the B.·. B.·. and under the C.·. C.·. of the Zenith, answering to 32° 46. N. Lat. for the Southern district and jurisdiction of the United States, held at their Grand East of Charleston, S. C., on the 26th day of the month Sivan, A. M. 5605, answering to the 1st of July, A. D. 1845, the following Brethren were registered Grand Dignitaries, *ad vitam*.

Brother Alex. McDonald, M. P. Grand Commander.

Brother John H. Honour, M. Ill. Lieut. Grand Commander.

Brother A. G. Mackey, M. D. Ill. Grand Secretary, General of the H. E.

Brother James C. Norris, Ill. Treasurer General of the H. E.

Brother James S. Burges, Ill. Captain of the Life Guard.

And it was ordered that all sublime Grand Lodges of Perfection, and Councils of Rose Croix, and Princes of Jerusalem, exercising their respective functions within the limits of this jurisdiction, do report forthwith, and that all persons holding in their possession documents or other property belonging to this Supreme Council, be requested to return them into the hands of the Grand Secretary General at Charleston. By order,

ALBERT G. MACKEY, M. D 33°.
Sec'y General of the H.·. C.·.

[The above should have appeared in larger type and on another page, but that was impossible without delaying its publication one month.]—ED.

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☞Br. S. CAMPBELL, of Toronto, Canada, will hereafter act as agent for the Magazine in that place, instead of Br. Macdonell. We avail ourselves of the occasion to acknowledge our obligations to the latter for the great promptness and efficiency with which he has ever discharged the duties of his appointment, and to express the gratification we derive from his assurance, that though he resigns his agency, we are not to lose him as an active friend and correspondent.

☞Our agent at Montreal, in his last, sends the name of a subscriber not previously on our books, without designating him as a new subscriber. Presuming him to be so, we have sent the present volume. He will enter Br. T. on his list and charge accordingly.

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☞Our agent at Boonville, Mo., can obtain a copy of the Trestle-Board of Br. Joseph Foster, of St. Louis, who is hereby authorized to deliver it to him, and charge to us.

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

VOL. IV.] BOSTON, SEPTEMBER 1, 1845. [No. 11.

## THE PUBLICATION OF REJECTIONS.

A CORRESPONDENT, who writes from Knoxville, Ten., under date of July 11th, 1845, proposes for our consideration, the following inquiry:

"Is it not highly improper, and also prejudicial to Masonry, to publish the names of persons who have applied for initiation, &c. and been rejected?"

Our correspondent comments and reasons upon the question as follows:

"It is the custom of the Grand Lodge of Alabama, and may be of other Grand Lodges, to publish with their proceedings, the names of all persons who have been rejected by their subordinate Lodges. Yet I was taught not to mention, out of the Lodge, the name of any applicant who had been rejected. Why this injunction, if the Grand Lodge publishes such to the world? I suppose the object of publishing, is to prevent the rejected applicant from applying to any other Lodge, within whose jurisdiction he may remove. This, however, can be very easily prevented by the Grand Lodge passing a law that no Lodge shall receive any person until he shall have resided in the vicinity for, say twelve months.[*] It sometimes happens that men are rejected, (Brethren not knowing their duty, or being actuated by improper motives,) who are ornaments to society, and would be to the Fraternity.[†] "These things ought not so to be," but they sometimes happen; and many excellent men are thereby kept from applying, lest they might be rejected and *published*. I look upon this matter as a *serious* evil. Every man ought to have the privilege of applying without prejudice to his character, if rejected. Members of Lodges do not always do right in rejecting an applicant, and a good man ought not to be published and held up to the public gaze as unworthy, because some member has not done his duty, or has misconceived it."

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[*] Such a law would be objectionable; and it is entirely unnecessary, if the Lodges understand and perform their duty. There is an old and well established custom designed expressly to meet the case stated by our correspondent, but which we fear is not generally observed by our Southern Brethren. We allude to the application of a *test*, similar to that required of visitors, to ascertain whether the applicant has ever before offered himself for initiation, and whether he has ever been rejected by any Lodge. Let this old regulation be observed, and the necessity for any new one, and of publication, will be obviated.—*Ed. Mag.*

[†] Such cases may have occurred, though we presume they rarely happen.—*Ed.*

The question is an important one, and its bearings are well stated by our correspondent. It has never, we believe, been the custom in Massachusetts to publish rejections or suspensions. The Grand Lodge has always, and we think safely, relied on the *test* to which we have referred in the first note to this article. The practice, however, is general in the south and west, and so extensively has it obtained, and so intimately has it become identified with their permanent regulations and established customs, that we were unwilling to venture our unsustained opinion upon it. We therefore, as a precautionary measure, submitted the question of our correspondent to the M. W. Grand Master of the Grand Lodge of this State, as an able lawyer and experienced Brother. He has obligingly handed us the following communication, with permission to lay it before our readers:

BOSTON, JULY 29, 1845.

BR. MOORE:—You submitted for my opinion the following question:—

"Is it proper for a Grand Lodge to publish the names of those persons who have applied for initiation, and been rejected?"

As this has not been the subject of constitutional or legal enactment, it must be settled by reference to general principles. In my opinion those principles do not require, and I doubt even if they sanction, such publications.

In cases of expulsion and suspension, the accused must have ample notice of the charges, and a full opportunity for defence. If on trial he is convicted, or if he confess the charge by refusing to contest or explain it, there is no injustice to him, and there is safety to the Craft and the community, in giving extended publicity to his degradation, and the causes of it. But in cases of rejection, there is no conviction—no trial—not even a charge made. A single black ball rejects—though silently given—and no one has the right to inquire what was the ground of the objection, or who made it. It may have been made from personal dislike.

The rule is right; for no Mason should be compelled to receive as a Brother, and intimate associate, one wholly disagreeable to him, and with whom he never could hold confidential or social intercourse—although he might not be able to sustain by proof, any charge of moral delinquency against him.

If the candidate be known, or suspected to be a transgressor, let him be accused, and called on for a defence. Then justice will sanction the publicity of the proceedings. But, if the rejection is secret and silent, it should ever be kept secret.

The sacred principles of freedom and equity forbid the condemnation of any man unheard. Such a man is oppressed; and we are bound to shield or succor the oppressed, and resist the oppressor.

It was formerly customary, and I trust it is still the practice, in a preliminary examination, to require the candidate to declare if he has ever been rejected. The rule is a wise one. For then the fact of his rejection comes from his own avowal, and this gives a fair opportunity for inquiry and explanation.

Tyrants and inquisitors condemn unheard. The free and the just will accuse and hear, before they condemn and degrade.

Respectfully, your Brother in the Order,
AUGUSTUS PEABODY.

We commend the subject to the consideration of those Grand Lodges which have adopted the practice in question, and shall be happy to publish any well written articles in relation to it.

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## THE DEGREE OF HEROINE OF JERICHO.

THIS is an androgyne degree, and is probably of American origin. We are not aware that it has ever been known or recognized in any other part of the world. It certainly forms no part of adoptive, or female Masonry, as practised in France, or elsewhere on the continent of Europe. But whether it originated, as its authors pretend, in the days of Rahab, or with the the "Grand Council of Baden," or, what is most probable, with Mr. DAVID VINTON, of Providence, R. I.,—so far as Masonry is concerned, it is spurious and worthless. In its appropriate place and in proper hands, it may be well enough. But it has no relation to Masonry, and ought not to be, in the remotest manner, identified with it, and when it is properly conferred, this is distinctly stated to the recipient. With these preliminary remarks, we present the following communication from an intelligent correspondent:

"KNOXVILLE, TEN., JULY 11, 1845.

"COMP. MOORE:—Is not the degree of Knight of Jericho an honorary degree, belonging to the Chapter? And can it be lawfully conferred upon any but a Royal Arch Mason, his wife or widow?

"The degree of Knight of Jericho has been conferred upon a number of Master Masons here, by a former High Priest of the former Chapter, in this place. He says, that he has full power to do so, and that Master Masons are entitled to this degree, and that he has authority to establish a Grand Council in East Tennessee—that he paid one Vinton, of New York, fifty dollars, some fifteen or twenty years ago, for the dispensation, and that Vinton had authority from the Grand Council of Baden, in Germany. He confers the degree at two dollars. I took this degree in the Livingston Chapter, No. 20, in Alabama, and there they never confer it on any but a Royal Arch Mason, his wife or widow. Viewing the matter as I do, I cannot have connexion with those who have, as I believe, obtained the degree improperly. Consequently, I have refused to recognize them in that degree, and shall not do so until better informed. Three Grand Lecturers in Alabama, all confine it to Royal Arch Masons, &c., and none have ever conferred it here on Master Masons. Refusing to hold any communion with these Brethren on this degree, I know no more of the matter than is above stated. I have never tested them; but they say they have the degree. Please give me your views in the Magazine or otherwise."

In the first place, we do not readily perceive the propriety, nor understand by what authority, the degree is called "*Knight* of Jericho." Knight implies military rank, a warrior, or a member of a military order, and is not therefore a very appropriate title for an androygne degree, nor is it at all consistent with the ritual of the degree. Ladies are not usually warriors, nor are they generally emulous to be so regarded.

In the next place, the degree does not belong to, nor ought it to be conferred in, either a Chapter or Lodge. We repeat what we have before said, that it bears no relation to Masonry, and ought not to be in any manner connected with it. The only proper place to confer it is at social parties, composed exclusively of R. A. Masons, their wives and widows, assembled at the *house* of a R. A. Mason. A merely Master Mason is not entitled to receive it, nor can a R. A. Mason confer it upon him, or on any other person except a R. A. Mason, his wife or widow, without violating the ritual and debasing himself.

As to the story of the "Grand Council of Baden," and the "authority to establish a Grand Council"—it is all fiction. The Companion claiming the authority, is no doubt honest in his belief; but if so, he has been grossly imposed upon, and probably swindled out of his money.

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## MILITIA TEMPLI.—SCOTLAND.

[From our Edinburgh Correspondent.]

The Grand Conclave of the "Religious and Military Order of the Temple," at Edinburgh, have discontinued the practice of electing a Grand Prelate, or Primate, and leave the appointment of a Chaplain to the Grand Master, to be appointed at the time of his Installation. The reason for this is, that any appointment by the body might involve religious questions, which would be prejudicial to its success.

In December last, the Grand Master, the late Admiral Sir David Milne, G. C. B., conferred the Grand Cross of the Order on the following Knights Commanders :—William Edmondstoune Aytoun, Preceptor of the Order, and Grand Prior of Scotland; Jacob Van Lennep, LL. D., member of the Institute, and Grand Prior of the Netherlands; Hon. John Leander Starr, Grand Prior of Nova Scotia, &c.; and Capt. Frederick William Birch, Grand Prior of Eastern India.

Dr. James Burnes, K.,—H. and G. C. T. has been appointed Grand Prior for Western India, (Bombay,) and F. W. Birch, Bengal Army, K. C. T. Grand Prior of Eastern India, (Bengal.)

The Priory of the Temple in Calcutta, was established in March last, and a Charter in usual form, ordered to be expede and forwarded. And the Edinburgh Priory, and the Canongate Kilwinning, or Metropolitan Priory, were, on joint petition from the members of those Priories, united into one Preceptory, to be hereafter designated—"*The Priory of the Temple in the Lothians.*" The precedency of the Senior Priory was conceded to the united body. A new Charter was ordered to be expede, and the existing ones were recalled.

Since the meeting of the conclave in March, the gallant and venerable Grand Master, Admiral Sir David Milne, has been gathered to his fathers. That distinguished career in the service of his country, which pointed out Sir David as a fit successor to the unfortunate founders and warriors of the Temple, added to deservedly esteemed private worth, and strong attachment to the Institution, render his loss a matter of sincere regret to the Order. He held the reigns of government for nine years, during which time the gradual advance and increased importance of the soldiery of the Temple, must have been gratifying to every one connected with the Brotherhood. The Grand Council met on the 10th of May, after the death of the Grand Master had been officially communicated, and proceeded, in virtue of the statutes and of the powers vested in them, to elect a Regent. Capt. W. Burn Callander, of Prestonhall, one of Her Majesty's Deputy Lieutenants for the County of Mid-Lothian, and Senior Grand Cross of the Order, was unanimously appointed to the Regency, and duly installed. The nomination of Grand Master takes place on the 5th of January next.

The following Knights were elected Grand Officers on the 11th March last, and hold their offices for one year, when a new election takes place:—Sir David Milne, G. M.; Lord Glenlyon, G. Saneschal, (*vice* the Earl of Dalhousie;) Wm. E. Aytoun, Advocate, Preceptor of G. Prior of Scotland; Wm. B. Callander, of Prestonhall (now Regent,) G. Constable and Mareschal; James Graham, of Leitchtown, G. Admiral; John Gordon, of Cairnbulg, G. Hospitaller; the Master of Strathallan, G. Chancellor; Veitch Sinclair, M. D., G. Treasurer; J. L. Woodman, C. S., G. Reg. and Sec'y; Sir David Dunday, Bart., G. Provost; J. W. Melville, of Bennochy, &c., G. Standard Bearer; Col. Kinloch, of Kilrie, K. S. F. G. Bearer of the Vexillum Belli; Archibald D. Campbell, Grand Chamberlain; David Balfour, Younger of Trenaby, G. Steward.

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## SUTTON CHAPTER.

At a meeting of the above Chapter, held at Wilkinsonville on the 10th June, 5845, the officers were installed for the current year:—

Past Grand H. P. Albert Case, of Worcester, presided on the occasion. After having Installed the officers he delivered an appropriate address to the several officers, and then continued his remarks to the members of the Fraternity for some time. The Chapter have, through its committee, asked a copy of the address for publication.

The hall was thrown open during these exercises, and several ladies and gentlemen seemed gratified with the privilege of being present on the interesting occasion. The Chapter is composed of men of intelligence and moral worth, who will well sustain the character of the Institution. The list of officers will be found in the present number.

## DO PERSONAL OBJECTIONS JUSTIFY A NEGATIVE BALLOT IN THE ADMISSION OF CANDIDATES?

*Eurika Masonic Hall, Richland, Mi., May 28, 1845.*

Comp. C. W. Moore:—We look to the East for Masonic light; and as the humblest Brother within the great Masonic fold might supply a thought, I have again ventured to write to you, with a request, that so far as may be in your estimation proper, you will construct an article, expressive of correct Masonic deportment and morals, toward Brethren and the world, under such heads as your views of propriety may suggest, and with particular reference the following points, viz:—a candidate is proposed, who, unfortuately, has a difficulty with a member of the Lodge to which he applies. Is it not unmasonic for the member to extend his private quarrel to the exclusion of the applicant, if he be in every other way worthy of our privileges? And does not the applicant tacitly say to his enemy—"I will be at peace with you and have you as my Brother, if found worthy of Masonic benefits?"

This may seem an idle question to many intelligent Masons; but I am sure it will be regarded by others as one of no mean importance. If I understand my ritual, our Order proclaims peace and good will to mankind. But how can this be possible if our prejudices are permitted to enter and remain with us while in the Lodge room, where peace and charity and love to each other should dwell in the spirit of our Heavenly Master, and with gratitude to him for the privileges and blessings surrounding us? Men differ oftener from bad judgment than bad intention. Of this they are admonished by the still small voice of conscience, continually telling them that it should be otherwise; and were it so, how much more happiness might we experience! For a Mason to violate the pleadings of conscience, is at war with the fundamental principles of his profession.

I should like it, had I the requisite talent and eloquence, to harrangue our Brethren upon correct moral deportment; for I am an old Mason and delight to reflect upon the sublime moral precepts the Institution enjoins upon its votaries.

I doubt not that you will manage the subject with your accustomed ability.

Remarks by the Editor. Our correspondent has managed his case so well, that we know not that we can add any thing to strengthen it. The question he has started, however, is surrounded with greater difficulties than at first present themselves to the mind. Most Brethren will probably admit that "private quarrels" ought not to be permitted to operate to the exclusion of a worthy applicant from admission to a Lodge. But where is the remedy? The negative is silently given, and the inquiry as to by whom and why given, may not be permitted; because that would destroy the conservative principle of the secret ballot,—one of the safeguards of the Institution. The Lodge is bound to presume that it was given for good and sufficient reasons. It is therefore a matter for which the Brother casting the negative, must answer to his own conscience, alone. There is no other tribunal before which he can be arraigned. It is his duty as a good Mason, when his enemy, (if such he be,) applies for admission to the Lodge of which he is known to him to be a member, to regard the application as an offer of reconciliation, and to meet it in the spirit of kindness, charity and forgiveness. But this must be from his own sense of duty and the promptings of his own heart. There is no power to force him to a reconciliation, or to compel him to associate with, and receive his enemy as a Brother.

The other point referred to by our correspondent, is not stated with sufficient clearness; or if it is, it is not a proper topic for public discussion.

## LEXICON OF FREEMASONRY:

Containing a definition of all communicable terms, notices of its history, traditions and antiquities, and an account of all the rites and mysteries of the ancient world. By Albert G. Mackey, M. D. Burgess & James, Charleston, S. C. pp. 360. 12mo.

We have not been able to find leisure to read this work, since it came to hand; but from a cursory examination, we are pleased with it. Perfection or exemption from errors was not to be expected in a first edition. The undertaking was new and novel in this country, and required research and labor. That Br. Mackey has been able to execute his self-imposed task so well, is highly creditable to his intelligence and acquirements as a Mason. The work will be useful in spreading knowledge among the Fraternity,—in giving the Brethren, in a concise form, much of the information requisite to a correct understanding of the nature and history of their Institution, its forms and ceremonies. It is a book of reference, and though neither so extensive nor complete as its talented author will probably hereafter make it, it is a work which every Brother should have in his library, and from which he will derive instruction and edification.

It is for sale sale at the office of this Magazine, 21 School Street. Price $1.50 a copy.

## REMARKS OF R. W. JOSEPH R. CHANDLER,

### OF PHILADELPHIA, AT THE CELEBRATION ON BUNKER-HILL, JUNE 24, 1845.

*Most Worshipful Grand Master,*
*Sir Knights, Companions and Brethren—*

I am sensible that the remarks which have fallen from my Brother, the R. W. Grand Secretary, and the toast which has been received so flatteringly by you, demand from me an earnest and emphatic expression of thanks for the distinguished honor conferred. Under no circumstances could thanks be now withheld, without an appearance of disrespect to you, and without great violence to my own sense of propriety; but I should limit my remarks to the simple expression of gratitude, were it not that my name has been connected with the honors intended for the Grand Lodge of Pennsylvania, whose livery I wear, and of whose number I am proud to be reckoned, though not insensible of the honor alluded to by the Brother whose eloquence has called me up, that of being not only a native of your State, but a child of a Lodge in Boston, most numerously represented in this convocation. In my own name, for myself and for the R. W. Grand Lodge of Pennsylvania, I return you thanks for the honor conferred upon that distinguished body and upon me, its humble Past Grand Master.

I have deeply enjoyed, M. W. sir, the ceremonies and services of this day. I have seen and shared in a most gratifying display of the number and character of our Order, and I have sat in the shadow of yonder towering column and listened to the vocal praise and lofty eloquence that have gone up from the Brethren, and their accredited organs. Rarely has any outward display of the Craft furnished me with such unmixed gratification. I have felt the honor of being of your number, in the dignity which companionship in such labors conferred; but high as was my sense of all of the ceremonies of the day, your instructive remarks, Most Worshipful Brother, have greatly enhanced my conception of the dignity of the occasion, and the growing consequence of our Order. You have told us, and told us most truly, that the term "Grand Master," as applied to Solomon and his great coadjutors, only denoted their character as presiding officers of a single Lodge, and not their *office* as holding jurisdiction over many Lodges. Struck with that truth, I call up the long line of Brethren that countermarched before us to day, and count the number of those who use the square and wield the gavel, and I look around now and see them compactly assembled, yet many Masters of independent Lodges distinguishable among them—all doing worship to you as the Grand Master of them all—and I am constrained to confess the dignity of the man and the time, and truthfully and reverently to exclaim—"Behold a greater than Solomon is here!"

Reference, marked and distinct, has been made to the persecutions which our Order sustained during the antimasonic excitement; and the jurisdiction of the Grand Lodge of Pennsylvania and myself were mentioned. So much time has passed since that memorable period, that I have, like many of my Brethren, forgotten much of the wrong doing, and *forgiven* nearly all. Still it is right to look back upon such events—when the rights of man were violated in the persons of Freemasons, when those rights were boldly asserted and manfully sustained by the persecuted Craft.

I had the honor, Most Worshipful, to be among those who obeyed an imperious mandate of the Legislature of Pennsylvania, in January, 1835, and proceeded to the seat of government, summoned there to give testimony "concerning the evils of Freemasonry"—that is, to answer questions artfully contrived to reveal the secrets of our Order. And we were brought before a committee of the lower house that had all inquisitorial powers. I, being the Grand High Priest of the Grand Chapter at the time, had the honor to be called first before the inquisition. That presented to me an oath which I was required to take. Though unapprised of the mode of proceeding, and uninformed of the exact nature of the questions to be propounded, I nevertheless knew that if I took that oath, I must answer every question, however impertinent. I therefore refused to swear, but presented to the committee a protest against the proceedings of the Legislature and the committee. This course was pursued by all of the Masons present, and we were soon after attached as recusants and held as prisoners. In this character, we were brought before the Legislature of the State, (I allude particularly to the lower branch,) where all were subjected to the insults of ignorant and illiberal men, who had found their way into the body, as members, upon the same excitement which brought us there as prisoners. In the circle of the accused, sitting in front of the presiding officer and under the special charge of the Sergeant at Arms, was the ex-Governor of the Commonwealth,—only one month before, clothed with executive power; there was George M. Dallas, the present Vice President of the United States, and there were others, who, though of less political distinction, were loved and respected by all who knew them. The motion to cast us into prison was sustained by the ignorance of some and designing arts of others, but was finally lost by a small majority. I would have my Brethren here understand, that we did not fail to assert our rights as men and citizens, and to throw ourselves for protection upon the bill of rights of the excellent Constitution of Pennsylvania; and while we felt the utmost contempt for the ignorance of some, and indignation for the wickedness of others, that were abusing their power and their knowledge, we never for a moment forgot the respect due to the *representatives* of the people,—we remembered that respect, and paid it, for the sake of those *represented*, of whom we, the prisoners, were a part. The house of representatives of Pennsylvania, that had been entrapped into a wicked act, was compelled to confess its errors and let us go. It was a triumph of right, a victory gained for the rights of man—a victory, felt by the Masons, but never exulted in—they thought more of the disgrace which the act brought upon the Commonwealth, than of the injury done to them through their numbers—the Lodge had honors for those, who, in the dark hour of adversity, had stood forth at personal risk confessors of her cause, but had no exultation over the constituted authorities of the Commonwealth.

While I speak thus plainly, sir, of the persecution—let me not here in the midst of those who do not know the people of Pennsylvania, be supposed to assert that they are prone to tolerate persecution of any kind. Sir, they saw the evils of that act, and they punished the aggression—punished it where freemen should ever settle political grievances—punished it, sir, at the ballot box,—the next election scattered all of antimasonic power that was submitted to the decision of the people; and truth—not Masonry alone—truth and the rights of the people, were nobly vindicated.

I cannot take my seat without a renewed expression of my gratification at the exhibition this day. The presentation of numbers, I expected—the exhibition of splendor in the paraphernalia and banners of the various Orders, were to be looked for among such Masons as these, and the occasion was one to call up to action all of the zeal and strength of the young and stout-hearted of our Craft. I have been more than satisfied with this; but, sir, I confess, that when I was approaching the place of preparation to day, I was preparing an excuse for myself for bringing such years into such a joyous assembly, and I was anxious to see who it was that would keep *me* in countenance—who had, thirtytwo years ago, enrolled himself of the Craft and had since sustained the labors and borne the honors which it had to bestow. Most agreeably was I disappointed—most pleasingly were my inquiries answered. The venerable patriarch of the Craft, (M. W. Brother Soley,) was an elder when I was born into your Order,—the venerable and Rev. Grand Chaplain, (Rev. Asa Eaton, D. D.), is here to sustain the dignity of his place; and all around I see those, who, without expectation of office, come yet, as I come, to renew a pleasure in the association, and to receive honor from the confession of the principles of the Order.

My elder Brethren—the sight is too gratifying to be allowed to pass without notice. You and I have ceased to be useful in the labors of the Order,—the younger, whom we receive into the Craft, have come to take our places. As the young bud of autumn presses the decayed summer leaf from the branch, so they have shoved us from our pedestals; but, as the leaf in falling enriches the roots of the tree upon which it was sustained, so we, my respected and venerable Brother Past Grand Officers,—so we, my beloved elder Brethren, will seek to make even our decay profitable to the Order which has honored us with station, and try by our continued presence to impart something to its honor, to promote the good of man and the happiness of the Brethren.

Most Worshipful Sir and Brethren—I have already trespassed too long on your patience, and cannot consent to allow even your kind cheers and encouraging applause to lead me into a more tedious harangue. I thank you renewedly for the honor you have done me—but especially for the regard that has been paid to the Grand Lodge of Pennsylvania; and, as I trust, this is only the beginning of those social meetings which are to make us better known to each other, so I hope that ere long I shall have the pleasure to bid many of you now here, welcome to the hospitality and association of Philadelphia; where an occasion is at hand which will, I trust, be used to bring together numbers of our Craft. Assemblies of this kind will serve to increase our knowledge of each other—will augment the affections of Masons for the Craft, and while they will thus increase the means of good which we already exercise, Masonry will continue to be, as it ever has been, a source of benefit to the community in which it abounds—for our political institutions must derive strength and permanency from the communion of the people of various portions of the States, and man will learn from us that he has within himself the means of social enjoyment and political rule.

## LAYING THE CORNER STONE OF KING CHAPEL, BRUNSWICK, MAINE.

Br. Moore:—I send you for publication in your Magazine, an account of the doings at Brunswick, Maine, on the occasion of laying the Corner Stone of the new Chapel.

There are seasons and festivals to which the memories of all good Masons return with more than ordinary sentiments of heartfelt thanks to the good Providence of God, for the protection and favor extended to our beloved Masonic Institution. And this emotion of gratitude and pious recognition of God's goodness, was never, perhaps, more worthily indulged than on the occasion of laying the Corner Stone of King Chapel, on the classic grounds of Brunswick College, on the 16th ult.

The government of that Literary Institution, being desirous of celebrating that event with the accustomed ceremonies which for ages have marked similar events, requested the Grand Master of Masons in the State of Maine to perform that duty, and to take such measures as he might deem suitable to the occasion. As a very limited time was allowed for preparing for the ceremony, the invitations came at such short notice that the members of the Masonic Institution were not able to assemble in such numbers as would otherwise have appeared, to participate in the joyous occasion. As it was, however, a goodly array of the faithful and the true assembled in the lovely village of Brunswick, to aid the Grand Master in his doings. The 16th of July, 1845, will long be remembered, by all who were present, as a day of most grateful association, from the unclouded sky, the beautiful village, the kind hospitality of the Brethren, and the successful ceremonies which made it truly a season of Masonic and social festivity.

The different divisions of Masons—the Knights Templars, in escort, with their sable dresses; the Royal Arch Masons, in scarlet; the Master Masons, in blue; the Grand Lodge, in purple—gave a fine variety to the procession. A portion of the Boston Brigade Band, the Brunswick Brass Band, and the Portland Brass Band, discoursed most excellent music, being attached to the different divisions, and threw a charm over the whole scene. Never, since the baleful and malignant influence of antimasonry passed over Maine, has so large a number of the faithful been assembled in the State.

Br. Gerrish, of the Portland Advertiser, having well prepared an elaborate and particular account of the doings of the day for his paper, nearly the entire article is here copied:

The new Chapel will be built of granite, from the rich quarries within the town of Brunswick itself. The material is not hewn, but the split surface is uncommonly even, and accords agreeably with the whole architectural design. The style is one of the most imposing forms of the Romanesque, selected by the judicious taste and skill of Mr. Upjohn, the eminent architect of New York city.

We have already mentioned that the Chapel will bear the name of the Hon. William King, in token of his recent valuable donation to the College.

Through the aid of friends who were present, and from our own recollections, we are enabled to present the following sketch of the proceedings.

The Masonic bodies present on the occasion were:

Detachments of the Boston Encampment and of the Maine Encampment of Knights Templars.
The Grand Lodge of Maine.
The Mount Vernon Chapter of Portland.
The New Jerusalem Chapter of Bath.
The Portland Lodge of Portland.
The Solar Lodge of Bath.
The Freeport Lodge of Freeport.
The Ancient Landmark Lodge of Portland.
The United Lodge of Brunswick.

The several Fraternities and Orders appeared in their appropriate regalia, with the customary banners and emblems. The imposing military costume of the Knights Templars called to mind the military character of their Order, and indicated their position as an escort guard of honor in the services of the day.

At the appointed hour, the Grand Lodge assembled at Mason's Hall—the Knights Templars at the Odd Fellows' Hall—the Chapters and the several subordinate Lodges, with visiting members from various parts of the State, at other places indicated. At half-past 2, P. M. a deputation from the Grand Lodge, under the direction of the Grand Marshal, proceeded to invite the Encampments, Chapters and Lodges to unite with that body in the service of laying the Corner Stone of the Chapel. The Encampments then repaired to the Grand Lodge, where the Knights Templars received a fraternal welcome from the State Institution. This was responded to by the M. E. Grand Commander of the Boston Encampment, who tendered to the Grand Lodge the services of the Encampments to perform escort duty on the occasion, and the procession was then formed, under their direction, according to ancient usage.

The number of Masons present was much larger than has been witnessed on any occasion, in this State, for many years. On arriving at the western entrance of the College grounds, the Masonic procession passed, with appropriate salutes, through the opened ranks of the Knights, and under an arch of evergreens to Massachusetts Hall, where they were joined by another procession composed of the authorities of the College, and the graduates and students. Three bands of Music enlivened the march. After making a circuit through the College grounds, the procession arrived at the west front of the new chapel. At the northwest angle a raised platform was occupied by the officers of the College, the Grand Lodge, and the Knights Templars, while the other Masonic bodies, the students and a great concourse of spectators thronged the open spaces and the scaffoldings of the building.

The whole combination of services and ceremonies which followed, had the effect to exhibit, much more impressively and skilfully, than can be shown by any written account, the harmony of the great ideas of Religion, Learning and Art. The historic dignity of the Order of Masons, as presiding over the architectural development of many generations, illustrated the literary purposes and objects of the edifice, while above all, there was a distinct and necessary recognition of its highest use, as a religious structure for Christian worship.

The President of the College, the Rev. Leonard Woods, Jr., who wore the scholastic costume, read the Psalm *Laetatus sum;* "I was glad when they said unto me;" after which, he addressed the assembled multitude as follows:—

"It has pleased God, from whom all good counsels and all just works proceed, to commit to our hands the erection of a College Chapel, to be employed for his daily worship by the teachers and students of many coming generations. This work, so long desired, has been now, at length, auspiciously commenced. Through the good Providence of God, defending our rights, and by the distinguished liberality of the venerable Father and first Governor of this State, the means for its erection have been provided. Approved plans have been obtained from an eminent architect. Far and near, skilful workmen have been sought and employed. From our own quarries and forests the materials have been gathered. The foundation has been deeply and firmly laid. And now, that all things may be rightly done, and nothing omitted which custom requires, we have assembled here, to signalize, as far as in us lies, the laying of the Corner Stone, by pomps and processions, by ancient rites and ceremonies, by hymns and prayers, and by fitting words of counsel and encouragement.

"And since in all our doings, it is our bounden duty to acknowledge God, let us first of all devoutly supplicate Him, to direct us by His guidance and assist us by His help, so that what is done by us at this time may be acceptable in His sight."

At the request of the President, prayer was offered by the Rev. William T. Dwight, of Portland.

The President now announced the contemplated ceremonies by the Masonic Fraternity, observing, in substance—

"That in the old world, for many centuries of the Christian era, all the great edifices, civil and ecclesiastical, and especially the great Gothic Cathedrals, have been devised and erected, from base to spire, by the ancient Fraternity of Freemasons; and that in our own times and country, the Corner Stones of all our great national monuments, from the Capitol at Washington downwards, had been laid by their hands; and that in compliance with this long established custom, and out of regard to the wishes of some of our patrons and friends, an invitation had been extended to the Grand Lodge in this State to lay the Corner Stone of King Chapel; that this invitation had been promptly and courteously accepted by the Grand Lodge, and that we were happy on this occasion to commit this work, as we then did, to the hands of those to whom of right and custom it belonged."

The Grand Master, John T. Paine, directed the several proceedings, assisted by the Hon. Robert P. Dunlap.

The Grand Marshal, Jonathan Smith, by order of the Grand Master, made Proclamation, that "the Corner Stone of King Chapel will now be laid in *ample form,* by the M. W. G. Lodge of Maine."

The Grand Secretary, Josiah W. Mitchell, read the Resolutions of the G. Lodge accepting the invitation of the authorities of the College to perform this service.

Hon. Robert P. Dunlap addressed the Grand Master and members of the Grand Lodge, remarking (as reported by the Argus) "that the Grand Lodge, having been politely called upon to render the appropriate service of laying the Corner Stone, with great pleasure responded to that honorable call. He spoke of the connection of the College and Chapel in elevating true Education, and perpetuating the blessings designed to be promoted by this honored seat of learning. There was an appropriateness, too, in this Masonic work, as the ability to complete the edifice had been happily consummated, by the munificence of the First Grand Master of the Grand Lodge of Maine, William King.

He alluded to the smiles of Providence, under which they met, and after other remarks, concluded by saying that the Grand Lodge would now proceed to perform the service.

The Grand Treasurer, H. H. Boody, by order of the Grand Master, read the Inscription on the Silver Plate provided by the Grand Lodge, together with a catalogue of the articles, to be deposited beneath the Corner Stone, as follows:—The Holy Scriptures, the Triennial and Annual Catalogues of the College, with the College Laws, and Catalogues of the Peucinian and Athenæan Societies.

By request of the Grand Master, Professor Packard read the inscription on the Silver Plate provided by the college. The inscription was in Latin. It designa ted the objects of the edifice, and the munificence of the donor, whose name it will bear, together with the date of the year of the creation, the names of the Governors of Maine and Massachusetts, the names of the President, the Trustees and Professors of the College, the names of the Architect, and of the principal Constructors. The reference to the government of Massachusetts was most appropriate, as the College was founded by that State, and has been greatly enriched by her beneficence.

The Corner Stone on the northwest angle had been previously prepared for deposit in its bed. The plates and muniments were enclosed in a metallic box, and deposited in a cavity beneath the Stone. In the presence of the Grand Master, the principal operative Mason, Barney Megquier, applied the trowel and mortar, and the stone was elevated to its place. The working tools were then presented to the Grand Master, who after applying the square, level and plumb to the Stone, pronounced it well formed, true and trusty, and said—"May the Grand Architect of the Universe grant a blessing on this Foundation Stone, and enable us to finish this and all our work with skill and success—Glory to God in the highest;" to which the Brethren responded, "As it was in the beginning, is now, and ever shall be, Amen. So mote it be. Amen."

Solemn music by the Portland Band succeeded.

Upon the table, before the Grand Master, had been placed the open Bible and two chalices of silver and one of gold. These cups were then presented to the Grand Master by the appropriate officers of the Lodge, and the Deputy Grand Master, ABNER B. THOMPSON, then poured out Wheat from the golden vessel upon the Stone, pronouncing the words—"The Corn of Nourishment." The Senior Grand Warden, ALEXANDER H. PUTNEY, poured Wine from one of the silver cups, with the words—"The Wine of Refreshment." The Junior Grand Warden, JOHN C. HUMPHREYS, poured Oil from the remaining cup, exclaiming—"The Oil of Joy." The Grand Master repeating, "Corn, Wine, and Oil, emblematical of Health, Plenty, and Peace—and may the all-bounteous Author of Nature bless the inhabitants of this place, with all the comforts of life—assist in the erection and completion of this Building, protect the workmen against any accident, and long preserve this structure from decay, and grant us all, in needed supply, the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy—So mote it be."—He then struck the Stone three times, with the mallet, and the Brethren gave the Honors of Masonry.

The Grand Master delivered to the master of the operative masons, the appropriate architectural implements, the square, the plumb and the level, and committed to his charge, the completion of the work.

The following Hymn was then sung by the Masonic bodies and the assembled multitude.

GREAT ARCHITECT of earth and heaven,
By time nor space confined;
Enlarge our love to comprehend,
Our BRETHREN, all mankind.

Where'er we are, what e'er we do;
Thy presence let us own!
Thine EYE, all-seeing, marks our deeds;
To Thee all thoughts are known.

While nature's works and science
We labor to reveal,
O! be our duty done to Thee,
With fervency and zeal.

With FAITH our guide, and humble HOPE,
Warm CHARITY and LOVE,
May all at last be made to share
Thy perfect LIGHT above.

The Grand Chaplain, CYRUS CUMMINGS, offered prayer according to the Masonic ritual, and the proclamation by the Grand Marshal that "the Corner Stone of King's Chapel had been laid in *ample form*" concluded the Masonic service.

The following is the inscription on the Plate deposited. "A. L. 5845. July 16. This is laid by the M. W. Grand Lodge of Free and Accepted Masons of the State of Maine. M. W. John T. Paine, G. Master, R. W. Alex. H. Putney, G. Senior Warden, R. W. John C. Humphrey, G. Junior Warden."

President WOODS then read a letter from the Hon. WILLIAM KING, addressed to the authorities of the College, of which a copy follows:—

*To the President and Trustees of Bowdoin College.*

GENTLEMEN:—Having understood that the sum appropriated by the Boards for the new College Chapel, is not sufficient to finish it, and being desirous that this noble work should not be unnecessarily delayed for want of means, I herewith enclose to you, for this object, my security for the sum of *six thousand dollars.*

The interest I feel in the cause of education in general, and particularly in the welfare of Bowdoin College, having been connected with its affairs for more than forty years, leads me to embrace the present occasion to congratulate you, Gentlemen, upon the present good condition of the College, and its animating prospects. Much has already been done by it, to qualify our young men for the different departments of the public service; and there is reason to hope, that with the higher advantages it will possess, when the improvements now in progress, are completed, still more will be accomplished by it for the best interests of the State.

With respect and esteem, your friend,
WILLIAM KING.

Bath, July 15, 1845.

A response of three cheers from the friendly crowd greeted the announcement of this munificence.

An address of great interest to the patrons and friends of the College was then pronounced by Hon. CHARLES S. DAVEIS, of Portland, of which we have spoken briefly. Hoping that it may be published at length, for the gratification of the friends of learning, we add for the present, the remarks of the Argus on its general topics:

"It occupied nearly an hour, and was pertinent and eloquent. A portion of it was devoted to the architecture of the new edifice, and other styles. The early history of the College, its former President, its present brightening prospects after its hours of gloom—the dying words of President Appleton, that "God had blessed the College, and that God would bless the College"—the simple structure of the old Chapel—the Alumni of Bowdoin that had gone out from those sacred groves, and left their impress upon the world—these and other interesting topics were tastefully commented upon. Mr. King was also personally addressed, for a few minutes, and his name coupled with BOWDOIN, as one of the benefactors of the College, who would never be forgotten."

Prayer by Rev. Dr. Tappan of Augusta, closed the services.

It was impossible to mistake the gratifying fact, that this conspicuous event in the annals of the College, had a most happy tendency to awaken a new and enlarged interest in its welfare. A conclusive testimony was given of the ability of the institution to go forward in auspicious advancement of its great ends. The occasion renewed the grateful recollection of the early benefactor of the College—the HON. JAMES BOWDOIN—by whose munificence in addition to his original gifts, the College had now obtained a valuable residuary fund, a part of which is thus devoted to a structure, which will be a public ornament, and will commemorate also the generosity of a new and liberal benefactor. Evidence was apparent too on every hand, of the resolute spirit in which the present authorities of the College are applying the resources of the Institution to the best advancement of a literary and Christian cultivation. No one individual has borne a more honored or responsible part in the present undertaking than the excellent President of the College. The acquisition of the Bowdoin residuary legacy, and the erection of the new Chapel, will most honorably illustrate the administration of President Woods.

On retiring from the College grounds, the Masonic bodies were attended by a spirited procession of students, who bade their guests farewell with hearty cheers—a peal of three times three.

That was indeed a day not soon to be forgotten. Too short for the pleasure it gave; too sad in the regrets that it brought, that the delights of the hour can never, never return! A tribute of grateful recollection is all that can now be added.

## THE BRUNSWICK CORNER STONE FESTIVAL.

See, round the halls where Science rears her fane,
In every shady grove, and sunny plain,
Assembled numbers trace their joyous way
To join the honors of the festive day.
There grave Philosophy, in sober mien,
And hoary age, and reverend men are seen;
There manhood comes, its high resolves to trace,
And youth, with buoyant hope and joyous face;
There timid innocence walks silent by,
And radiant beauty charms admiring eye!

Hark! startling music is upon the air,
Dear to the brave, and grateful to the fair!
In measured step, and gorgeous, long array,
Onward they come, along their even way.
Broad on the sun-beams float their pennons bright,
And sable plumes attract the gazer's sight,
And glittering swords of Malta's holy land,
And that true cross that guides a Christian band—
Marked the grave pageant that so truly told
Of pilgrim sufferings known in days of old,
Of their defenders and protectors too—
The Templar Knights, the valiant and the true.

A lovely village, in its verdant grace,
Where quiet joys life's happiest hours might trace,
Was seen in beauty on a summer day,
Hope on each face, and every care away.
A glorious, cloudless sun, in rays of gold,
Of dazzling lustre, peerless and untold,
Gave to the scene new forms and beauteous hues,
Their charms to tell, and happiness diffuse.
In graceful majesty, and welcome view,
Broad Androscoggin poured its waters too,
And still untiring, murmured on the air
Its soothing music 'mid the scene so fair!
The silent groves and academic shades,
Whose sacred paths no hostile foot invades,
Return the echoed voice where Learning dwells—
Where gentle Brunswick whispered pleasure tells!

Assembled now around the Corner Stone,
A holy prayer is breathed to God alone,
For Heaven's own blessing on the kind design,
Each act to hallow, and each thought refine,
To rear a temple to His holy name,
Approved by learning, and advanced to fame.

By Level, Plumb and Square the stone to try,
With steady hand, and calm, benignant eye,
The sage Grand Master gave assurance forth,
From east to west, to distant south and north,
"'Tis well-formed, true and trusty." Then arise
Responsive voices on the echoing skies;
"Forever here the holiest prayers ascend—
Forever learning and religion's friend."

Not soon along that classic ground will be
Such gorgeous sight, and goodly company,
For there the grave, the gay, the old, the young,
With thought and feeling ne'er by poet sung,
Looked with approval on the passing scene,
The earth in gay attire, the heavens serene.

Fair, quiet, lovely Brunswick! Long be known
For generous deeds the wise and good shall own;
Long may thy temple-spires in beauty stand,
To bless the world—the pride of our fair land!
Long be the classic ground, by Heaven's decree,
Marked by the good, and honor'd by the free!
As future days and future years shall fade,
Thy brilliant sunshine and thy grateful shade
Shall still live on in memory's faithful ties,
As gems of beauty in our Northern skies!

With fraternal regards, yours truly,

Thomas Power.

*Boston, Aug.* 8, 1845.

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## ERECTION AND DEDICATION OF THE FIRST KNIGHT TEMPLARS' CHURCH IN ENGLAND.

In A. D. 1185, being in the thirtyfirst year of the reign of Henry the 2d of England, "Heraclius, Patriarch of Jerusalem, came to King Henry, desiring of him aid against the Turks, but the king, because of the cruelty of his sons, was counselled not to leave his dominions in hazard and go so far off: wherefore he promised the patriarch fifty thousand marks of silver.

"This patriarch dedicated the Church of the new temple, then first builded in the west part of London, by the Knights Templars in England: he also dedicated the Priory of St. John of Jerusalem, at Smithfield."—*Stow's Annals of England*, p. 223. *Dorobernensis Gervasius.*

# HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES AND DISCIPLINE, OF ALL THE

SECRET AND MYSTERIOUS INSTITUTIONS

OF

THE ANCIENT WORLD.

## NUMBER X.

## VARIETIES IN THE SYSTEMS OF PYTHAGORAS AND PLATO.

Pythagoras received the rudiments of that knowledge which afterwards elevated him to his distinguished rank, from Anaximander the Milesian. His first initiation took place at Sidon; and he was so impressed with the idea that something more was intended to be conveyed by this solemnity than the priests were able or willing to explain, that he resolved to devote his life to the discovery. He travelled over the world for knowledge, and was initiated into the mysteries of all nations, that by analyzing the peculiarities of each System, he might discover the source of truth. Hence his improved mysteries were the most perfect approximation to the original science which could be accomplished by an idolatrous philosopher bereft of the aid of revelation. Some parts of his scheme would have been unaccountable, but from the fact of his Jewish initiation, and instruction in sacred things by Ezekiel the prophet.*

He enjoined upon his candidates a probation of five years abstinence and silence; for he esteemed the latter virtue as an unobjectionable proof of wisdom. This extended trial, called a quinquennial silence,was intended to abstract their minds from sensible things, that they might be enabled to reflect on the nature of the deity with a pure and undivided attention.† This probation embraced many important particulars. The candidate was rejected if found passionate or intemperate, contentious or ambitious of worldly honors or distinctions. Pythagoras made particular inquiry as to the kind of society in which the aspirant had passed his time; he tried his fortitude and constancy by the infliction of bodily wounds with an iron instrument heated red hot, or with the point of a sword, or other sharp weapon.‡ And if he endured these torments without shrinking, and proved in other respects worthy of admission, he was allowed to receive the first Degree conformably to the system of Grecian initiation;* and as an exoterick, was ranked among the *Acousmatici.* After the lapse of another considerable space of time, they were admitted to the second Degree, and were termed *Mathematici;* and afterwards, on receiving the third Degree, they were clothed in white garments as emblematical of purity; were entitled to all the privileges of esotericks, and admitted within the screen, or into the Sanctum Sanctorum of the philosopher, and from henceforth received the appellation of *Pythagoreans,* as having had perfect initiation into the mysteries of Pythagoras, and fully instructed in the abstruse principles of his philosophy.†

In his Lectures, Pythagoras defined his system, the true method of obtaining a knowledge of divine and human laws, by meditation on death, by purifying the soul of its imperfections, and by the discovery of truth, and the practice of virtue; thus imitating the perfections of God, as far as is possible in a human being. He taught the Mathematics as a medium whereby to prove the existence of God from the results of reason and observation, and to convey happiness to man. *Grammar, Rhetoric,* and *Logic* were taught to cultivate and improve the human reason; and *Arithmetic,* because he conceived that the ultimate benefit of man consisted in the science of numbers. He thought the Creation of the world was effected by the harmony of numbers, and that they existed in the regions of the blessed before the world began. *Odd numbers* he assigned to the celestial gods, and hence all sacrifices to those beings ought to be in odd numbers. *Even num-*

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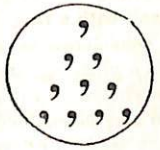
* "Nazartus the Assyrian, one of Pythagoras' masters, was by some supposed to be the prophet Ezekiel; which opinion Clemens, (Strom. 1.) oppugns; nevertheless, as Mr. Selden observes, the most accurate chronology teacheth that Ezekiel and Pythagoras flourished together, betwixt the 50th and 52nd Olympiad; and therefore the account hinders not but this Nazartus might be Ezekiel." (Stanley. Life of Pyth. p. 7.)

†Clem. Alex. Strom. 5. This probationary silence differed essentially from that which was denominated παντελής ἐχεμυθεία, which implied that the initiated were bound to conceal from all the world the secrets of the institution. The former was peculiar to the *exotericks,* the latter to the *esotericks.* The probation of five years was sometimes partly remitted to those who by their age and well known prudence were supposed to possess the requisite qualifications. With these, two years were deemed a sufficient trial.

‡Notwithstanding this rigid probation, Pythagoras had no sooner established his system at Crotona, than in a very short time he had six hundred candidates for initiation. (Jambl. c. 6.) And "soon all Italy was filled with his disciples; and though before obscure, it was afterwards, in compliment to Pythagoras, denominated Magna Grecia." (Ibid. c. 29.)

*The Oath propounded to the aspirant was made on the number Four or Tetractys, which was expressed by *ten* commas or Jods, (supposing it to be derived from the Tetragrammaton of the Jews,) disposed in form of a triangle, each side containing *four;* as follows:



*Monad,* Fire, or the active principle.

*Duad,* the passive principle.

*Triad,* the world proceeding from their union.

*Quaternary;* the liberal Sciences.

This triangle, some authors suppose, bore a reference to the tri-une God, whence it was termed Trigonon mysticum. (Jennings, Jewish Ant. b. i. c 12,) Jamblichus gives us the words of this Oath. (De vit. Pyth. c. 29.) *Ου μα τον ἁμετεϱη,* &c. By the Great Tetractys, or name Jao, who hath communicated the fountain of eternity to our souls, &c.

† "Pythagoras went to Phlius, and made a great display of his learning before Leo the prince of the Phliasians. The prince, charmed with his discourse, asked him what art he professed? He answered that he knew no art, but was a *Philosopher.* Leo, surprised at this new name, asked, what are *Philosophers* and wherein do they differ from others? Pythagoras answered, that human life is like the Olympic Games, some attend for glory, some for profit, and some to observe curiously what is there performed. These despise both glory and profit, and employ themselves studiously to enquire into the causes of all things. These are inquirers after Wisdom, or Philosophers." (Cicero Tuscul. quæst. 5.) Valerius Maximus relates also, that when Pythagoras founded his school, he was asked what was the name of his System? and answered, I am not *Sophos,* wise; but *Philo-sophos,* a lover of wisdom; and my followers shall be called Philosophers.

*bers* were for the infernal deities. *Geometry*, *Music*, and *Astronomy* were inculcated, because he conceived that man is indebted to these sciences for a knowledge of what is really good and useful. He accounted his system vain if it did not contribute to expel vice, and introduce virtue into the mind; and he taught that the two most excellent things for man, were theoretic and practical virtue, i. e. *to speak the truth*; and *to render benefits to each other*. The several heads to which he reduced these virtues[*] were Institution, Silence, Temperance, Fortitude, Prudence, and Justice. He proceeded to inculcate the omnipresence of God, the immortality of the soul, and the necessity of personal holiness to qualify mankind for admission into the society of the gods; and declared his opinion that no man can be accounted happy or miserable till the day of his death; because, in his most exalted moments, he is not able to pry into futurity, or to divine to-day what evils to-morrow may bring upon him.

He taught that man is endowed with eight organs of knowledge to which symbolical instruction might be usefully applied;[†] and these were, Sense, Phantasy,

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[*] One of the methods which Pythagoras used to enforce on his disciples the practice of moral virtue, was by the use of short and pithy sentences, which were symbolical of some great moral duty. The following is a specimen of this mode of instruction:—*Sit not upon a Phœnix*, means, live not without initiation; and be not initiated without contemplation and discipline; for initiation, without previous preparation and subsequent diligence, is but to enjoy a faint shadow of Light, and is worse than total darkness.—*Travelling from home, turn not back, for the furies go back with you.* A greater than Pythagoras hath said, "no man having put his hand to the plough and looking back, is fit for the kingdom of God." (Luke ix. 62.) Pythagoras meant the same thing applied to an inferior purpose. It was an exhortation to his followers to pass honorably through every Degree of his System, that they might attain to perfection.—*Turn away from thyself every edge.*—Use prudence and abstain from ungovernable passion.—*Take off thy right shoe first.* This also denoted Prudence.—*Pass not over the balance*, referred to Justice and Equality.—*Wear not a Ring.* Bind not your soul about with the chain of ignorance as the finger is bound with a ring, but be initiated into Philosophy, which separates the mind from terrestrial considerations, and fits it for the contemplation of high and immortal things.—*Look not in a glass by candle-light.* Beware of that state of twilight which consists in superficial knowledge; for this is worse than absolute ignorance; but search for the true light, that you may be enabled to find out the nature of the Deity, and estimate his infinite perfections.—*Lay not hold of every one readily with the right hand.* Try and prove every one before you admit him into your society as a friend and brother.—*Eat not the heart. Eat not the brain.* Do not rend asunder the social bond, which unites your society, by unnecessary disputes or useless divisions —*Put not meat in a chamberpot.* Communicate not your mysteries to an idle or foolish person, for such an one will disgrace and betray you. *Sleep not at noon.* Shut not your eyes against the Light of knowledge at a time when its hidden stores are most clearly displayed before you, lest the remainder of your life be passed amidst the uncertain glimmering of twilight, or the shades of midnight darkness; the mists of imperfect information, or the dark clouds of total ignorance. The curious reader who wishes to pursue this subject further, may find all the Symbolical Sentences of Pythagoras in Stanley's Lives of the Philosophers, from which celebrated work the above have been extracted.

[†] The following are some of the Symbols of Pythagoras:—The *equilateral triangle*, a perfect figure, refers to God, the principle and author of all sublunary things; who in his body resembles *Light*, and in his soul *Truth*. He was, and is, and shall be. *The Right angle or Square* comprehends the union of the celestial and terrestrial capacities; and was an

Art, Opinion, Prudence, Science, Wisdom, and Mind. He arranged his assemblies due East and West, because he said that motion began in the East or right side of the world, and proceeded towards the West or left side. In a word, though his institution was the most perfect system ever practised amongst idolaters, yet when he endeavored to enter the Holy of Holies, and began to speculate on the knowledge of God and a future state, he was bewildered with childish notions and idle conjectures, instead of enjoying the brilliant beams of divine truth. Plato was deeply versed in all the mysteries of antiquity, which he believed capable of restoring the soul to its primitive purity. He adopted the division of Three Degrees, because *three* was a mystical number, dedicated to the celestial deities. These Degrees were progressive, the ceremonial being in accordance with the Greek mode; and no candidate was admitted to them without an elementary course of study and privation, during which he was subjected to the Pastos, by being placed *in a well* for a specified period, as a medium of regeneration.[*] The *first* Degree was Mathematical; and embraced Arithmetic, Geometry, Music, and Astronomy; the instruction of the *second* Degree was confined to Physics; and the *third*, in which the brows of the candidate were encircled with a Crown or Tiara, to intimate that he had now received the inestimable gift of superior endowments, and the power of instructing others, was confined to Theology. His doctrines embraced disquisitions on the nature of God, and the creation and ultimate destruction of the world. His opinion of the divine nature was, that it contained three hypostases, which he termed Tagathon—

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emblem of Morality and Justice. The *perfect Square* represents the divine mind, as has already been explained of the Tetractys. The *Cubs* was a Symbol of the mind of man after a well spent life in acts of piety and devotion; which is thus perfectly prepared by virtue for translation into the society of the celestial gods. *A Point within a Circle.* A symbol of the Universe. Mesouraneo, because the most excellent body ought to have the most excellent place, viz. the Centre. The central fire was esteemed by Pythagoras, the mansion of Jove. *The Dodecaedron* was also a symbol of the universe. *The triple Triangle* formed of five lines returning into itself, was a symbol of Health, and was called Hygeia. The *The Fortyseventh proposition of Euclid* was invented by Pythagoras, and is so extensively useful that it has been adopted in all Lodges since his time, as a significant Symbol of Masonry. It is said by Apollodorus and other authors, that Pythagoras sacrificed a Hecatomb on the discovery of this useful Problem. This however is exceedingly doubtful, because Pythagoras abhorred bloody Sacrifices, and directed his followers to offer nothing but cakes and wine, herbs, flowers, and fruit. *The letter Y.* This symbolical character represented the course of human life. Youth arriving at manhood, sees two ways before him, and deliberates which he shall pursue. If he meet with a guide that directs him to pursue Philosophy, and he procures initiation, his life shall be honorable and his death happy. But if he omits to do this, and takes the left hand path which appears broader and better, it will lead to sloth and luxury; will waste his estate, impair his health, and bring on an old age of infamy and misery. (Porph. vit. Pyth. Stob. Serm. Persius. Sut. iii. v. 56. Stanley. Lives of Philos. &c.)

[*] "It was in allusion to such rites that Plato," says Faber, (Pag. Idol. vol. iii. p. 188.) "whose philosophy was largely tinged with the doctrines of the Mysteries, was wont to say that *Truth must be sought for at the bottom of a well.* By *truth* he meant the speculations revealed to the initiated, who were henceforth styled Epopts, or persons who see things truly as they are; and by the *well*, he meant the sacred pit or cavern where the mysteries were so frequently celebrated."

Nous—Psyche, or Goodness, Wisdom, and Spirit, the second of which emanated from the first, and the third from both. But he taught that all good men after death became demons, and were therefore entitled to the homage of divine worship; that the governor of the world had committed all things to their superintendence; and that they were the authorized mediators between the gods and men, and appointed to convey sacrifices and supplications from earth to heaven, and blessings and rewards from heaven to earth. He taught that God created the world, but held, from the deductions of human reason, that as something could not have been formed from nothing, the materials must have descended from some pre-existent state. He believed that the universe was doomed to be ultimately destroyed by fire, in verification of the fable of Phaeton; and preserved in his system a tradition of the first created beings in Paradise; how they conversed with angels in a state of nature and unclothed; how the earth brought forth its fruits spontaneously to provide these favorites of heaven with food; how they spent their time in innocence and unoffending simplicity; and how, at length, *by the suggestions of a serpent*, they fell from their purity, became ashamed of their nakedness, and were cast forth into a world of sorrow, grief and despair.* These traces of truth fully prove the source whence the mysteries in general proceeded, because they bear undoubted marks that at their institution they were commemorative rites pointing to events which actually took place at the commencement of the world.† He taught the history of the deluge, and wrote a book professedly on the subject, which he called Atlanticus; and he inculcated the metempsychosis, and the important doctrine of man's personal responsibility.

[Concluded.]

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* An obscure tradition of this event had been propagated in every nation of the heathen world from the Dispersion; but it had been studiously disguised by fable to keep it secret from the vulgar and uninitiated, until in process of time, the true intent and meaning of the symbols and allegory in which it had been enveloped were almost entirely lost. "Origen thinks that Plato by his converse with the Jews in Egypt, did understand the history of the Fall of Man; which he, after his way, enigmatically describes in his Symposiacks. Where he brings in Porus the god of plenty feasting with the rest of the gods; after supper, Penia comes a begging to the door; Porus being drunk with nectar, goes into Jupiter's garden, and there falls asleep. Penia observing it, steals to him, and by this deceit conceives by him. In this fable of Plato, Origen takes notice of what a near resemblance the garden of Jupiter hath to Paradise, Penia to the Serpent which circumvented Adam, and Porus to the man who was deceived by the Serpent. Which he conceives to be the more probable because of Plato his custom to wrap up those excellent things he knew under some fables because of the vulgar; for which he after speaks of his custom in altering and disguising what he had from the Jews, lest he should too much displease the fabulous Greeks, if he should adhere too close to the Jews who were so infamous among them." (Stillingfleet. Orig. Sacr. p. 518.)

† The truth is, that though Plato professed to have received his knowledge from an ancient fable, he had it in reality from the Jews, as Origen has truly testified; (see also Clem. Alex. Strom. 1,) but the facts were unaccompanied by the Key; and therefore he inculcated on his disciples, the unimportant nature of the information, unless some future philosopher should rise up among them, who should be capable of revealing the true interpretation.

# CORRESPONDENCE.

CALCUTTA, JAN. 1, 1845.

*To the Editor Freemasons' Magazine, Boston.*

MY DEAR SIR AND BROTHER:—It will doubtless be as much a source of pleasure to you to hear, as it is to me to be able to communicate the intelligence, that the Grand Lodge of Bengal has, through its gallant officiating Pro. Deputy G. Master, R.·. W.·. Lieut. Col. William Burlton, Commissary-General of Bengal, notified me of its readiness to establish a correspondence with the several Grand Lodges of America. This I regard as a measure of some importance to all parties, for of late years the commerce between the eastern and western hemispheres has been and is progressively increasing, which consequently will more frequently bring American and Asiatic Masons into contact than formerly. But, apart from that consideration, I hold that it is a bounden duty of all branches of the same family to have intimate and frequent intercourse with each other, as by that means much beneficial information is gleaned and communicated, that without it would be selfishly confined to one place. How can we call our society universal and only known by rumor, (for all that is not official must frequently be regarded by us as rumor,) its existence in certain parts of the Globe? How can we receive and acknowledge as authentic the certificates of other G. Lodges unless we are officially aware of its being, of its seal, Grand Officers, &c. How can we ever expect to assimilate the work, unless by intercommunication, we know how others work? There is no Grand Lodge proceedings ever published but what a something may be gleaned therefrom? From the youngest to the oldest Grand Lodge—from the most illiterate to the most intelligent Mason, there is ever something to teach and to learn. Masonry is founded on knowledge, and it is the bounden duty of every individual member of the Fraternity to encourage and assist in the diffusion of light. To do this, our intercommunication must be frequent and intimate—the freezing forms of ceremonious worldly etiquette must thaw before the genial glow of fraternal love. Let courtesy ever characterize the intercourse of Freemasons, individually and collectively; let it at the same time be cordial and intellectual.

I am myself more than half inclined to the opinion, that fully to carry out the original and true principles of Masonry—which evidently were the encouragement of the arts and sciences, and diffusion of knowledge amongst its members—the Fraternity should promote the delivery of scientific and literary lectures in their halls, and communicate to each other all discoveries in the arts and sciences—thus combining the useful, ornamental and philanthropic.

My reception by the Fraternity of Bengal was most flattering and cordial. The portals of their Lodges were at once thrown open, and the District Grand Lodge invited and welcomed me to its sessions. In fine, the welcome I received at the hands of the Craft here, was such as Brethren should give a Brother, and such as I am proud to acknowledge.

There is some difference between the work here and in England, which should not be, as both bodies profess to work after the "UNION RITUAL;" and still more between this and the American or ancient work. Every step and every inquiry I have made in Freemasonry since my Masonic mission to England, has but served to impress more strongly upon my mind the absolute necessity there is for a general and universal revision of the work. That achieved and we might with truth boast of our uniformity and universality. As things now are, the institution bids fair gradually but surely, to degenerate, so far as forms of work and lectures are concerned, into as many systems as there are creeds in religion. Were I possessed of the abilities and Masonic knowledge of yourself, R. W. Brother, I would brace on my armor to the task. This surely my friend, were a labor worthy of the exertion of all your abilities, and I doubt not were you once to raise the standard of "one system all the world over," you would find many range themselves under your banner, and fight the good fight like valiant soldiers, with faith, humanity, courage, constancy and perseverance. Could I but see you and our mutual and very worthy friend and Worshipful Brother and Companion, Dr. CRUCEFIX, of London, the champion of English Freemasonry, engaged side by side in this most holy and important reform, I should deem the cause as safe—the victory as won.

As I have many other letters to write, for I am notifying each of the Grand Lodges in America, of the communication I have received from the District Grand Lodge of Bengal, I must bring this epistle to a close.

Believe me to be, R. W. sir and Brother, ever most faithfully,
GEORGE K. TEULON, K. M.
Representative G. Lodge of Texas.

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*Pepperell, Mass., June* 24, 1845.

SIR KNIGHT MOORE:—I with pleasure inform you of the Masonic celebration in Mount Lebanon Grove, on the heights of Pepperell, this day. A respectable number of Brethren belonging to our Fraternity were present. The most perfect order was observed through the day. After the oration was pronounced, (which was listened to very attentively,) the Brethren partook of such fruits as the hill produced—such as green peas, strawberries, &c.

After our repast was over, the following sentiments were given:

By Br. Col. Jonathan Bancroft, (who belonged to Lafayette's Light Infantry for a number of years.)—*Lafayette*—The twin star of Washington, which shone with distinguished lustre in the western Masonic hemisphere.

By Br. Capt. Joseph Stevens. *Freemasonry.*—Like the rays of the sun, diffuses itself throughout the world.—May we be Masons in deed, as well as by name.

Eous/ *The Fair.*—Ever viewed by Freemasons as God's most beaut~~ies~~ work.

Mount Lebanon Grove looks splendidly at this season. All appeared to be highly delighted with my noble plan. Yes! There will be one place, if I live, where true Brethren may meet and rest themselves for a season.

Yours fraternally,
LUTHER S. BANCROFT.

[It will be recollected that our Brother the last year celebrated the anniversary of St. John, at the same place, single-handed! We rejoice to perceive that his community is growing.]

# MASONIC INTELLIGENCE.

## CANADA.

CELEBRATION AT HAMILTON. *The Festival of St. John the Baptist*, was celebrated in Hamilton, (Canada,) by the Brethren of "Barton Lodge," and passed off with more than usual happiness, the recollections of which, we are sure will long remain vivid in the memory of those present. After the impressive ceremony of installing the officers for the ensuing year, the Brethren attended Divine Service in Christ's Church. About 70 of the Brethren, dined together in the evening, at Press's Hotel. The W. M. elect was supported by the P. G. M., Sir A. N. Mc'Nab, and the Past Worshipful Master, Br. R. G. Beasley.

The following are the Officers for the ensuing year:—

W. C. Richardson, W. M.; W. M. Shaw, S. W.; C. H. Webster, J. W.; W. D. Hale, S. D.; J. R. Holden, J. D.; Richard Bull, Sec.; H. Beasley, Treas.; S. J. Ryckman, I. G.; J. Morrison, Tyler; Jacob Bastedo and Robt. Scott, Stewards.

We are happy to observe the steady progress this wide-spread and ancient Order is making in usefulness and respectability, in almost every part of the globe, and fervently trust that it will long exist the theatre where ALL may unite to extend the blessings of charity to the widow and the orphan.—*Hamilton Gaz.*

## MICHIGAN.

WE have a copy of the doings of the Grand Lodge of Michigan, at its annual communication in January, and at a special communication in June. We notice but little in the proceedings of general interest, the business being most of a local character. We are gratified, however, with indications they afford of the growing prosperity of the Order in that State. There are nine Lodges under the jurisdiction, and they all appear to be in a healthy condition.

We notice as an interesting incident, that at the communication in January, an application was presented on behalf of a sojourning Brother,—a soldier of the revolutionary war, ninetyone years of age, for aid to enable him to prosecute his journey from thence to Buffalo. A voluntary subscription was immediately taken up, and the old soldier-Brother was sent on his way rejoicing.

The work of the National Convention was adopted, and recommended to the Lodges.

We have room only for the following extract from the report of the committee on foreign correspondence:—

"Many of the Grand Lodges have opened a universal correspondence not only with the kindred institutions of our country, but with those of Europe and Asia. The benefits which will inevitably result from the intercommunications of this character, are too obvious to need a single argument in proof. Masonry being an order without circumscribed limits, its benefits will be extensive in proportion to the acquaintance cultivated, and the intercourse maintained between the different members and branches of the Fraternity, separated from each other by a widely extended space. How doth the heart of a Brother expand and melt at hearing the words of kind recognition and fraternal regard from the distant Brother, separated from him by the diameter of the globe. And every thing seems to favor this interchange of kind feelings and kind offices. Our age is characterized by great improvements in the mechanic arts, by which heavy bodies are transported with almost the same velocity with which sounds travel the atmosphere, and intelligence is communicated literally with the speed of lightning. With this augmented speed, the expense of correspondence, instead of being increased, has been greatly diminished; and there is now no station in life so humble, but has the means of imparting and receiving the warm impulses with which heart responds to heart, although separated by distances which forbid personal intercourse."

## MISSISSIPPI.

WE have before us the proceedings of the Grand Lodge of Mississippi, at its annual communication in January last; but have not room the present month for a particular notice of them. We subjoin a few extracts from the address of the Dep. Grand Master, R. W. HARVEY H. WALTER, Esq., acting as G. M.

*Brethren of the Grand Lodge of Mississippi:*

We have assembled for the purpose of interchanging our views and opinions in relation to our cherished Institution, and adopting such measures as may promote its welfare and usefulness. In obedience to a custom, originating with the presiding Officers of the several Grand Lodges of our country, I shall endeavor to lay before you such Masonic incidents as may be interesting in their character, and shall submit to your serious consideration such measures as may with propriety demand your attention and action.

Since our last Grand Annual Communication we have had abundant matter both for congratulation and regret,—for congratulation, in the sure and steady increase of our members, and the general prosperity of our Order;—and for regret in the severe loss which this Grand Lodge has sustained in the death of two of its most valued and efficient officers. Our late M. W. Grand Master and R. Rev. Grand Chaplain have been called from their labor of love amongst us, to that refreshment prepared for them in the Grand Lodge of the Universe, where our Supreme Architect and Master forever presides. Their loss would have been to us irreparable, had they not bequeathed to us an invaluable legacy in the example of virtue and piety which the life of both so eminently exhibited. Of the former I may say with truth, that his knowledge of Masonry was such as to make him one of the brightest ornaments of our Order,—while his devoted attachment to its tenets and his daily practice of its precepts had rendered him one of its most exemplary members. As a man, and as a Mason, he ever squared his actions by the teachings of Divine Revelation, and ever consulted that Great Masonic Trestle-Board in all his relations with his fellow-man. I deemed it my duty Brethren, to give to our several Subordinate Lodges, official notice of this severe loss, and by the same instrument which conveyed this information they received intelligence of the death of our late beloved Grand Chaplain. But little, indeed, can be said of the meek and humble minister of our Divine Master, save that he lived the pious.and devoted christian, that he was ever the friend of the desolate and oppressed, and that, after a life spent in promoting the true happiness of his kind, he died the triumphant death of the devout and faithful follower of our God. This may seem but an humble eulogy for our late pious and beloved Chaplain, but it is one of truth, and far more honorable to the man and the christian, than all the hollow mockery, which forms the epitaph of the votary of pleasure or ambition. The affectionate and amiable disposition of our Brother, his simple, yet touching eloquence, his unpretending, yet sterling worth, will long live in the memory of his Brethren, who will point to him as one who lived without a vice, and died without an enemy. Our departed Brethren have left to us not only the rich legacy of an exemplary life, but also those upon whom were lavished their tenderest affections as husbands and fathers, and have asked for them, at our hands, a Mason's care, and a Mason's charity. Let us remember Brethren, this sacred trust, and let us act towards them as none but Masons can act, with a liberality which knows no bounds, and a kindness which fetters itself with no restraints. Upon us devolves the sacred duty of administering to them all comfort and consolation, but especially to the afflicted widow and almost helpless family of our late Grand Master, and I feel confident, Brethren, that you must cease to be Masons ere you can forget the claims of friendship and charity.

### MASONIC SCHOOLS, AND THE CAPITATION TAX.

The subject of Masonic Schools will claim your serious consideration. The labor which has been expended,—and I regret to add, the feeling exhibited upon this important subject, have resulted in the adoption of what must appear to every reflecting man, a very crude and imperfect system. A careful review of the action of our Grand Lodge upon this subject, for the last six years, has forced me to the conclusion, that it has been of no real benefit, but serious inconvenience and embarrassment to our Institutions. Can we not, Brethren, in a spirit of mutual concession adopt some plan, simple in its details, which will be eminently successful in its practical operation? I sincerely believe that we can, and I doubt not, but the good sense of this body will enable it to adopt some measure that will effectually dispose of this question, which has so long agitated our councils. Our present system provides, that each demitted Mason in this State shall pay annually, to the Grand Lodge a sum equal in value to the annual dues *per capita* of the subordinate Lodge within whose jurisdiction he resides. The fund arising from this source is to be applied exclusively to the purposes of education, and the Grand Lodge may appropriate annually therefrom a sum not exceeding one hundred dollars to any subordinate Lodge which may be unable to educate all the destitute Masonic orphan children within its jurisdiction. No provision has been made (except as to ascertaining the names of demitted Brethren) to collect these *per capita* dues, (as they have been called,) consequently all our action upon this subject has proven a mere dead letter. This system at best, is both complex and imperfect, inasmuch, as it requires this fund to be paid to the Grand Lodge for no other purpose, which I can discover, than that of returning *a portion* of it to the subordinate Lodge in whose vicinity it had been collected. A more serious and fatal objection to this system may be found in the almost universal refusal of demitted Brethren to pay these dues, and in their serious complaints, that they are deprived of the means of educating the destitute children of their own neighborhood by our appropriation of these dues to the support of schools with which they can have but little or no connection. The apparent justice of these complaints has so affected our subordinate Lodges, that they have withheld from us that hearty and cheerful co-operation so essentially necessary to the very existence of the present system. We may well doubt, Brethren, the wisdom of that legislation which forces upon its constituency the fearful necessity of reconciling the claims of duty with the dictates of justice and the pleadings of inclination. Masons, of all persons, should most carefully avoid this evil. Some remedy for the imperfections of our existing system, has doubtless suggested itself to many of you during the past year, and a full expression of your views upon this subject, would no doubt be highly acceptable to the Fraternity of your State. As I have attempted to expose some of the objections to the present plan, I hope, Brethren, you will consider me neither arrogant or presumptuous in suggesting one, which I sincerely hope will receive your cordial approbation, and which I humbly trust will correcct the imperfections of our present system, and prove eminently successful in its practical operations.

That every demitted Brother should pay these *per capita* dues meets my most cordial approbation; but I humbly conceive that *these dues should be paid to the Lodge nearest which he resides, and should be by it appropriated, exclusively to the education of the destitute Masonic orphan children within its jurisdiction.* Each of our subordinate Lodges would thus be enabled to raise annually a sum, varying from one to six hundred dollars, with which it might establish an independent school, or might send each child to the school nearest its residence during the larger portion of each year. The fund which could be realized from this source throughout the State, would amount annually to about twelve thousand dollars, which with other Masonic contributions would educate yearly four hundred destitute children. Every demitted Brother will cheerfully lend his aid to this noble work, when he sees his neighbor and associate, his home Lodge and his intimate Brother, engaged in this holy labor of educating the destitute children of his deceased friend and Brother, and fitting them for the proper discharge of all those duties which claim the attention of the man and the christain. He will promptly and cheerfully pay these dues, when, under the proposed system, he can daily and immediately witness the gratifying effect of his charity, in rescuing many a destitute and helpless orphan from the dread thraldom of ignorance and vice. The signal success which has already crowned the action of this system, reflects the highest credit upon the Brethren supporting it, whilst it confers upon our Institution the distinguished honor of maintaining the only free schools in our State. Whilst our State government is preparing itself for future action upon this important subject, we are laying the foundation of a system which, in a short time will effect more good in the cause of education than can probably be accomplished for years even with its really munificent school fund. We are not alone, Brethren, in this noble labor of charity. Our Brethren of other States are awakening to effective action, and the elevation of Colleges, seminaries and schools under their active patronage and support, give ample promise, that Masonry is at length accomplishing one of the great ends designed by its illustrious founder. May we not look forward with confidence to the day, when the activity of our Order in this Nation, will annually collect and disburse in this great work, more than half a million of money, and when we shall support the most munificent charity of our country in the yearly education of thousands of the destitute and helpless orphans of the land. We have been too long forgetful of our high destiny,—have too long slept upon our post, whilst our Brethren of the Old World have given wings to their charity;—have erected their assylums for the halt, the lame and the blind,—have conferred the boon of education upon the destitute child of every departed Brother,—and have become the welcome messengers of joy and gladness to the desolate and friendless of our Order. Day is dawning upon us from the *East*, and we too have shaken off our slumbers, and have determined to become the competitors of our Brethren of other lands, in this active labor of love and charity. To you, Brethren, is assigned an humble part in the accomplishment of this great work, and I cheerfully submit the whole question to your calm and serious consideration,—confident that good sense will characterise your deliberations, and success vindicate the wisdom of your conclusions. Let not the seeming publicity of this charity, deter you from prompt and efficient action; for, I know you will agree with me, that there is more of real affectation in concealing a parsimonious charity, than in manifesting an utter indifference as to what men may say or think of an open and munificent one.

We notice a sentence in the address of the Dep. Grand Master which, we think, does not accord with the facts as they really exist. He says,—"the work of *four* degrees, as conferred by our transatlantic Brethren, becomes with us the labor of *nine*, by which means a Brother of the *second* degree there, might, without the most strict examination, pass himself as a much *higher* Mason with us." The *four* degrees alluded to, we suppose to be the *three* symbolic and the R. A. The latter in this country is the *seventh*, not the *ninth* degree. [Vide constitution of the Gen. G. Chap. of the U. S.] The Council degrees are conferred *after*, not *before*, the R. A. If our Brother refers to the *second* degree as conconferred in the Grand Lodge of England,—and by his connecting it with the *four* degrees, (being all which are recognized by that Grand Body,) we presume he does,—he has been misinformed. We think we can justify ourselves in saying, that in no one of all the spurious systems ever invented on the continent of Europe, (for we believe we have them all, embracing several hundred degrees,) no attempt has ever been made to change the *order* of conferring the first *three*, or symbolic degrees. *They* have always been permitted to stand by themselves. Innovations have been made upon them, but we think not to the extent indicated by the language of our Brother. An American Mason will find little or no difficulty in working himself into any regular Lodge in the world, where the English language is spoken; nor need he, in the presence of a M. Mason, be under any apprehensions of receiving or communicating, if he confine himself to the three degrees, any information which he is not at perfect liberty to receive and impart. And this remark will hold in respect to either *one* of the three degrees, so long as the parties confine themselves to *one* degree. An American Mason, in examining an English Brother, will find some things in *addition* to what he was before acquainted with; but he will also find that his English Brother has, with *one* exception, all of the essentials, that he himself possesses.

## Obituary.

DEATH OF GEN. JACKSON. This distinguished man died at his residence, near Nashville, Ten. on the 8th of June last, in the 79th year of his age. He was born near Camden, S. C., March 15, 1767. The history of his civil, military and political life, is familiar to every American reader. He was a Mason, ever ready to acknowlege his connexion with the Institution, and to advance its interests. He was a Past Grand Master of the Grand Lodge of Tennessee, having been elected to preside over that body, in Oct. 1822, and again in 1823. During the latter year, he ordered and held a special meeting of the Grand Lodge for the purpose of adopting a uniform mode of work in the several degrees. The session continued one entire week. We refer to this fact as illustrative of his devotion to the Order, and of the fidelity with which he fulfilled his duties as Grand Master. During the period in which he was President of the United States, he on several occasions manifested his respect for the Institution.

At Shepton Mallet, (Eng.) on the 27th April last, at the advanced age of 93 years, Br. EDMUND MCINNIS. He was formerly in the army, and served against the Americans in the war of independence. He was initiated into Masonry in 1777, and advanced to the highest degrees. He had been for *sixty eight years*, an active Mason!

In Bombay, (India) on the 7th May, CURSETJEE MANOCKJEE, Esq. He was the father of the first Parsee Freemason. He was 83 years of age, and one of the leading men of the native community of Bombay.

At Castle Freke, Ross Carbery, in the county of Cork, Ireland, on the 12th May, LORD CARBERY, aged 80. He was Provincial Grand Master for the county of Cork.

In the Parish of Portisham, Eng., Capt. JOSEPH CREW TULLIDGE, R. N. He was a brave officer, served under Capt. Hardy, and navigated the British fleet through the Straits of Messina, when in search of the French, in 1798,—for which he received the thanks of Nelson. He was a member of All Soul's Lodge, Weymouth.

*Cuthbert, Georgia, June* 29, 1845.

At a special meeting of Washington Lodge No. 19, convened for the purpose of attending the funeral of the late James Buchanan, the following resolutions were unanimously passed.

*Resolved,* That in the mournful and inscrutable providence of Almighty God, our Heavenly Father, in taking to himself our ever to be lamented Brother James Buchanan, Senior Warden of this Lodge, the Masonic Institution, and especially our Lodge, has lost one of its most worthy and amiable members, and highest ornaments:—that in the character of our departed Brother there was united high minded integrity, courteous, amiable and honorable deportment, with kindness of feelings and warmth of friendship that are seldom equalled and never exceeded. All of which formed in him a character worthy of the imitation of his surviving Brethren, the memory of which will ever be cherished by ourselves.

*Resolved,* That we deeply sympathise with the bereaved wife and children of our departed Brother, and tender them our highest condolence; and that a copy of these resolutions be handed to Mrs. Buchanan as a token of our affection to her lamented husband while living and present, and continued regard for his surviving family.

*Resolved,* That the members of this Lodge will wear the usual badge of mourning on this occasion thirty days.

*Resolved,* That a copy of these resolutions be sent to the Columbus papers and to the Freemasons' Monthly Magazine for publication.

From the minutes of the Lodge. James L. Sweet, *Secretary.*

At Troy, N. Y. on the 4th July, Br. Reuben Purdy, aged 72 years. A correspondent writes that he was a true, steadfast, consistent and worthy Mason—for nearly 40 years a member of the Apollo Lodge in that city. He was buried in Masonic form, on the Sunday following his decease,—two hundred and fifty of the Craft were in the procession—two hundred as M. Masons, clothed with white aprons and gloves, and an Encampment of fifty Sir Knights, under the command of the General Grand Master Sir Archibald Bull. Br. A. S. Rousseau, Master of King Solomon's Primitive Lodge, officiated at the grave. The following communication appeared in the Troy Post of the 9th:—

"I yesterday followed to the grave yard, the large Masonic procession, conveying the remains of one of their members to his long home. I am a Scotch Mason, and have seen many processions of the kind, both in Scotland and England; although, in some instances, more numerously attended, yet, I never saw one better conducted. The exercises at the grave were most solemn and impressive:—First,—was that most beautiful of all formularies, the burial service of the Episcopal Church, by the Rector of St. Paul's; which was followed by the Masonic services. Being fortunate enough, in the dense crowd by which the grave was surrounded, to obtain a situation where I could hear distinctly, I listened with much interest to the Address and exhortation of the Worshipful Master of the officiating Lodge. They were peculiarly solemn and appropriate—his allusion to the bereaved family and the close of his address, bidding final adieu to the deceased Brother, were touching and affecting; the performance of the two beautiful pieces of music by an effective choir, added much to the interest of the same.

My principal object, Brother Editor, in writing this brief notice, is to express the high gratification I feel, at seeing so satisfactory an evidence, of the prosperous condition of the Fraternity in this country, and finding it in the hands of highly respectable men, who are fully aware of the true nature and design of the Ancient and Honorable Order. A Member of the G. Lodge of Scotland.

Monday morn. July 7."

# REGISTER OF OFFICERS.

### GRAND LODGE OF MAINE.

M. W. John T. Paine, G. Master.
R. W. Asaph R. Nichols, D. G. M.
" Alexander H. Putney, S. G. W.
" John C. Humphreys, J. G. W.
" Henry H. Boody, G. Treasurer.
" Charles Fox, R. G. Sec.
" Rev. Allen H. Cobb,
" " Cyrus Cummings, } G.Chap.
" " William A. Drew,
" " Cyril Pearl,
W. Jonathan Smith, G. Marshal.
" Nelson Racklyeft, S. G. Deacon.
" Frye Hall, J. G. Deacon.
" Charles B Smith,
" Matthew Hastings, } G. Stewards.
" Thomas S. Bowles,
" Oliver Hale,
" Asa Bailey, G. Sword Bearer.
" Josiah Pierce, } G. Pursuivants.
" Samuel Bradley,
" John Miller, G. Lecturer.

DISTRICT DEPUTY GRAND MASTERS.

R. W. Joseph Smith, Cumberland, 1st Dist.
" Henry C. Buswell, Fryburg, 2d.
" Joseph R. Abbot, Augusta, 3d.
" Elisha Harding, E. Thomaston, 4th.
" Joseph Hockey, Freedom, 5th.
" Jeremiah Fowler, Lubec, 6th.
" Simon Foss, Dexter, 7th.
" Arthur McArthur, Limington, 8th.
Br. Stephen Swett, Tyler.

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### WASHINGTON CHAPTER, PORTSMOUTH, N. H.

John Christie, High Priest.
Josiah G. Hadley, King.
John Dame, Scribe.
John W. Abbott, Treasurer.
Henry F. Wendell, Secretary.
Thomas L. Pickering, C. H.
Thomas Clapham, P. S.
John Nutter, R. A. C.
John Somerby,
Albert R. Hatch, } M. of Veils.
Samuel S. Stacey,
John Knowlton, Chaplain.
Joseph Green, Marshal.
John S. Locke, } Stewards.
Jefferson McIntire,
Jsaac Maxwell, Tyler.

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### MIDDLESEX LODGE, FRAMINGHAM, MS.

Joseph O. Skinner, Master.
James B Puffer, S. W.
Charles R. Train, J. W.
Emlyn Leland, Treasurer.
Edward Holbrook, Secretary.
Malachi Babcock, S. D.
Charles E. Horne, J. D.
Zibeon Hooker, Marshal.
Elijah P. Leland, } Stewards.
John P. White,
Timothy Eames, Tyler.

### WORCESTER COUNTY ENCAMPMENT, WORCESTER, MASS.

Sir Albert Case, M. E. G. Com.
" James Estabrook, Gen.
" Asa Woodbury, Capt. Gen.
" Otis Converse, Prelate
" Pliny Slocomb, S. Warden.
" Asa Walker, J. Warden.
" Daniel Tenney, Treasurer.
" Lewis Thayer, Recorder.
" Linus Tenney, Sword Bearer.
" Caleb Chase, Standard Bearer.
" Simon Bancroft, Warder.
" George Day, Armorer.
" George Estabrook, 3d Guard.
" George Willard, 2d Guard.
" Robert L. Almy, 1st Guard.
" Cheney Hatch,
" Luke Prentice, } Com. Finance.
" Artimas G. Metcalf,
" Artimas Dryden, Sentinel.

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### SUTTON CHAPTER, SUTTON, MASS.

Levi Rawson, High Priest.
Asa Woodbury, King.
John W. Whipple, Scribe.
Mowry Farnum, Treasurer.
John W. Slocomb, Secretary.
D. G. Livermore, R. A. C.
Jotham Gale, C. H.
Pliny Slocomb, P. S.
William Newton,
Jotham Harris, } M. of Veils.
P. B. Benson,
Rev. Otis Converse, Chaplain.
Reuben Barton, Tyler.

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### MORNING-STAR LODGE, WORCESTER, MASS.

Horace Chenery, Master.
Henry Earl, S. W.
Asa Walker, J. W.
Freeman Upham, Treasurer.
Levi Clapp, Secretary.
James H. Henderson, } Stewards.
Edward Babbett,
William Barrows, Tyler.

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### GRAND ENCAMPMENT, CONNECTICUT.

Sir William H. Ellis, Grand Master.
" Eliphalet Storer, D. G. Master.
" Nahum Flagg, G. Generalissimo.
" George Giddings, G. Captain General.
" Horace Goodwin, 2d, G. Prelate.
" Elihu Geer, G. Senior Warden.
" George Shumway, G. Jun. Warden.
" James Ward, G. Treasurer.
" Anson T. Colt, G. Recorder.
" F. Croswell, G. Sword Bearer.
" Allyn Goodwin, G. Standard Bearer.
" Isaac Tuttle, G. Sentinel.

## MASONIC CHIT CHAT.

☞The Grand Chapter of this State holds a quarterly communication at the Masonic Temple, on Tuesday evening, the 9th, and the Grand Lodge on Wednesday evening, the 10th instant.

☞The different Masonic bodies in the city have resumed their labors for the season, which promises to be an active one.

☞We conclude in the present number, the series of articles on the ancient mystic institutions. Our original intention was to have extended them to twelve numbers, but having been obliged to break the series in order to make room for the full account of the celebration on Bunker-Hill, given in our last, and finding that we could conveniently close them this month, we have thought it expedient to do so, particularly as we are much pressed for room.

☞It gives us much pleasure to commend the remarks of the R. W. Br. Joseph R. Chandler, to the notice of our readers. They were not received until after the Magazine for last month had been put to press, or they would have appeared in their proper connection. They are worthy of the high reputation of their respected author, and will be read with much interest by the Brethren.

☞The reader will find in our pages this month, an interesting account of the laying of the Corner Stone of King Chapel, at Brunswick, Me., for which, including an original poem, we are indebted to R. W. Br. Thomas Power.

☞Br. Edmund Parker will hereafter act as agent for the Magazine in Vicksburg, Miss., instead of Br. Richard Johnson. The subscribers in that place will please to settle their bills with the former.

☞Br. Mackey's "Lexicon of Freemasonry," may be had at the office of this Magazine. Price $1.50. The Brethren will find it a useful and interesting work.

☞A large amount of foreign matter prepared for the present month, is necessarily deferred, as are also the names of the officers of several institutions, which have been a long time on hand, and many of them in type.

☞Brethren attached to the "Ineffable Degrees" of Masonry, will be gratified to learn that a Grand Lodge of Perfection, and a Grand Council of Princes of Jerusalem, are regularly held in this city; and that a Chapter of Rose Croix, and a Grand Consistory, are about to be opened. The latter by dispensation includes the 32d degree,—the highest conferred in any Masonic body, except the Sup. Grand Council of 33d deg. Any proper information in relation to either of these bodies, will be cheerfully furnished by the editor.

Expulsion. We are requested to state that *George M. Maxwell*, late of Delphi, Ind. has been expelled by Mt. Olive Lodge, at that place, for unmasonic and immoral conduct, from all the rights and privileges of the Fraternity. Done by order of the G. Lodge of Indiana.

☞We have a copy of the proceedings of the Grand Lodge of New York, from Sept. 1844, to June, 1845, inclusive, but are reluctantly compelled to defer noticing them until next month. Also, of the Grand Lodge of Maryland.

☞We acknowledge the receipt of several addresses from our Brethren, and will take an early opportunity to notice them. Our pages at present are crowded to repletion.

☞We are not able to answer the order of our correspondent at Louisville, Mi., at present. A new edition of the Trestle-Board has been put to press, and will be driven through as rapidly as possible. His order shall then be attended to.

The communication from our correspondent at Fredericton, N. B. shall receive attention next month.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IV.] BOSTON, OCTOBER 1, 1845. [No. 12.

## ROYAL ARCH CONVOCATION AT CHICAGO, ILLINOIS.

It will be seen from the following circular letter, that it is proposed by our Companions at the West, to hold a Convocation of Royal Arch Masons in the city of Chicago, Illinois, on the 29th instant, to consist mainly of delegates from Chapters located within those States where no Grand Chapter has been established. The principal object of the Convocation seems to be the perfecting of the delegates of the Chapters represented, in the work and lectures as approved and authorized by the General Grand Chapter of the United States. Presuming that the Convocation has the sanction of the proper authority, and believing that the measure proposed to be accomplished by it, will be of essential benefit to the interests of Royal Arch Masonry in the West, we most ardently hope that it may be numerously attended:

"*Chicago, August* 14, 1845.

"Charles W. Moore, Esq.

"*Dear Sir and M. E. Companion:*—The peculiar condition of the West with regard to opportunity for instruction in the Work and Lectures appertaining to Royal Arch Masonry, including the degrees of Mark Master, Past Master, Most Excellent Master, Royal Arch Mason, and Royal and Select Masters, has suggested the propriety and expediency of holding a Royal Arch Convocation for those States and Territories in the West, in which there are at present no Grand Chapters duly established, at some central and accessible point, offering proper facilities for the purposes intended to be thus answered. The city of Chicago has been consented to as the place, and the 29th of October next as the time, for assembling.

"It is understood that the leading object of the Convocation is to have exemplified the Work and Lectures as approved and sanctioned by the highest authority, that Royal Arch Chapters in the West may be put in possession of them thus authorized, and so be reduced to an enlightened and harmonious system; a matter of the greatest moment to the honor, usefulness and prosperity of the Order.

"There are many interesting collateral objects proposed to be answered by the Convocation, which, being such as will naturally suggest themselves, need not be here detailed. The advantage promised by such opportunity for a free interchange of opinion and feeling in regard to that portion of the Masonic Institution in whose name the Convocation will be held; for adding the force of personal acquaintance to the strength of those bonds by which we are now held in one; and for stirring up the pure minds of Companions, by way of remembrance of the noble works done in the old time before them, by their fathers, through addresses from chosen members of the Order of Melchisedek, will occur to all as not among the least pleasing of such incentives to be of the Assembly.

"It may be generally known that the undersigned holds a proxy from the M. E. D. G. G. High Priest of the G. G. Chapter of the United States, empowering him to act on behalf of that officer, 'in those States and Territories under the jurisdiction of the G. G. Chapter, in which there are no Grand Chapters duly established,*** to give such Masonic instruction in the Work, Lectures, and Ancient Charges appertaining to the respective degrees conferred in Chapters, [the degrees above enumerated,] as to him may seem good and proper, ratifying and confirming whatever he, as such proxy, shall lawfully do in the premises, as fully as though the same had been done by [that officer in person.]'

"But owing to the frequent recurrence of professional duty in his parish, he finds himself unable 'to visit and preside' in all Chapters to which his proxy has regard, for the purposes for which it issued, as under other circumstances it would be his pleasure, to do; and realizing from representations made to him from all the parts interested, and from an observation not limited, in the same parts, the great necessity, to the honor and prosperity of the Order, of something being done in the premises, he has concurred in the plan of the Convocation, as that which alone offers an immediate and effectual supply of the many and pressing actual wants of Royal Arch Masonry in the West. God sparing him, he will be present at the Convocation, and freely as he has received, freely impart whatever he possesses, which the Companions shall require. Assisted by the distinguished Companions who have already signified their readiness to attend at the time and place appointed, and by such others as it is hoped will, on this invitation, be induced to gather themselves together with us, it is believed that the Work and Lectures will be most perfectly exemplified; and that Chapters immediately concerned will thus have opportunity, through their first officers and delegates, to become thoroughly furnished for every part of their 'great and glorious undertaking.'

"M. E. Companion, will not you be with us, with such Companions as may on this invitation, which you will please extend, accompany you? To you, and to all others who may join us, the hospitalities of the Companions and Brethren in Chicago, are cordially tendered.

"You will oblige, by favoring me with an early answer, signifying, if possible, your acceptance of this invitation.

"With assurances of such consideration as chosen Companions must entertain for all those who are worthily in the same bonds, and of such special esteem as is begotten by *having been fed at the same point*.

I am, M. E. Companion, yours, most truly,

W. F. WALKER.

"P. S. The Order of H. P. will be conferred, at the Convocation, upon such High Priests as have not received it.

"An Encampment, the only one in that portion of the West to which the Convocation has regard, working under the G. G. Encampment of the U. S., flourishes in Chicago, wherein the Encampment degrees may be received, at the Convocation, by such approved Companions as shall offer themselves, and the work and lectures be obtained.

"It is hoped that the Ineffable Degrees may be conferred at the same time. Will not the Consistory, of which you are an officer, provide that this may be done? Large numbers in the west want those degrees, and are desirous that an arrangement should be made by which they may be obtained at the Convocation. We ask your attention to the subject, and your efforts in our behalf. More, we earnestly crave that you will honor our Convocation with an address. Be with us; and favor us in all the ways in which you may. Especially, in the matter of the address."

We shall not be able to avail ourself of the invitation to be present, but beg to assure the esteemed Companion who signs the circular, that it would afford us great pleasure to do so, and, as well to "labor with them," as to address the Convention, would our personal and business engagements permit. The meeting takes place at a season of the year when, of all others, we are most required to be at our post. The Masonic season has just commenced, and promises to be an active and successful one; and as we are, or profess to be, a "working Mason," we do not feel at liberty either to leave our duties undone, or to be done by others. This we should be constrained to do in order to attend the Convention.

As to the "Ineffable Degrees:" we assure our Companion that every thing in our power, in this respect, will be done to oblige him, and all who feel interested with him, in the matter. The subject has been submitted to the proper authorities, and if possible, arrangements will be made for the opening of a Grand Lodge of Perfection at the time and place designated. Of this, however, we can at present give no certain assurances. Should it be determined by the Supreme Council, before the last sheet of the present number of the Magazine is put to press, to send a delegate to Chicago for the purpose, it will be noticed in the last page.

# SUPREME GRAND COUNCIL OF THE THIRTY-THIRD DEGREE, FOR THE NORTHERN JURISDICTION OF THE UNITED STATES.

DEUS MEUMQUE JUS.

From the EAST of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General of the 33d degree, duly and lawfully established and congregated at the City of New York, for the Northern Masonic District and jurisdiction of the United States of North America, being the only Supreme Council which does or can constitutionally exist for said district and jurisdiction—under the C. C. of the Zenith, at the vertical point, near the B. B., answering to $40^{\circ}\ 42'\ 40''$ N. L., and $2^{\circ}\ 51'\ 00''$ E. L., meridian of Washington city.

*ABSTRACT from the Minutes af a Special Session of said Supreme Council, held on the twentyfourth day of the month Nisan, A. H.* 5605, *A. Lib.* 2381, *which corresponds to the first day of May,* 1845, *of the Christian era.*

The following declarations and protests, among others, were unanimously adopted:

WHEREAS, this Supreme Council and our associate the Supreme Council sitting at Charleston in the State of South Carolina, (the only two lawful Supreme Councils in these United States,) have for the last forty years and more, been beset and assaulted by Masonic intriguers from Paris, in France, as well as from Kingston in the Island of Jamaica, and other places in the West Indies, and also in South America; and we have been charged with being irregular, dormant, inactive, and finally non-existent: And we have heretofore for the most part, treated these assaults with the silent contempt they deserved, and these charges, as they were not presented in a tangible form and did not proceed from sources deemed worthy of notice, we have also disregarded; but whereas these assaults appear to us to have received the sanction of certain high Masonic authorities, from whom we had a right to expect no other sentiments than those of respect and kindness, and charges of a character similar to those above alluded to, have recently been reiterated in a most exceptionable manner with the implied approbation of the same high Masonic authorities, we feel ourselves justified in breaking the silence we have hitherto imposed upon ourselves.

A French Mason, F. T. B. Clavel of Paris, in a work recently published by him, entitled "Histoire pittoresque de laFranc-Maconnerie," has represented our said Supreme Councils as defunct, and has denounced us and our predecessors as irregular propagators of the high degrees, for our and their individual benefit, and for sordid purposes. He has in the most gratuitous and unwarrantable manner, attempted to palm upon the public as true, a fabricated minute history of our said Supreme Councils. And whereas such representations and imputations and such pretended history, are grossly false and shamefully calumnious, we hereby declare them so to be in all their details. We cannot consent that such foul aspersions should rest upon ourselves, and much less upon our venerable deceased predecessors and friends, some of the purest men that ever lived. While we deprecate the necessity, we cannot forego the duty incumbent upon us of appearing before the Masonic world with this our solemn protest. Nothing could have moved us hereto, save our most sacred obligations to our well beloved Order, the respect we owe to the memories of our illustrious departed predecessors, and a sense of what is due to our own reputation as men and Masons.

Sublime Freemasonry as practised in our said Supreme Councils, is legitimate in its origin, pure in its principles, stable in its government, and correct and perfect in its works.

The ineffable and sublime degrees and orders of the most ancient and honorable Fraternity of Free and Accepted Masons, were legally established in these United States many years previous to the American revolution, and have ever since been cultivated and disseminated within the same jurisdiction by regular lawful succession. To prove this we can adduce the most authentic documentary and other evidence.

Our archives are rich in substantial and genuine original manuscripts, true and faithful documents of whatever appertains in any way to ancient sublime Free and Accepted Masonry. We have also authentic and full histories of all that has taken place on both continents ever since the first publication of Masonic Constitutions and ordinances at the commencement of the last century.

On the 1st of May 5786, a new organization, well known to and acknowledged by all genuine sublime Freemasons, was established for the purpose of correcting the errors and suppressing the evils that arose from certain abuses of power by the *Deputy* Inspectors General, particularly at their great foci of action, the West Indies. This new organization, all good Masons who have at heart the best interests of our illustrious Order, are proud to assist in maintaining. It was under this organization that our most ancient and eminent Supreme Council sitting at Charleston in South Carolina, did on the 21st day of February 5802, grant unto our French Brothers Compte A. F. A. De Grasse Tilly and J. B. M. De La Hogue, certain powers from which the Supreme Councils now existing at Paris, (as well as several others in other Easts) derive their origin. It will thus be seen, that to say nothing of the strict and uncompromisable constitutional regulations which obtain on this subject, the supreme Masonic authorities in France were bound by other considerations not to extend their action to this jurisdiction. But instead of confining themselves to their own legitimate sphere of action, they have at sundry times interfered in this country at places long previously occupied by lawful constitutional Masonic authority. They have intruded within the Masonic jurisdiction of our aforesaid Supreme Councils, whence their own Masonic authority as Sovereign Grand Inspectors General emanated. For all which we can discover no other pretext except a desire of aggrandizement, and an unaccountable ambition to secure for their mother country, an unfair and irregular preponderance and supremacy in Masonic affairs.

In the year 5808, an irregular body, asserting jurisdiction over the superior degrees, was engrafted upon us in New York. This body claimed to derive its authority from certain St. Domingo French refugees hailing from the little port of Baracoa, island of Cuba, who acted under powers as Deputy Inspectors, powers illusory and long before abrogated. One of their own countrymen, of no enviable Masonic repute, and who assumed to have degrees he never received, was the agent through whom they effected their object. This usurper and his coadjutors, though proved guilty of the charges alledged against them, and lawfully published "in red letters" in the whole Masonic world on the 21st September and 24th December 5813, were nevertheless sustained and fostered by the Masonic authorities in Paris for several years, and reinforced by their travelling agents and deputies in various ways.

In the year 5828, "an alliance of friendship," so called, was solemnly consecrated between our said two lawful Supreme Councils of the United States on the one part, and the "Grand College of Rites within the bosom of the Grand Orient of France at Paris," on the other part. Said alliance was particularly noted and published by the said Grand Orient to their "Ateliers" in their summer solstice for June, 5829, in the following words, "as a proof unto evidence of the legitimacy of the rights of the said Grand Orient of France to govern all the degrees of the (so called by them) Scottish rite ancient and accepted," &c. To the terms of this alliance *we* have faithfully adhered. No charge of its infringement in any respect, can with the least shadow of justice be brought against us.

The said two lawful Supreme Councils are the only Supreme Councils that can constitutionally exist for these United States. No encroachment of each other's jurisdiction can be lawful or constitutional, nor yet any consolidation of their powers. Notification of these constitutional regulations, was promulgated among all the Grand Easts throughout the world. It is moreover a well known standard Masonic rule, that no granting of any powers whatever by one foreign East unto another already long before lawfully established, can be allowed on any pretence or under any circumstances whatever, except by special compact. In violation of these rules and regulations, in derogation of all true Masonic principles and jurisprudence, and in contravention of all that is constitutional in our sublime Order, and of which, as is apparent, ignorance could not have been pleaded by our transatlantic Brethren, in the year 5832, another French Deputy was despatched to New York city, and he then and there formed, in conjunction with the descendants of the intruder before named, what they termed their "United Supreme Council" and "Grand Fusion and Union of the 33d for the Western Hemisphere!"

As to the charge brought against us, of our said Supreme Councils being now, or having at any previous time been dormant or defunct, it is sufficient to declare, that due precautions have from the beginning been taken to secure "the lawful succession" through the aid of a "select few" worthy Brethren, devoted in heart to the holy principles of immutable TRUTH; on which our cherished and eminent Order was originally founded. At no time since the first organization of our said Supreme Councils, have we been without our constitutional number of members. It is true that of late years we have lost by death several of our ancient illustrious Brethren, and that we have not been hasty to fill their places with younger Brethren. We have guarded against the indiscriminate admission of candidates, as well on account of the critical times we are just emerging from, as that we did not consider it of advantage to our sublime Order to overmultiply the number of Brethren admitted to the superior degrees. While our Supreme Council has its complement of members, the several Lodges, Chapters, Councils and Consistories in this State, and other States within our jurisdiction, are in active operation; and we are happy to add, that they have exercised the most commendable caution, discretion and judgment, in advancing neophytes to the high degrees and orders within our province to confer.

We state these facts, not so much to answer the carpings of those who have undertaken to misrepresent us, as for the information of all candid inquirers after the truth. The character of our sublime bodies cannot be affected by aught that the malicious or ignorant, for sinister purposes, may be emboldened to say against us. We rest satisfied with the consciousness, not only that we have been established by constitutional authority, but that we have exercised the powers with which we are invested for the good of our sublime Order. It is a matter of perfect indifference to us, whether surreptitious Masons believe in our existence, or in the legality of our powers or not. There were those who hated Aristides because he was called the just, and there are those who would fain undermine the fabric whose summit they cannot reach, and destroy the reputation which they have not virtue enough to acquire.

As a test of our true prosperity, we place more reliance upon the quality than the quantity of our members. We hope never to forget, that "genuine Masonry is unobtrusive, that in its true spirit it is pure as the dew of heaven, free and refreshing as its vernal breezes, a divine manna for the clear sighted to gather, every one according to his own eating, some more and some less, giving freely as we freely receive, without forcing on any, what in its primitive purity best recommends itself." Viewing Masonry in this, its true character, we shall continue as heretofore, to pursue, without obtrusion, the even tenor of our way, avoiding as professors, teachers and regulators of our sublime Order, the unbecoming practice of attempting to make proselytes.

We are ready to, and do submit our righteous cause to the good, true and wise among the free and accepted, and leave them to judge between us and our enemies. If in private life, libels and calumnies are deemed heinous offences, how much more heinous do those crimes become, when perpetrated by those obligated as "Brethren of the mystic tie," against those bound with them in the same holy indissoluble bonds.

As to the French Brother Clavel, his aspersions and misrepresentations of the sublime and accepted rite, his affected fastidiousness in reference to the superior degrees and orders, and his absurd surmises, we say let them go to the world for what they are worth; not doubting that his efforts at invention, and those mercenary views which doubtless prompted his publication, so well adapted to certain meridians, will ultimately earn for him brotherly love and gratitude from those he has obligated, and the high honor of a GOLDEN ROSE!

Ordered that this manifesto be signed by the members of this Supreme Council and published to the Masonic world.

J. J. J. Gourgas, Sov. Gr. Commander 33d ad vitam.  
Giles Y. Yates, Ins. Lt. Gr. Commander 33d, &c.  
Edward A. Raymond, Gr. Treasurer Gen. of the H. E.  
Charles W. Moore, Gr. Secretary General of the H. E.  
Ruel Baker, Gr. Master of Ceremonies.  
John Christie, Captain of the L. G.  
Killian H. Van Rensselaer, Sov. Gr. Inspector General, 33d.  
Archibald Bull, Sov. Gr. Inspector General, 33d.

## MASONIC DEDICATION.

On Friday the 23d August, the new Masonic Hall in Circleville, Ohio, was dedicated with solemn rites, according to the ancient form, by the M. W. Grand Lodge, of Ohio, William B. Thrall, Esq., Grand Master, presiding, assisted by Wm. B. Hubbard, Esq., as Deputy Grand Master, and Doct. M. Z. Kreider, and Samuel Reed, Esq., as Grand Wardens. We have been furnished by the Grand Secretary with the following notice of the proceedings.

The Masonic Fraternity of Circleville, having purchased the entire third story of the block of brick buildings at the head of West Main street, (south side,) fitted up therein a beautiful and spacious Hall, for the use of the several Masonic bodies of that place; with four other commodious rooms attached, all of which are appropriated to their use. The Hall and other rooms being completed and appropriately furnished, the Grand Lodge was invited to dedicate the same according to ancient usage; and Friday, the twentysecond instant, was set apart for that purpose. On the evening preceding that day, the members of the Order began to drop in from neighboring towns; and by 9 o'clock on Friday morning the town was a scene of lively interest.

The officers of the Grand Lodge assembled in the upper parlor of the Ohio House, which was kindly tendered for their use, and were joined by the members of the Order of Knight Templars who were present, where, after an impressive prayer by the Rev. Br. Wombaugh, the Grand Lodge was opened in ample form.

Grand Officers present:—M. W. William B. Thrall, Grand Master; R. W. William B. Hubbard, Dep. Grand Master, p. t.; M. Z. Kreider, S. G. W. p. t.; Samuel Reed, J. G. W. p. t.; R. W. Denning, G. Marshal, p. t.; Daniel Brunner, Bently Groce, Assistant G. Marshals, p. t.; Isaac Davis, G. Treasurer, p. t.; James D. Caldwell, G. Secretary, p. t.; Samuel T. Heffner, S. G. Deacon, p. t.; D. T. Woodbury, J. G. Deacon, p. t.; A. B. Wombaugh, Grand Chaplain, p. t.; Thomas Orr, bearer of Holy Writings; Henry Sage, Architect; G. Stainman, J. W. Milligan, S. Milliken, with vessels of corn, wine and oil; N. Merriam, G. Tyler, p. t.

A Chapter of Royal Arch Masons was opened at the Hall of the Independent Order of Odd Fellows, and was joined by the members of Councils of Royal and Select Masters present.

A Lodge of Master Masons was simultaneously opened in the new Masonic Hall.

The several bodies being thus organized, the M. W. Grand Master announced that a numerous body of the Craft had assembled from various portions of the State, to participate in the dedicating to Masonic uses of the new Hall in this place.

The Royal Arch Chapter then moved in a body to the place where the Grand Lodge was in session. Being arrived at that place, Br. H. Beeson, the Worshipful Master of Pickaway Lodge, No. 23, was announced, and being introduced, addressed the Grand Master as follows—

*Most Worshipful:*—The Brethren of Pickaway Lodge, No. 23, being animated with a desire of promoting the honor and interest of the Craft, have at great pains and expense purchased and fitted up a Masonic Hall for their convenience and accommodation. They are now desirous that the same should be examined by the M. W. Grand Lodge; and, if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The Grand Master then directed the procession to be formed in appropriate order, and the Grand Lodge, accompanied by the R. A. Chapter, set forward to the new Hall to be dedicated. On entering the Hall, the Grand Lodge was received with appropriate honors, and the grand officers repaired to their respective stations. Order being proclaimed, the Architect addressed the Grand Master as follows:

*Most Worshipful:*—Having been entrusted with the superintendence and management of the workmen employed in the completion and finishing of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment—humbly hoping that the exertions which have been made herein, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master responded as follows:

*Brother Architect:*—The skill and fidelity displayed in the execution of the trust reposed in you, at the commencement of your undertaking, have secured the entire approbation of the Grand Lodge; and we sincerely pray that this edifice may continue a lasting monument of the taste, liberality and spirit of its proprietors.

The Deputy Grand Master, addressing himself to the presiding officer, said:

*Most Worshipful:*—The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated, according to ancient form and usage.

Whereupon the Grand Master desired all below the degree of Master Mason to retire. An Ode was then sung by the Brethren, during which the solemn services were performed of dedicating the Hall "To Masonry—to Virtue—and to Universal Benevolence."

A grand procession was then formed under the direction of the Grand Marshal and his assistants, and moved from the Hall to the Evangelical Lutheran Church, (the use of which had been politely proffered,) where the public exercises were commenced by an Anthem by the Choir; music by Mr. Geo. Wilmer, leader of the choir—

"Let there be light—the Almighty spoke," &c.

The throne of grace was then addressed in an impressive prayer by the Rev. Br. Wombaugh. After which, the choir performed in a most admirable manner, that thrilling hymn,

"All hail! to the morning
That bids us rejoice," &c.

This was succeeded by an extemporaneous address by Br. William B. Hubbard, replete with matter of interest, the result of arduous and deep research. For the space of more than an hour, Br. Hubbard held his audience chained as if by enchantment. Br. H. has been requested to write out his address for publication; and it is hoped he will not withhold from his Brethren the benefit of so rare a production. The address was succeeded by that admirable old ode,

" When earth's foundation first was laid
By the Almighty Artist's hand," &c.

When the public exercises were closed by a soul-stirring invocation to the Source of Light and Life, by the Rev. Br. Donahoo—and the several Masonic bodies retired to their respective apartments, and were closed in harmony—not an incident having occurred to mar the solemn festivities of the occasion which had brought them together.

## MASONIC VERSES,

*Written on the occasion of the celebrating Saint John the Evangelist's Day, by the Craft, in Nassau, New Providence, Bahamas.*

BY THOMAS EYRE POOLE, A. M.

### INVOCATION.

O, THAT some spark of that poetic fire
Which ancient bards, of old, did once inspire,
Would kindle forth a sweeter, happier muse
Than mine to sing the subject that I choose !
Ye sacred Nine, assist my humble lay,
Nor scorn the feeble song, that would display
In all the glories—a Masonic day !
Oh, hear, nor let thy vot'ry plead in vain,
But with Pœonian powers assist my strain;
And thou, Reflection's sister, Wisdom's nurse,*
Forbid me things mysterious to rehearse ;
Nor let Imagination's wand'ring thought
Exceed the bounds by cautious Prudence fraught;
Nor break the awful spell, which shuts from sight
Truths to be known to none but Sons of Light !

### PROCESSION.

Behold ! the portals open wide,
And from the Lodge the Breth'ren glide
Beneath the Craftsmen's arch. They move--
How strong a band of Christian love !
Enliv'ning music fills the air,
To tell that Harmony is there.
Distinction knows no other bound
Than what in Virtue may be found ;
And, brightest of the heav'nly Three,
Sweet, lovely, boundless Charity !†
Through gath'ring crowds they pass along,
Obedient to the cheering song.
The token of their noble trade,
Of lamb-skins finest texture made,
Border'd with lively green or blue,‡

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*Silence.

†And now abideth Faith, Hope, and Charity, these three ; but the greatest of these is Charity.—1 Cor. xiii. 13.

‡Our two Lodges here are thus distinguished in their aprons—the color of the ribbon of the Union (Scotish Lodge) being *green ;* that of the other, the Victoria (English Lodge) being *blue.*

Proclaims their calling just and true.
Each in his rank and order placed,
And with the jewel'd signet graced,
The gift of Virtue, not pretence,
For worth alone gives precedence.
The ruling compass and the square,
Placed on th' inspired Book, declare
From what wise source our laws are made!
Whilst banners of the Craft display'd,
And in symbolic forms array'd,
With all the signs of mystic art,
A stirring joy to all impart !

### THE SERVICE.

Soft ! 'midst the pillar'd aisles the organ's pealing,
Sounds of solemn, chasten'd praise are stealing—
Before the Almighty Architect they're bending
The knee of pray'r ! The homage is ascending
Of grateful hearts to that Grand Lodge above,
Where reigns th' Eternal Source of perfect love—
And endless hymns of angels, pure and bright,
Salute the Fountain of Masonic light !

But louder swells the deepen'd note
Of holy joy ! Now softer float
Along the fretted roof again
The diapason's heighten'd strain
Of sacred song !

Again the rolling numbers tell
Melodious on the ravish'd ear,
Again the notes vibrating swell
Of that still throng !

Now Supplication's voice ascends
Adoringly ; and then
The full response so sweetly blends
Its tuneful, slow Amen :

'Till, from Devotion's consecrated shrine
She meekly turns to hear the Word Divine :
Whose Heavenly Page, to all the Nations free,
Stamps with its seal the Truth of Masonry !

And, now, the pious labor o'er,
Benevolence, dear Maid,
The gen'rous tribute doth implore
In suff'ring Virtue's aid ;

Nor pleads in vain—the rich donation proves
A Mason's heart is with his words—He loves !*

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*The collection made on this solemn and interesting occasion is generally handsome, evincing liberality *both* in the *uninitiated* and the Craft.

CONCLUSION.

Then, let the Order, Old and Free,
Welcome our Yearly Jubilee!
The Capstone and Cement together
Bound by such friendship, cannot sever;
Where streams of Love so fully flow,
There ev'ry noble plant will grow.
Let curious Ignorance despise—
The Mason's Motto 's good as wise—
True to the welfare of mankind,
Yet to their sinless errors blind;
We love our sov'reign and the State,
Religion prize, and Discord hate;

And but one grand distinction ever know;
Who most can soothe a hapless Brother's wo.

## SPIRIT AND TENDENCY OF FREEMASONRY.

[From an address delivered before the Grand Lodge of Illinois, by Br. H. S. Cooley. We should have been pleased to publish the whole of this excellent address had we the necessary room to spare.]

The first and principal element of the spirit of Masonry, is a reverence for, and strict obedience to, the Creator, Preserver, and Disposer of all mankind;—to listen to His holy inculcations, and calmly rely upon Him as our Great Grand Master, to whom we shall offer up, on the altar of Masonry, a listening ear, an obedient spirit, and a faithful heart. It is the spirit and tendency of Masonry to inculcate piety toward God, justice and benevolence toward mankind, and temperance and chastity toward ourselves. Based upon the pure and immutable principles of the cultivation of the domestic affections, and the perfection of the Christian virtues, and on private morality, and the moral obligation of man to his species, it should exemplify all the attributes which can win the affections and command the respect of mankind. It teaches man to discriminate between the spirit of liberty and that of licentiousness. It opens to us the path "where virtue is painted in her most beautiful colors; and where the duties of morality are enforced, and the mind is prepared for a regular advancement in the principles of truth, justice, and knowledge."

There is a period with every man of noble propensities and generous sentiments, as he passes from the painful gloom of uncertainty, peculiar to youth, into the bright vista of early manhood, when, from an impulse of active benevolence, he looks for a sphere in which he can benefit his country and his species. It is in the practical illustration of the Masonic virtues, that such a man finds a fountain of living waters for the desert of his soul.

Again: another finds his benevolence change to a want of justice, when envy, jealousy, and selfishness, seem to get possession of his inmost soul; when his licentiousness and self-destructive intemperance become dangerous to himself and injurious to the community; when his irreligion causes him to violate the laws of God, of his own conscience, and the conventional rules of society and good government: another feels that a something not possessed is requisite to fill an aching void; while his brother man gives way "to passions wild and follies vain,—wayward from his infancy, in manhood, frightful, wild and furious," seemingly doomed to rush upon his fated destiny. And again we find those, when, in the dark hours of life, the heart is charged to breaking with sorrow, and when the soul is writhing in "the burning chains of sadness, and the storm of oppression dims the vivid light of Hope:" to such, the spirit and tendency of Masonry is borne, as if on angel's wings: let such but listen to her still, small voice, and the sceptic will be convinced that, by it, the ignorant shall be taught—the dying, shall learn hope—the faithful, faith—and the avaricious and worldly, charity; that here the widow finds a protector—the orphan, a guardian—the rich, a guide—the profane, a rebuke—the scoffer, a check—the ignorant, a teacher—the poor, a friend—and all mankind, a Brother.

In alluding to the spirit and tendency of our Institution, I might here, were I disposed, claim some evidence of good, to the genius of Masonry, from the array of names of mighty men inscribed upon the tablets of our Order. I might lean upon the column upon which is emblazoned the names of St. Austin, Alfred, Prince Edwin, James the First, Charles the First, Frederick the Great, Newton, Locke, Essex, Wolsey, Howard, Wren, Buckingham, George the Third, and many other kindred names, which stand in bold relief upon the pages of history, in the old world. I might refer to the names of Napoleon, Lafayette, Marshal Blucher, and Marco Bozarris, in order to give additional lustre to the glory of our Order; or call your attention to the poetic genius of Cowper and Burns, in order to render more attractive the penetralia of our Temple. I might deck the brow of our institution with the glorious names of Washington, Warren and Hamilton—of Jefferson, Madison, and Monroe—of Hancock, Samuel Adams, and Patrick Henry—of Clinton, Livingston, and Tompkins—of Franklin, Marshall, and Jackson;—or appeal to the honored names of Green, Knox, Montgomery, Gates, and Lee, and every other officer of distinction of the war of the Revolution—every one of whom, with ONE exception, were Masons,—as evidences of the good influence of Masonry; but, surrounded as these great names are with a halo of glory, and weighty as they may be in any cause in which they are used, it is improper for us to rely upon the immaculate character of those who have gone before us, as evidence of the purity and greatness—of the spirit and tendency, of the institution.

I might notice the fiery persecutions which Freemasonry has unresistingly submitted to, for centuries—to scenes which would make the heart sicken, the blood chill, and horror fill our inmost soul; scenes enacted by bigoted priests, ignorant tyrants, and jealous kings; I might prove to you that the rack has groaned beneath the torture of our Brethren—that the stake has witnessed the intensity of their devotion—and that the scaffold has drank the best blood of our Order, with a peaceful submission, on the part of Masons, highly creditable to the spirit and tendency of the Institution; but the agony of the rack has served to animate, and the illumination of the stake to irradiate the path to the altar of Masonry; and the blood of the scaffold has cemented the arch of our union, until these circumstances cease to enhance our estimation of the Good Genius which presides over our institutions.

*Our hearts and lives*, MY BRETHREN, should be living evidences of the spirit and tendency of Freemasonry, stronger and more impressive to ourselves and to the world, than any evidence from the pages of the past. Appreciating that it is the spirit and tendency of our order to make man wiser, better, and happier, we should most seriously consider whether we attain this end, by merely travelling over Masonic ground, if we do not stop to gather the beautiful flowers which present themselves by the way? Do we discover the beautiful and sublime demonstrations which develope themselves upon the canvass of Masonry, to one who views it with the penetrating eye of knowledge, by simply acquiring the name of Mason? Do we feel its beatific influence and principles work upon the finer feelings of our hearts, from the fact that we have complied with the outer forms, neglecting the inner principles of our Order? *Brethren, we do not.* As mere formal Masons, without a full appreciation of the ennobling and elevating principles which pertain to our Institution, we stand as a rough ashler, disfiguring the beauty and order of the Temple of Masonry.

But what man, sensible of the dignity and destiny of his being, who appreciates its merits, can fail to honor an institution which gives an eye to discern the mystery of God's Universe, "and decipher some new lines of its celestial writing?"—an institution, the tendency of which is the cultivation of the domestic affections, and the perfection of the Christian virtues in man; the effects of which are destined to mingle with "the ever-pealing tones of eternity;"—one which elevates and ennobles the choicest feelings of the human heart, and has contributed to the preservation of the exalted rights and liberties of human nature,—which benefits our domestic pursuits, carries out the purposes of friendship, and contributes generally to the public utility; an Order, whose

> "Majesty, power, glory, strength, and beauty, all are aisled,
> In this pure place of worship, undefiled.
> A fit abode wherein appear enshrined
> Thy hope of immortality,—and thou
> Shalt, if found worthy, so defined,
> See thy God face to face, as thou dost now
> His Holy of Holies, nor be blasted by his brow."

Companions and Brethren, do we properly appreciate this rich source of wisdom, overflowing with the impressive counsels of Divine Omniscience? Do we strive to realize its benign beauties, and to preserve its beautiful virtues in our hearts? Do we endeavor to prove by our lives, that our institution is based upon the principles of eternal and immutable Truth? Do we look with tenderness upon the faults of all mankind, and with most extenuating liberality upon those of our Brethren? Do we endeavor to be of one mind, live in peace and love, as Brethren? Is it our earnest prayer that we suppress our anger, envy, and vanity, and all the evil passions of our hearts, on all occasions? Do we watch over, and guard, and protect our Brother from all impending danger, and use our best efforts to restrain him from evil practices? Do we realize that equality is the basis of the Masonic compact? Do we strive to keep bright the jewels of a Brother's reputation, and to keep ourselves unspotted from the world? Do we

> "Wipe the tear from *sorrow's* eye
> And sigh with those whom grief has taught to sigh;
> Often cross the *widow's* door,
> And soothe her wo by adding to her store;
> Cheer the *orphan* on his lonely road,
> And win the guilty wanderer back to Innocence's abode?"

If we do these things, my Brethren, we are practical illustrations of the spirit and tendency of Freemasonry.

Brethren, the charge is in our hands; we have traced it from its origin—we have seen it outlive the rise and fall of nations, kingdoms, and empires; while it has witnessed the magnificence and grandeur of Balbec and Palmyra, of Babylon and Nineveh, sink into insignificance, and seen Greece, the seat of freedom, wisdom, and the arts, fall from her high estate—and beheld Roman eloquence, heroism, and glory, left only in a name—and the pyramids and obelisks of Egypt left crumbling into the desert sand, tolling the last knell of her departed glory; and, passing through ages when the sun of the moral hemisphere was obscured, and ignorance and superstition had assumed its sway over the willing multitude, and the face of nature was hung in black, by reason of the weight of sin which pressed upon her, we see her again emerge, "clothed in the glorious panoply of Heaven's own mail," and stand before the world like the pure full moon, on some stormy night—

> "Among the fugitive clouds, that hurrying by,
> Leave her alone, unshaken, in the sky."

We have found that it is the spirit and tendency of the institution to elevate the intellect of man—to raise his moral feelings and principles, and enlarge his range of scientific and useful knowledge, and that, at the same time, it is emphatically and peculiarly an Institution of social benevolence, forming its members into one universal and harmonious brotherhood, governed by one set of principles, animated by one feeling, and pronouncing one shibboleth, in all tongues, countries, and ages.

Brethren, has Masonry received from our hands all that it merits? If not, shall we not now resolve to burnish anew the jewels, cleanse the tarnished lambskin, wipe the dust from the trestle-board, and make ourselves Masons in *deed* as well as in *name*. It will then be to us like the "desert glittering in the gospel dew," presenting itself to our vision, like the holy symbol that blazed upon the cloud before the hesitating Constantine. It will prove to us a pillar of cloud by day, and a pillar of fire by night, to guide our steps to present and future prosperity and happiness, in our temporal career, and when wafted on the air to our spirit home, we may hope to be borne amid the music of the spheres, and the chorus of cherubims, on angels' wings, to the Grand Lodge above, there to dwell in regions of never-ending felicity, until the world shall be rolled together as a scroll, and time shall be no more.

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# MASONIC ANECDOTE.

### CAPTAIN LAURENT MICHEL.

Among the deaths that are from time to time announced in the foreign Masonic publications, many highly interesting and truly Masonic acts are recorded; but none show the feelings of the man, the value of the Craft, and the honor of the Mason more, than those which distinguish the anxiety of the Brotherhood to be of service to their fellow-creatures upon every occasion, when from exciting causes the passions are allowed to exhibit themselves in the worst forms, but are brought again into their natural channels by the ties of Fraternal obligation. In the fourth volume of the Revue Macconnique, Lyons, 1841, are a few remarks on the death of Captain Laurent Michel, member of the Lodge Disciples of Solomon, Marseilles. He was born on the 1st of March, 1772, in Allanch, and was initiated July 3, 1811, in the above Lodge. We are thus explicit, for his character is beyond all praise, and would lose instead of gain by any comment of ours. We shall narrate one circumstance, and allow our readers to write his elegy. Laurent Michel was distinguished as a good man, and brave soldier, and had become known as the saviour of the holy Battalion, a title earned by his prompt and energetic conduct. He was one of those whom Dryden says,

> "Oh, but 'tis brave to be admired—to see
> The crowds with heads uncovered cry, that's he."

The last successful effort of this noble-minded man occurred as follows. When the star of the Emperor Napoleon was declining, and the wish for peace had become as unanimous as the grevious desire for fame, amongst the earlier movements were those of the national guards for centralization and union, in opposition to the Emperor. A portion of the imperial troops had fallen into an ambuscade of a large division of the national guards, and many "a tall good fellow" must have met his death at the hands of his countrymen, although he had faced the bullets of the enemy, and escaped the thousand evils laying in wait for him on the battle-field. Marseilles was again to be the theatre of destruction, the scene of blood. The troops of the fort St. Nicholas had already received orders to march, already had the hour arrived for the death of the devoted little band—the line was formed, the command to make ready and present been given—but one word, one minute more, and the souls of the soldiery had been sent before their impartial Judge; every hand was prepared for destruction, and a suspense, as agonizing as death itself, though but momentary, appeared to those wretched men, when the captain of the artillery, Laurent Michel, crying stop! in a voice of thunder, to which anguish and fear had given a supernatural power, threw himself before the guns of the artillery under his command. In the few words that he addressed to his friends, he pointed out to them that Frenchmen stood before them, who, although they differed, were not enemies—were countrymen devoted, like themselves, to the land of their birth, were at that moment about to shed their blood for that same empire as themselves. His powerful and pathetic appeal soon convinced the guards of the truth of his reasoning, of the error they were about to commit, and they yielded to his eloquence by allowing the troops opposed to them to disperse. Few among the present could understand the inducements or objects of such proceedings, but to his Masonic Brethren he explained the cause. When the unfortunate battalion had arrived at the trap prepared for it, and saw that every avenue for escape had been closed—that not a hope remained—one man, with desperate resolve, appealed by a sign of distress to the sympathy of his opponents;—Laurent Michel's eagle eye watched the motion of his Brother; to see, to recognise, and to place his life in the most imminent danger to save others, was the work of the moment. The sequel we know. May such an achievement find its place with the annals of history, and posterity will place the name of Laurent Michel, captain of artillery, among the heroes of France and the friends of mankind.

## AN ORATION

Delivered before the Grand Lodge of Florida, at its annual communication in the city of Tallahassee. By Br. R. E. Little, (of Quincy.)

* * * * * *

The Temple was erected by that wise and noble king of Israel, Solomon, son of David, prince of peace, and Architect and Grand Master of the Fraternity of Masons,—was commenced in the fourth year of his reign, and the third after the death of his father, "the man after God's own heart," on the second day of the month Zif, which corresponds with the twentyfirst day of our April, anno mundi 2992, before Christ 1011. History informs us that it was situated on Mount Moriah, near the altar of Abraham, and where David met with the destroying angel. Three thousand three hundred Master Masons, eighty thousand fellow Crafts, thirty thousand assistants, under Adoniran, and seventy thousand entered apprentices, were engaged in its construction. The walls were of white marble, the pieces of which were so tastefully put together, as to present the appearance of being one solid mass. The timbers, which were of olive, cedar and fir, were prepared for use in the forest of Lebanon, and transported by way of Joppa to Jerusalem. The nails used were made of gold, and the roof covered with plates of gold, presented an appearance so dazzling, as to render it painful to the sight. The Craft were employed in its erection not far from seven years, during the whole of which time rain fell not during the day, and the sound of axe or hammer was not heard. Upon its completion, joy reigned throughout the Fraternity, marred only by the unexpected death of their Master, Hiram Abiff, the most accomplished designer and artisan of the age, who had been sent by Hiram, king of Tyre, to the assistance of Solomon, and who filled the place of the latter during his absence.

Solomon, at the commencement of the Temple, in his wisdom, fearing the evils which would naturally arise from the congregation of so great a number of men as would be required in its construction, determined upon the formation of some institution or society, by which those evils would be prevented, and peace and harmony preserved among the workmen. Hence *speculative Masonry*, an Institution capable of conferring real happiness on mankind, enlarging the mind by recommending a cultivation of the liberal arts and sciences, and paving the way to a peaceful termination of our earthly career, by holding up to us the chances and changes of this mortal existence, and impressing upon us the necessity of devoting ourselves, body and soul, to the service of God.

Masonry, in common with all other great undertakings, has met with the most determined opposition from bigotry and superstition. The mass of mankind, unable to deprive the Institution of the veil of secrecy with which it is hidden from the world, have waged against its members a war of extermination. Ignorance, backed by king and priestcraft, has failed in its design, and although for a moment Masonry may have tottered, yet still its course has been onward, and it cannot be otherwise than a source of congratulation to its friends, as well as of surprise to the world, that it should have remained firm and steadfast through a long succession of ages, marked by so many changes in the affairs of mankind. Human institutions are proverbially uncertain—decay lays it ruthless hands upon every offspring of the mind of man, and time prostrates alike the works of genius and art. The temples of antiquity reared their Colossal forms even to the clouds of Heaven—they dared and withstood the fury of the elements, until time hurled them, with all their magnificence, to the dust, their founders names living only in dim characters, distorted, or well nigh effaced from the marbles upon which were inscribed records of greatness. Kingdoms and empires, once the pride of mankind, arrogating to themselves titles of immortality, and imperishable renown, have passed away as if they had never existed. Egypt, once the abode of science and art, with her numerous cities, has yielded to the influence of time, and disappeared amidst the wreck of ages. Broken marbles and decayed inscriptions are all that remain to tell us of her former greatness. The temples of Greece are now tottering and the ruins of Athens and Sparta—the homes of a Philip—a Solon and a Lycurgus, are now inhabited by serpents—their oracles are silent—their priests having long since descended to the grave—buried in the mausoleum of ages! The City of the Cæsars, once the proud mistress of the world, is now in ruins—but though fallen, she is magnificent in mementos of the past! The Forum—the Rostrum—the Comitium—the shrine of Apollo and the muses, all, all tell of the mutability of human power and grandeur. Art and industry have mouldered—the wonders of the world have yielded to the insatiable touch of time.

Masonry since its glorious birth in the east, has been a witness to changes innumerable. It has beheld classic Greece upon the loftiest summit of renown commending the admiration of the whole world, and again it has beheld her prostrate in the dust, with all the energies paralized by the accumulated might of ignorance, tyranny and superstition of ages. In its course westward it has been a witness to the glory and grandeur and destruction of the seven-hilled city, and now in this western world it beholds untrammelled by the bonds of ignorance and oppression, a proud republic, the offspring of the foresight, patriotism and bravery of numbers of the mystic brotherhood. A republic based upon the ruins of an empire boundless in extent, erected by a race of men, who have been compelled to leave their homes, their hunting grounds, and the graves of their ancestors. But a few years more and the last of the red men will have climbed his native hills for the last time to witness the going down of the sun of his nation's glory—his council fires have ceased to burn, and the war-whoop to be heard in the forest that once echoed to his manly voice. Unhappy men! the tears of millions have been shed over your cruel destiny—the blasted hopes of your noble race. Through all these changes Masonry has remained the same, or if changed, durability has been added to its basis and new beauties to its fair proportions.

Man was formed for association with man—in his bosom is implanted a fondness for society and the cultivation of it increases every virtue. Association refines the feelings, more firmmly cements the natural affections, and makes stronger the ties of friendship, subdues the passions, and teaches us that man is mutually dependent upon man, and that "a friend is the best medicine of life." Upon this principle was our Institution founded; its great object being the promotion of human happiness and well being; not that happiness which consists in the gratification of the passions in the pleasures of fashion and gaiety, in regal pomp and proud ambition, which dazzle as they pass before the mind like the meteors of a summer night, and when pursued lead us into the dark labyrinth of destruction—but that happiness which is compatible with the duties we owe to God, our Country, our Relatives, our Friends, and Ourselves. To conform to the will of the Supreme Architect of the Universe—to prepare the way for civilizing the world by bringing together under the same vine and fig-tree, the Arab of the desert, the enthusiastic follower of Mahomet, the unbelieving Jew, and the too often intolerant and bigoted Christian; to soften the asperities of our nature, to relieve the destitute and to protect the widow and orphan, being the distinguishing traits of Freemasonry. In saying that it is our desire to conform to the will, it is not pretended that Masonry and Religion are the same—that the former is capable of preparing man for a seat in the Kingdom on High, without the aid of a Divine Spirit, or that they are attended with the same good effects on earth. Masonry is, however, the handmaid of religion—their general principles being the same: the doctrines of "doing justly, loving mercy, walking humbly before God, and loving the brotherhood," being upheld with equal force by Mason and Christian. But alas! how often are these precepts forgotten, trampled upon by both---too often for the honor of their professions. They are equally extensive as to territory, embracing in their broad pinions the cold northmen and the ardent, enthusiastic southron; while the fur clad Scythian and the sons of arid Africa, embrace each other under the capacious Arch of brotherly love; thus shewing that neither situation or language restrict them in their influence. They look upon all men as brothers, invoking them by the love they bear their common Creator, to bury all animosities, jealousies, and strifes in the great urn of friendship and charity. In short, in power of doing good, Masonry is second only to the religion of our Redeemer.

But notwithstanding all this, our Institution, say our enemies, has been antichristian in its operations and tendencies. An objection which could be urged by the intolerant christian, or the ignorant and deluded fanatic. A belief in the existence of God, and a life of morality and rectitude are necessary qualifications into the Fraternity, and the first object which meets the eye of a Mason upon his entrance into the Lodge, is the Holy Bible, the great light of our Order, the basis of our professions, and the guide to our actions. In the admonition of the Brethren to the newly initiated apprentice, he is told that the sacred Scriptures are given to us as a guide in the path of rectitude; and although we are unable to know ourselves aright, yet there is a Being on High, who is capable of penetrating the inmost recess of the heart, and that it is expected of us to practice sincerely, and without ostentation, that charity which covereth a multitude of sins, to love our neighbor as ourself, and willingly obey the laws of our Country. Such being the fundamental principles of our obligations as Masons, can it be believed that a man must not become better for embracing them, provided he lives in accordance with their precept. Too many of us fail, however, in obeying them; but then an apology is to be found in the liability of human nature to err, and the great proneness to formality in Masonry, as well as in religion. As well might we charge the treachery of Judas Iscariot upon the cause which he betrayed, as to doubt the purity of Masonry because of the delinquencies of its members.

Our enemies say that we are opposed to civil government—to political liberty! Is this true? Let the shades of the patriots of '76—let the shades of Washington, Warren, Franklin and a host of others, respond to the inquiry. Answers loud and deafening are sent back, stamping the charge with infamy and falsehood. Freemasonry! In all ages and climes have thy advocates been friends to civil government; in all governments have the brethren of the mystic brotherhood been foremost in their support.

Who was it that left the shades of Mount Vernon, and met the perils and hardships of an eight years' war in opposition to the enemies of liberty, the myrmidons of foreign power? Echo answers—WASHINGTON, a man to whose name

has been erected a column of glory, more lasting than brass, and as durable as time itself!

Who was it that deserted his own peaceful fireside—engaged in the din of battle, and died struggling for independence? Joseph Warren, Grand Master, Patriot, Soldier, and Statesman!

To this catalogue might be added, did time permit, a long list of names, dear to every true hearted American, because of their devotion to their country's cause in the hour of danger, who altho' dead in body, live in spirit, and shew themselves as beacon lights, guiding on the political mariner over the quicksands and whirlpools of self-government, into a safe harbor.

Masonry has been the chosen mark at which bigots and political tyrants have hurled their shafts of malice and envy. We have been branded as infidels, and blasphemers, and intriguers for the overthrow of Government. We have been excluded from religious and political assemblies, because it was feared that the purity of our creed would discover to the world in characters not to be mistaken, their utter incompatibility with the welfare and happiness of mankind. Recrimination and retort are not taught as lessons of Masonry, but we would ask why will you calumniate our Institution without having proof of its being directly, or indirectly opposed to the best interest of society. You substitute conjecture for fact, and make this the basis of your objection. Away with such false, paltry reasoning. If we are opposed to Christianity, can it be supposed that such men as the St. Johns, and the first English martyr St. Alban, would have aspired to the highest honors which the society can bestow? Are there not men in this community who mingle with us as Masons, and who would not dare do so, did the mystic Order promulgate doctrines contrary to the spirit of morality and religion? One universal answer is given—The purity of Freemasonry is denied because of the secrecy connected with it. This we contend is its greatest virtue; our signs being not only useful, but actually necessary. Every sign and implement made use of, bears with it some important lesson, that points to a virtuous life. With the mystic key in possession, the captive finds a foe converted into a friend, ready and willing to relieve his necessities, and assist him in the hour of danger. Witness the preservation of Capt. McKinstry, during the war of the Revolution, by the celebrated Chieftain Brandt. Taken captive at the battle of the Cedars, he was bound to the stake, the torch was about to be applied, when fortunately he gave the mystic sign, and a Brother was at his side; that Brother was no other than the warrior Joseph Brandt. His ransom was obtained, and years after, Capt. McKinstry, on hearing of the death of the noble Indian, acknowledged the obligation at a meeting of the Hudson Lodge—by the members of which the usual badge of mourning was worn as a tribute of respect for a deceased Brother.

Deprived of the mystic key, the hopes would be blasted, and the peltings of the pitiless storm would be borne by those over whom Masonry now throws her broad mantle of charity. Our symbols and forms are not vain and trifling, as many suppose. They are the keys by which our treasures are arrived at—guides by which we may not be deceived in the dispensation of our gifts—sentinels which keep the robber from ransacking our store-houses, and depriving the widow and orphan of their support. To be useful, Masonry must be secret in its operations, and mindful of the door through which all must pass, to arrive at perfection. To preserve our Order pure, neither interest should sway, nor friendship blind us in the admission of members. Secrecy can only be maintained by the upright. Would that the first lesson of Pythagoras to his disciples, was more frequently remembered in our intercourse with each other,—"*Learn to meditate, and unlearn to talk.*"

We are blamed for not permitting our mothers, wives and other female friends and relatives to mingle with us in the duties of the Lodge. Let not my fair auditors anticipate me, and suppose that I am going to say it is because they are unable to keep a secret. Not so. You are excluded, simply because the same necessity does not exist with you, for the controlling influence of Masonry, as with the sterner part of Creation. Our rugged passions need discipline to keep them within due bounds, and to develope those pure feelings of our nature, which teach us to sympathize with the distressed, and relieve their wants. Woman needs no art to be able to subdue her passions, to urge her on to deeds of charity, her ear being ever open to the cries of distress, and her hand ready to relieve want. The implements of our Craft would be to her useless, as there is that within her bosom which causes the chords of sympathy ever to vibrate, without the aid of such symbols. Admitted into the Lodge, our labors would be abandoned, jealousies would arise, peace and harmony be destroyed, and the object of our meeting nullified, all kneeling at Beauty's shrine. The power of your charms exclude!

In regard to the benevolent purposes of Freemasonry it ill becomes us to speak at length, as "virtue withers when displayed with an ostentatious hand."

Charity is the Corinthian pillar of our Institution, a virtue which stands pre-eminent in the catalogue of the Mason and Christian, a virtue inculcated by our Saviour, in words never to be forgotten :—"For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison, and ye came unto me." In a good Mason, charity is the first and most essential virtue—withered however, be the hand which displays it with ostentation. True charity speaks to the indigent in a still small voice, whilst it ministers to its necessities. Its deeds are done in secret—whilst for reward, its trust is in Heaven, credit being given for it in the great book of remembrance. The future is hidden from our sight; how pleasing must it then be to contemplate that charity, which causes the grateful tear of the widow and the orphan, to proclaim, that it is the province of the Mason and Christian to visit the dwellings of the humble and distressed, to relieve their wants and afford the dying means of comfort, by directing their thoughts to another and better world. Behold the man of Charity, excited by sympathy, who delights in alleviating the miseries and adding to the content of those around him. He shares his bread with the poor and friendless. He visits the dwelling of the sick man, whose sufferings cause even the stoutest heart to feel, around his couch are assembled his offspring, crying for bread, which he cannot procure, and the partner of his bosom, consoling him with the brightest hopes for the future. Hope, the companion of faith, is about to desert him—a recollection of days of prosperity and of friends who have betrayed him, finishes the work, and reason is hurled from her throne! But lo! the voice of friendship and charity is heard, and the scene is changed. Reason resumes her dominion, despondency disappears, joy succeeds sorrow, the once pale and withered cheek is mantled with the hues of health, and the glassed eye sparkles with hope—Masonry has done its office!!

We are required to give proofs of our benevolence. Instances without number of succor being afforded the distressed, might be given, but "charity vaunteth not itself." Remember the words of our Redeemer: "Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues, and streets, that they may have glory of men—verily I say unto you they shall have their reward. But when thou doest alms, let not thy left hand know what thy right doeth, that thy father who seeth in secret himself, shall reward thee openly." Wherever the cry of misery and distress is heard, thither does the spirit of the mystic brotherhood fly, relief is given, and the sympathizing hand of charity is blessed.

Fraternal affection is inculcated as one of the most beautiful lessons of our Order. We are taught to love our neighbor as ourself, admonish our Brother of his foibles, relieve his wants, sympathize with him in his dark hours of affliction, never to betray his confidence, and to risk our life in his defence. Such is true friendship,—friendship which knows no variation or shadow of turning. The question is frequently asked, is this friendship never violated? Often. The evil, however, is not to be attributed to the impurity of the Order, but to the unworthiness of its members. The most rigid scrutiny will not prevent admission into the Fraternity of the profligate and indiscreet. Even the Church of Christ has been disgraced by the membership of men, whose passions would not, could not, be subdued, and who would upon the same day, nay, upon the same hour, after partaking of the sacrament of the Lord's Supper, turn a deaf ear to the supplications of the widow and orphan for relief, and aim a deadly blow at the reputation of his Brother, with his tongue of malice and slander. The errors of the few misguided individuals must not be charged to the whole Fraternity. Masonry countenances no deviation from virtue, morality and good Order. The transgressor is admonished—if private and public admonition fail, expulsion from the Order is the last resort, a painful, but at the same time necessary punishment. Our laws exclude all who are not observant of Masonic principles, and ornaments to the Order from the uprightness and purity of their course through life.

But why go on? Of divine origin—graced by the virtuous actions of thousands of millions, and universal in application, Masonry has inherent principles and virtues which are immutable and eternal, defying the execrations of the slanderer or the unholy machinations of the political tyrant and religious bigot. Our principles are pure, and if carried out in practice, the denunciations of the bigoted in regard to an Institution of which they know nothing, will fall short of their aim, and as light beams upon mankind and their minds in proportion become enlarged, intolerance will hide its diminished head, the world will acknowledge, that science, virtue and religion are the supports of the holy, ancient and honorable Fraternity of FREE AND ACCEPTED MASONS.

In conclusion, briefly and imperfectly as have been the principles of our Order delineated, it becomes us, Brethren, to live up to our professions. The eyes of the world are upon us—the applause of mankind and the approbation of high Heaven impel us to action. Let there be no faltering in our ranks. Let us show to the world by the uprightness of our walks in life, the purity of our Institution, and thus do away with the charges which have been brought against it by the ignorant and depraved, and if we acquit ourselves to the satisfaction of Him who demands our love, we shall finally be received into the Grand Temple "*where the wicked cease from troubling and the weary are at rest.*"

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## ADDRESS OF BROTHER DENIS MOORE,

### AT THE OPENING OF THE ROYAL BRITISH FEMALE ORPHAN ASYLUM AT DEVONPORT, ON THE 24th OF APRIL, 1845.

BR. WILLIAM DENIS MOORE, of Exeter, the Provincial Grand Secretary, advanced, and delivered the following excellent address, which was interrupted occasionally by loud plaudits from the assembled Freemasons, and listened to with much attention by the ladies in the immediate vicinity of the honorable Fraternity. The learned Secretary thus proceeded :—

In the performance of this, perhaps the most ancient *public* ceremony of our Order, the mind is naturally thrown back to the period when, to the multitude, all science was a sealed book, and all but the simplest forms of art were deemed merely magical. In days when every man's hand was against his neighbor, and when the earth was filled with violence, little of science, and less of peaceful art, could have survived, but for their combination with the lofty principles of morality and virtue, inculcated in the volume of the sacred law. Men whose minds were habituated to see in every practical detail of art an allusion to some great moral virtue, came to regard as sacred the arts themselves, which thus became the exponents of the most sublime truths; and then it was that when the ancient Israelites went forth against nations mightier than they, under the Divine command, conquering and to conquer; and when, in all other nations of the earth, strength was the sole law, and violence the only governor, the arts of peace were preserved and fostered, secretly and in danger, by a devoted few, their existence unknown till they became manifested to the world in the erection of the noblest works of architectural art, founded on the highest principles of abstract science. Dangers and difficulties were encountered, and obstacles were overcome, by our ancient Brethren, against which nothing could have supported them but the lofty feeling arising from the mental association of their material works, with a Divine plan of moral law, and thus their efforts in the cause of human science and human arts, became a humble type of those more sublime exertions of a chosen and devoted few, in the preservation and extension through the whole world of a Divine revelation, when peace and salvation were proclaimed to the faithful and obedient of the human race. It was a natural consequence that the instrument of art, and the figure of abstract science, should come to bear a symbolical and even mystical character; and accordingly these emblems became peculiar in their signification, and sacred in their use; they are traced in every land and in every period—they are found in the temple of the Hindoo, and in the Christian cathedral—in the pyramids of Egypt, and the halls of the Alambra—in the noblest architectural works of ancient Greece, and in the mysterious round towers of Ireland; and the silent spread of the deep-set principles of peace is curiously evidenced by our finding the most mysterious emblem of our Order engraven on the weapons of the most remote and least known nations of the east.

It was thus that in the union of operative art with the highest speculative principles of morality, Freemasonry did its work—as science spread, and art was fostered, that was no longer necessary, but though, as a body, our Order abandoned the operative, it has still preserved the speculative portion of its institution, and ceases not, in its rites and ceremonies, to inculcate those divine lessons of morality and virtue, the observance of which, as it formed the rule, so it constituted the bond of defence of our ancient Brethren. And if Freemasonry instils into the mind the sacred precepts of justice, honor, and mercy, as found in that sacred volume, which, in her Lodges, is never closed; if she continually appeals to that book, not for the purposes of polemical controversy, or the discussion of mere doctrinal subtleties, but as the rule and guide of all our actions—if still, under the guidance of the principles of moral truth, she directs the minds of her votaries to the cultivation of the liberal arts and sciences, to the improvement of those wondrous faculties with which God has endowed the beings formed after his own image, that they may thereby be the better enabled to show forth his glory, and promote the good of their fellow-creatures,—if the objects of Freemasonry are to purify the mind of man from every malignant passion, and to prepare it for the reception of truth and virtue, and all this only as a means of instruction how to meet that last awful change of his inevitable destiny; and if, by these gradations, his eyes are eventually fixed on the most sublime truths of revealed religion—if all these things be so, and the well-instructed Brethren who hear me know that they are true, then has Freemasonry in all ages been a boon to man, and is still a means of blessing him. Its origin divine, because founded on divine precepts; its practice benevolent, because its principles are those of universal charity; it aids and cherishes religion where it meets her, and imitates her actions where she is not—(cheers.)

## CORRESPONDENCE.

*Fredericton, New Brunswick, Aug.* 13, 1845.

Charles W. Moore, Esq.

*Sir and Brother* :—Although I am personally a stranger to you, and likely to remain so, I cannot refrain from conveying to you my sincere thanks as a Mason, for the vast amount of good that you are accomplishing to our Fraternity by the publication of your Magazine, to which I have recently been a subscriber, having for the first time, (and then only by accident,) learned, in St. John, that such a work was in existence.

I regret that I had not sooner known the fact, as I would have commenced my subscription with its first number, and I trust that its excellence as a Masonic auxiliary, will soon be so justly and so generally appreciated as to demand a reprint of the back volumes; (these have been sent to me by our kind Brother David Powell, Esq.) It is, in my opinion, a work which ought to belong to every Lodge in America, if not in every Lodge where our native language is spoken.

I have also procured from Brother Powell a copy of the Trestle-Board, and fully agree with the Brethren who have expressed their approbation of it as a Text Book for blue or symbolical Masonry. If it be deemed expedient to publish any thing whatever that relates to the Work of a Lodge, I cannot perceive how less could safely be published than we find in the Trestle-Board.

As there is a disposition to revive the Lodge to which I formerly belonged in this place, and which has lain dormant since 1830, may I presume so far upon your interest in the welfare of the Craft, as to request your opinion, through the Magazine, what works might be most profitably selected to form a Lodge Library, so as to provide for its members the means of becoming thoroughly acquainted with the origin, nature, and design of our Institution?

I beg leave to inquire at what time, and for what reason *Correa Da Costa* was expelled by the Grand Lodge of New York. (Vide Magazine Vol. I. page 355.) I feel more than common interest in this matter, because it seems to have occurred before October, 1842, and that individual was in New Brunswick at a subsequent period, asking and obtaining assistance from the Masons of this Province. I gave my own mite readily and cheerfully, because he not only proved himself a true Mason, but the legality of his admission, and his worthiness, were duly vouched by a certificate in due form from the Grand Lodge of New York.

Da Costa would not have been credited without the Grand Lodge Certificate; but the production of that document removed all doubt. Now this is a serious imperfection in our system, for which a suitable remedy should be speedily provided.

If, as I suspect, Da Costa was a stranger in New York at the time of his admission, it confirms the opinion which I have long entertained, that it is inexpedient and dangerous for any Lodge to Initiate into our mysteries, a person who does not usually reside in its neighborhood, unless the excellency of his moral character can be well and fully ascertained. As men do not become instantaneously vicious, the former conduct of a candidate may be safely taken as an index for his subsequent career.

Your Magazine is rapidly becoming a work of general Masonic reference, and

I would therefore beg to ask whether it may not be practicable to publish in it an occasional list of all persons who stand expelled from Masonry in America? This would of course have no reference to any other than Grand Lodge sentences, because they alone can expel. The powers of subordinate Lodges being limited to exclusion from the privileges of their own immediate body.

I beg to subscribe myself, sir and brother, your Obed't Serv't,

ROBERT GOWAN.

REMARKS. In answer to the inquiries of our correspondent, we can merely say, that we will cheerfully procure for him any of the works he has from time to time seen noticed in the Magazine. This is the best we can do for him in the way of books.

As to *Correa da Costa*,—the letter of our correspondent will fall under the eye of the Grand Secretary of New York, who will undoubtedly furnish the desired information in season for the ensuing number of the Magazine.—EDITOR.

# MASONIC INTELLIGENCE.

## ENGLAND.

*Chapter of Rose Croix de H. R. D. M., attached to conclave St. John of Jerusalem, Manchester, No.* 9. It being the anxious wish of those members of the Conclave No. 9, who were Prince Masons, to revive their Chapter, which has been attached to the Conclave by virtue of a warrant from the Grand and Royal Conclave of England, the said Chapter was this day (May 26) duly opened by the following Brethren, viz., Walter Laurence, Z., (41st Regt.) Past Most Wise Sovereign of the Grand Chapter of Ireland, K. H., as M. W. S.; Job Lockyer Seale, *M. D.*, of the Baldwin Encampment of the Prince Masons of Bristol; Francis Goodwin, Joseph John Moody, Charles March Williams, Thomas Bury, being all Prince Masons of the Edinburgh Chapter of Rose +, holding of the Supreme Grand Council of Rites of Scotland; Felix de Moulins, du Chap. de L'honneur Francais, de virtue, des Arts, Paris. The following Brethren were admitted as members—Walter Laurence, of Lisreaghan, and James Bell, members of the late Grand Chapter of Ireland. Owing to the Most Wise Sovereign, Br. Laurence, being about to leave Manchester, the Chapter elected Br. Seale as its M. W. S., and Br. Williams as Deputy, who were accordingly installed in due form by Br. Laurence, Br. Moody, S. G. Warden, and Br. Goodwin, J. G. Warden.

THE TENTH ANNIVERSARY OF THE ASYLUM FOR AGED FREEMASONS, was held at the Freemasons' Tavern, Great Queen Street, London, on the 18th June. We subjoin the Treasurer's annual report, and the excellent speech which followed it.

DR. CRUCEFIX. Right Worshipful Chairman, Gentlemen, and Brethren, having been personally named in the most flattering terms in a toast permitted by the Chairman to be offered by Brother Brewster, I beg as respectfully as gratefully to acknowledge the very kind compliment; a compliment which I trust is not altogether undeserved, having faithfully and zealously endeavored to perform my allotted task. I may take occasion to express sincere regret at the continued indisposition of our excellent Secretary, Brother Field. I shall now beg permission to read a report of your affairs.

### REPORT.

The Committee report to the patrons of the Asylum for Aged Freemasons, in a spirit of thankfulness, that a year of great responsibility has, by the mercy of Providence, terminated in a manner that they trust will meet the satisfaction of their generous friends.

The default of one of the Provisional Trustees rendered it necessary to institute proceedings in chancery: which, however unprofitable to the charity in a pecuniary result, yet, in a moral sense, has been eminently cheering, by the removal of the party who rendered such proceedings necessary.

The four remaining Provisional Trustees, in a most generous manner, resigned their office, and used their best exertions to promote the election of those noblemen and gentlemen who have kindly accepted the Trusteeship.

It will not appear surprising that the difficulties of the year should have militated against the financial prosperity of the Institution, or that some subscribers should have hesitated to pay donations pending the suit. It is, therefore, with much gratification that the Committee present the following account of the funds, viz:—

| | £. | *s.* | *d.* |
|---|---|---|---|
| Consols, | 2066 | 1 | 0 |
| Exchequer Bills, | 1200 | 0 | 0 |
| Cripplegate Savings' Bank, | 119 | 5 | 8 |
| At the Bankers, | 138 | 4 | 10 |
| Treasurer, | 69 | 1 | 5 |
| Dividends not received, | 126 | 0 | 0 |
| Interest due on Exchequer Bills, | 35 | 0 | 0 |
| | 3753 | 12 | 11 |

The amount reported last year was £3868 4*s.* 9*d.*, but if the sum due by the Provisional Trustee alluded to be deducted, such amount would be reduced to £3561 18*s.* 7*d.*

It is to be regretted that, notwithstanding the promptness with which the proceedings in chancery have been conducted, the expense has been very heavy; but the Committee look with hope to the fostering protection of a generous community to reward their labors by a liberal contribution, and thereby prevent the invested funds from being disturbed.

Such is the report, which, in a moral sense, is certainly satisfactory. That the present aspect of the Asylum is highly auspicious, may be inferred from the fact, that not only has all prejudice against it ceased, but its right position is now understood to be essential to the vital interests of the other charities, of which it may be said to be the key-stone, for since the Asylum has taken root, it has been the ostensible means of improving their finances.

I may advert to the happy circumstance of having regularly presented to your notice some distinguished Masons as chairmen; but on this day you are presided over by a Brother who, for acts of charity, stands foremost amongst men. I may say, that in acts of benevolence he is not likely to be surpassed; and we gain greatly in our moral altitude by the advocacy and support of such a Mason. He has spoken wisely in the explanation of his own views of this most excellent charity, and he has also spoken well, if you rightly interpret them, more especially in regard to the widows of Masons. The appeal he has already made, will no doubt be responded to by the customary largess; and, as your treasurer, I am in no fear of being sent empty away: nay, I even venture to ask for additional aid, that you may not only add to the increase of funds, but enable me, as your almoner, to discharge the very heavy law expenses which have been most unhappily, but most necessarily, incurred. We have not the advantage of presenting before you the objects that are protected by your benevolence—such as the cheerful aspiring boy, or the meek, pleasing, girl, who, on their respective anniversaries, meet you in their holiday clothes, and greet you with their holiday smiles, and so win on the heart as to make the stream of charity set in at flood tide. Do I speak in metaphor? Let me refer you to the last anniversary festivals of the schools, when nearly six hundred pounds at one, and upwards of one thousand guineas at the other, rewarded the labors of the stewards engaged in such a festival of love: with what pride, as a Mason, do I advert to the gladsome truth.

Age, however, in its infirmity and wretchedness, must be otherwise respected; its presence would rather darken than enliven the scene intended for its solace. We must draw on the pure philanthropy that can picture in the mind's eye a scene of want and misery, and that can understand and appreciate an appeal made to its considerate judgment as well as to its feeling.

I had hoped to have reported the confirmation of a motion that passed the Grand Lodge in March last, for annuities for the widows of Freemasons; but the motion was misunderstood by the provinces, and its consequent rejection will retard, although I am certain it will not ultimately prevent, a measure which justice, as well as necessity, renders clear and obvious. I allude to the subject now because I touched upon it last year, and because I am convinced that it is time we should disclaim selfishness, and do justice to the aged widow as well as to the aged Mason.

Among the advantages derived by charitable institutions, bequests by legacy are the most prominent; and, as we number among our Order many Brethren of affluence, it could be wished that their sympathy in favor of the poor aged Brethren might be awakened at the serious moment when making a testamentary distribution of property—at that moment when the spirit of benevolence is directing the will and disposing the heart to charity. Many charitable testaments are delayed until the approach of dissolution of life. I can conceive nothing more sublime than that hour thus passed in the presence of bright ministering angels, who are awaiting to conduct the soul on parting from its earthly tenement to a blissful eternity.

Pardon this allusion; it may for a moment dim the cheerfulness of a happy hour, but the momentary contrast will only make the remainder of the evening pass with the more delightful enjoyment.

Brethren, it is true the Asylum is not yet erected; but we may safely bide our time. I confidently hope to enter the gates of the temple, not as the claimant of your bounty, but as the servant of it, to carry into full effect your benevolent views. This is the contemplated reward of many years' Masonic service; and I glory in the hope of its accomplishment.

Ladies, once more I address you; and will borrow from Brother Brewster's excellent address—Thanks for the past, and thank you for your support. This Institution you have made your own, having nobly repelled the imputation attached by too many of the popular world against Freemasonry, by your advocacy of an Institution in which the friend, Brother, father, and husband, are all connected. Thanks for the present. As tenants of that gallery, you shed a happy approval on our labors. Hope for the future. I implore you not to withdraw that fostering kindness so essential to the aged Mason. With your aid here and at home,

> "Then let the old man smile at SPRING—enjoy the SUMMER's might—
> Partake of AUTUMN's blessed gifts—defy the WINTER's spite.
> And whilst you sooth poor fellow-men, low bent on age's crutch,
> Oh! think how quick—how great their change,—GOD's angels are of such."

Dr. Crucefix's address riveted the attention—was only interrupted by frequent cheers, and at its conclusion was welcomed by the most enthusiastic cheering—both in the hall and the ladies' gallery.

CARMARTHEN, SOUTH WALES.—*St. Peter's Lodge, No.* 699.—Our old worthy friend, Br. Ribbans, continues to work away at this place. Already the foundation is laid, and every Master, Fellow, and Apprentice employed, and not a hod or a trowel stand idle. The aim is to establish this Lodge in the principality, and from the last quarterly communication there seems to be a revival of Freemasonry in this part of the kingdom. Some choice spirits reside within a cable-tow's length of Carmarthen; and we have no doubt that the Master who could revive and invigorate the Order, as he did at Birmingham, can effect some good amongst Welshmen. Any Brother journeying in that direction on the first Friday of the month, would find in the St. Peter's Lodge not only good Fellowship, but a right hearty salute from the Brethren of the far west.

LISKEARD, *June* 3.—A new Lodge was opened, called after the name of St. Martin, who is the patron saint of the Church in that borough. Twentyone of the Fraternity attended from different parts of Devon and Cornwall; and the Provincial Secretary of Cornwall, Brother John Ellis, of Falmouth, attended with the warrant for the opening of the Lodge, which was held at Br. Julyan's, the Fountain Inn. Some of the Provincial Grand Officers of Devon attended as visiting Brothers, and three new Brethren were Installed.

## SCOTLAND.

EDINBURGH, *April.*—The Lodge Edinburgh, St. Stephens, gave their first ball in the Archer's Hall. The room was decorated with the Lodge's banners, and a variety of Masonic emblems. Dancing commenced about half-past ten o'clock, and was kept up with unabated vigor till half-past twelve o'clock; when the company retired to another apartment, where a supper of the most *recherche* description was laid down. During supper, several appropriate toasts were proposed, and cordially responded to. The Wardens of the Lodge contributed greatly to the evening's entertainment, by giving some glees, in a style and with an effect seldom witnessed in any private company. The duties of the chair were discharged by R. W. M. John Wright, who conducted the entertainment in a harmonious and systematic manner, that met with universal approbation. After supper, the company again adjourned to the ball-room, where dancing was renewed, and kept up till a late hour. Every one present felt the utmost satisfaction in meeting the ladies there; and as it was evident that their curiosity was excited not a little, to know the sign and word of the Mason, it was cogently explained to them by R. W. M. Wright: that the *sign* was nothing more, in substance, than doing actions of benevolence without letting the world at large know of them; and that the *word* was, in essence, the propagation of those feelings that tend to make men love truth and harmony, and cherish good will to all. After explaining this, he said he hoped that the members of his Lodge would have the pleasure of meeting them oft on such occasions; and that he and his Brethren expected to accompany them soon, on a pilgrimage to the shrine of St. Clair, within the precincts of Hawthornden.

*April.*—A Soiree and Ball was given by the members of the Dalkeith Kilwinning Lodge, in their Lodge room; where they were joined by deputations from the Esk Royal Arch Charter, Dalkeith, and the Fisherrow St. John's Lodge; R. W. M. Br. A. Wilson in the chair. The company was numerous, and were much enlivened by the presence of a number of the fair sex. The evening was spent in the most agreeable and happy manner; and the party broke up at an early hour, much delighted by the intellectual and social entertainments of the evening.

LINLITHGOW, *March* 25.—The Ancient Brazen Lodge held its annual convivial meeting, and was most respectable and harmonious. The Brethren of the Ancient Brazen were much gratified, by the attendance of a deputation from Lodge Edinburgh, St. James's, consisting of upwards of 20 of the Brethren, headed by their R. W. M. Br. Anderson; and, amongst them, a number of excellent vocalists, who, in the course of the evening, most successfully contributed to the enjoyment. Several other Lodges were represented by individual members.

## IRELAND.

Dublin, *May* 21.—*Grand Masonic Ball.*—The grand Masonic ball, under the immediate sanction and patronage of the Grand Lodge of Ireland, took place at the Rotundo.

The entrance hall was covered with scarlet cloth, the walls and roof hung in blue, white, and red. The reception hall, communicating with the round and pillar-rooms, had the pleasing appearance of a light and handsome tent. Amongst the ornamental devices was one, a transparent drawing of the Gillespie monument, erected at Comber, in the county of Down, to the memory of a gallant deceased Brother, and kindly sent in by Brother Colonel Cairnes, K. H., J. P., which is to be opened with all due Masonic ceremony on next St. John's day. The pillar-room, with the large and small concert apartments, on the first floor, were selected for dancing, under the superintendence of Brothers Newcombe and Garbois.

The *tout ensemble* was very brilliant and effective, and in every respect the arrangements were such as to meet with and command unqualified satisfaction. His Grace the Duke of Leinster occupied the throne as Grand Master, and the Duchess and Lady Jane Fitzgerald were also present, having left London after the Queen's state ball on Monday. The Lord Lieutenant and the Hon. Miss A'Court, attended by a brilliant staff, arrived at a quarter before eleven o'clock, and were attended by the Stewards to the pillar-room, when his Excellency took the vacant throne, to which he was called by the Grand Master. Dancing soon afterwards commenced, and in the lower and upper rooms the services of the bands of the 1st Royal Dragoons and 32nd regiment were called into requisition, together with quadrille bands; and the waltz, polka and quadrille had each its gay votaries, the varied and brilliant costumes adding much indeed to the beauty and illusion of the scene. No expense had been spared to add to the magnificence of the entertainment; and during the evening, in addition to the ices and other refreshments, claret was lavishly supplied, and in very good order. At one o'clock supper was announced.

*The Supper.*—The round-room was allotted for supper, and presented a most gorgeous appearance. On a dais, at one side, a table was set apart for the viceregal party, and other visitors of distinction. Tables were set all around, and in the centre eight were placed longitudinally.

The tables were profusely ornamented with Masonic arches, *pieces montees*, temples, *en sucre*, Noah's ark, *en goler*, petite banners with Masonic inscriptions and emblems; in fact, every device connected with the Craft, which could be submitted to the eye of the uninitiated, was to be seen of one kind or other.

A profusion of evergreens, garlands, and flowers, gave an air of great cheerfulness to the magnificent scene.

At the Lord Lieutenant's table, supper was served on silver. The bill of fare included every thing *recherche* in season; pine apples in profusion, wines, champagne, sparkling hock, moselle, claret, &c.

After justice had been done to the good cheer,

The Duke of Leinster proposed—"The health of the Queen."

This was, of course, drunk with all the honors, and with much enthusiasm.

The next toast was "The Queen Dowager, Prince Albert, and the rest of the Royal Family."

The noble Chairman then proposed the health of "The Lord Lieutenant," coupled with the toast of "Prosperity to Ireland," and expressed the pleasure of the Brotherhood at having such a distinguished person present upon such a festive occasion. (Loud cheers.)

The Lord Lieutenant returned thanks, and observed that he was conscious the honor done him had been in reference to the official position which he held, and not to any individual merit of his own. He had not as yet the opportunity of forming an acquaintance with many in Ireland; but he was a member of the Craft—(loud cheers,) although not an active one, and it was fortyfive years since he had become a member of their body—(loud cheers.) When he looked around

him and beheld so brilliant a scene, he felt proud of the Order, and this suggested to him a toast—(loud cheers.) It was the health of one most illustrious by his descent, and as much revered for his private worth as for his exalted rank. The toast he proposed was—"The health of the Duke of Leinster"—(enthusiastic cheers.)

The noble Chairman returned thanks, expressing himself warmly for the honor paid him.

The other toasts given were—"The Earl of Zetland, Grand Master of England;" "Lord Glenlyon, Grand Master of Scotland;" "Sir Edward Blakeney, and the Army and Navy;" and, "The Ladies who had honored the ball with their presence."

The Duke of Leinster, in prefacing the last toast, observed that whatever system of exclusion might be practised by the Brotherhood in their Lodges, they were anxious to show that the presence of the ladies on other occasions was one of the objects which they had much at heart.

The company did not leave the supper room until after two o'clock, and dancing was then resumed with increased spirit, many not leaving until long after daylight had looked in upon the attractive entertainment. Among those present, exclusive of the Lord Lieutenant and the Hon. Miss A'Court, were

The Duke of Leinster, the Duchess of Leinster, the Marquess of Kildare, Lady Jane Fitzgerald, Lord Otho Fitzgerald, Miss Fitzgerald, Hon. Mr. A'Court, the State Steward, Lady E. Seymour, the Chamberlain, Mrs. L'Estrange, the Comptroller of the Household, Lord Francis Gordon, Lady F. Gordon, Lord Charles Kerr, Lady Charles Kerr, two A. D. C's. in waiting, the Right Hon. Lieutenant General Sir E. Blakeney, Commander of the Forces; Lady Blakeney, and two A. D. C's.; Major-General Wyndham, and A. D. C.; the Countess Donoughmore, Lord Allan Churchill, Br. Lord Suirdale, Lord Edwin Hill, Hon. Patrick Plunker, Hon. Mr. Plunket, Hon. Mr. Fortescue, Miss Fortescue, Hon. Mrs. Grace Annesley, Miss Annesley, Miss F. G. Annesley, Hon. Miss Yelverton, Hon. F. St. Leger, Sir Percy Nugent, Sir Thomas M'Kenny, Sir Thomas Harty, Lady Harty, Sir Philip Crampton, Bart.; Sir Nicholas Fitzsimon, Lady Fitzsimon, Sir Thomas Usher, Sir Drury J. Dickenson, Lady Dickenson, the Under Secretary, Mrs. Lucas, Mr. Lucas, jun., Mr. R. Pennefather, the Chief Remembrancer, Mrs. Lyle, Mr. James A. Lyle, Miss Lyle, Br. Col. Browne, Sir John Burgoyne, the Misses Burgoyne, the Lord Mayor (loc. ten.), the Lord Mayor elect, Mrs. Keshan, Colonel Martin, 1st Dragoons; Colonel M'Call, 8th Hussars; Colonel Markham, 32nd. Many other ladies and gentlemen of rank also partook in the pleasure of the evening, and all passed off with the utmost *eclat*.

## UNITED STATES.

### MARYLAND.

The Grand Lodge of Maryland, held its annual communication in the city of Baltimore, in May last. We notice much in the proceedings which we intend hereafter to transfer to our pages. For the present, we are compelled to restrict ourselves to a few passages from the opening address of the Grand Master:—

"Brethren:

Through the goodness of our beneficent Creator and Supreme Grand Master, we are once more permitted to assemble in Grand Lodge, and to salute each other with friendly greeting; to discuss and to deliberate upon the means whereby the peace, harmony, and prosperity of our beloved Institution in general are to be maintained and preserved, and to adopt such measures as may seem best calculated to promote the well-being of the Order in this State in particular. And while we raise our hearts and voices in humble thankfulness to Him who has thus far preserved to us the full measure of our ancient rights and privileges, let us not forget that upon ourselves, and upon our own conduct among ourselves, in no inconsiderable degree, depends the continuance of this blessing;

for how can we hope for the continued aid of His protecting arm, if we remain not faithful to the tenets of our profession?

* * * * * *

### STATE OF THE ORDER IN MARYLAND.

It gives me great pleasure to inform you, that at no previous period has the Masonic Institution, in this country, been in a higher state of prosperity, or occupied a higher point of moral influence, than at the present. From sources entirely to be relied upon, I have information from the east, the south, and the west, that young gentlemen of character and standing in society are seeking affiliation among us, and exerting their influence to disseminate the pure doctrines and principles we teach.

Nor need we go out of our own Maryland for evidences of a renovated feeling in favor of the Institution. There has been a greater number of persons initiated into the mysteries of the Order during the last Masonic year, than within a like period of time for many years past. Masons, too, who in times past were distinguished members of Lodges, and who for diverse causes had withdrawn from active membership, are returning and re-uniting themselves thereto; thus evincing their love for the Order and their confidence in its usefulness.

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### FUND FOR THE RELIEF OF WIDOWS AND ORPHANS.

The subject of establishing a fund for the relief of the indigent widows and orphans of deceased Masons, has heretofore been before you; and a scheme was arranged and adopted by the Grand Lodge two years ago; but for reasons not sufficiently obvious, it did not go into operation, and consequently fell through. Several of our sister Grand Lodges have entered spiritedly into similar works of benevolence; and I can but indulge a hope that the Grand Lodge of Maryland will not permit herself to be outdone in well-doing. But in order to effect any beneficial results in this way, we must be content to lay the corner-stone of the charity, advance the building, so far as we may during our own time, and leave the work to be completed by those who come after us, for the benefit of future generations.

### REPRESENTATIVE SYSTEM.

"The Representative System" will be more particularly laid before you during the session in the form of a report of the committee, to whom the matter was referred at the meeting in November last. It has not been made manifest to my mind that any important good is to arise to the Fraternity from its adoption by this Grand Lodge.

### ADMITTING TEMPORARY RESIDENTS.

A practice has obtained among many Lodges, in different parts of the country, of admitting temporary residents to the Order; and that, too, without inquiry into the character of applicants, further than it may happen to be known at the places of such temporary residence. And it is believed that some of our own Lodges have been indiscrete in this same particular. The practice is exceedingly reprehensible, and ought to be discontinued. In the first place, if the applicant be worthy of the distinction, that fact can be no where so well known as at the place of his permanent abode; and in the next place, the Brethren at the place where the new made Mason is to enjoy this special privilege should certainly be consulted whether they are willing to accept him as an associate; whilst they are also entitled to the emoluments arising from the conferring of the degrees. For the sake of that universal harmony which we all profess to seek, and to set an example to our Brethren abroad, I would earnestly recommend that you pass an order, forbidding the practice in all the Lodges under this jurisdiction; and, at the same time, that you invite the co-operation of our sister Grand Lodges in the measure.

### A GENERAL GRAND LODGE, AND THE NATIONAL CONVENTION.

Much has been said within the last few years upon the subject of establishing a General Grand Lodge for the United States. And although it is well known that there are those who think such a measure unnecessary and inexpedient, yet it is equally well known that many distinguished Masons, in different parts of the country, favor the scheme, and would be glad to see it perfected. From indications, scarcely to be mistaken, it is doubted whether the contemplated meeting of a Convention of Grand Lodges at Winchester, in May next, will ever be held. Yet it seems desirable that there should be a Body, with limited jurisdiction, deriving its existence from the several Grand Lodges, which, meeting periodically, might satisfactorily determine matters of general policy, and prevent innovation upon the ancient usages of the Order. This body, having original jurisdiction over all such territory as is now unoccupied by Grand Lodges, would grant dispensations and Charters for new Lodges, and thereby prevent all collision amongst Lodges otherwise, perhaps, deriving their existence from different Grand Lodges. I would suggest for your consideration, whether it would not be judicious to take some action on this subject; and, if your wisdom shall advise the measure, that you appoint a time and place for the meeting of delegates, to be by you appointed, *providing* a majority of the Grand Lodges of the different States shall concur in the measure, and also appoint delegates. In this way the General Grand Chapter of Royal Arch Masons for the United States was formed in 1798; which, since that time, has held its regular meetings; and from which much good to that Order has been derived. And I have yet to learn that any Grand or Subordinate Chapter under its jurisdiction, has had cause to complain of injury, or of usurpation of power not delegated to it in the outset. The next triennial meeting of the General Grand Chapter and General Grand Encampment for the United States will be held in the City of Columbus, in the State of Ohio, on the 2nd Tuesday in September, 1847; at which time, should the proposed measure meet your approbation, and that of other Grand Lodges, a Convention might be held, with but little inconvenience, to form a constitution, to be submitted to the several Grand Lodges for their consideration.

### EXCLUSION OF THE JEWS.

To one other matter I will invite your attention. A matter that has produced much excitement both in this country and in Europe; and one in which we are all interested, because it strikes at the very foundation of our Masonic Edifice. I allude to the exclusion of the descendants of that ancient people, the Jews, from the rights and privileges of the Order, by the Lodges of Prussia. If there be any one principle more distinguished than another among us, it is this, that no man shall be excluded from the Institution on account of his political or religious faith. If there be any thing desirable, any thing useful, in the institution of Freemasonry, from whom do we inherit it? From that same people, whose descendants, some of the Fraternity, would now exclude from its benefits. We disclaim all right to interfere with the laws and regulations of the Grand Lodge of Hamburg and its subordinates, as touching matters of themselves merely domestic; but we have a right respectfully to ask that they remove not our ancient landmarks; or, if already done, that they restore them to their former place; and also to express our sympathy with our aggrieved Brethren at so great a wrong.

Permit me again to congratulate you upon the bright aspect of the Institution at the present time. But as yesterday, and a whirlwind, and a tempest, raised and supported by knaves and political demagogues, was raging about its head, rending and scattering its hoary locks, and threatening to engulph it in one common ruin. Now we see it emerging from the storm, with the vigor of renovated life, purified by the ordeal, and justified even in the eyes of its enemies. To you, my Brethren, is this branch thereof committed for safe keeping—Guard it, I verily believe you will, with watchfulness and care; and when you shall have performed your task, and are called home to receive the reward of your labors, may it find protectors in your successors, equally vigilant and faithful.

CHARLES GILMAN.

*Baltimore, May* 19, 5845.

# MASONIC CHIT CHAT.

☞The present number concludes the fourth volume of the Magazine; and there remains a large amount of money due us from subscribers, which we very much need. We ask the early attention of our agents and delinquents to this matter. The fifth volume will commence on the first of November. In the mean time we hope to receive a considerable acquisition to our subscription list; which hope may be realized, if our agents will exert themselves a little.

☞The several Masonic bodies in this city are now in operation. They all meet at the Temple, in Tremont-street. The Lodges meet on the first and fourth Mondays, the first and second Thursdays, and the last Friday in every month. The Chapters on the first Wednesday and third Tuesday. The Council of Royal and Select Masters on the 4th Tuesday. The Grand Lodge of Perfection on the second Monday. The Encampment on the fourth Tuesday.

☞At the late meeting of the Grand Chapter of this State, the removal of Adoniram Chapter from Taunton to New-Bedford, was authorized. The officers of last year were all re-elected—a list of which we shall publish as soon as we can find room for them.

☞We are happy to learn that the Lodge at East Bridgewater, in this State, has resumed its labors. The Lodge at Lowell has also been revived.

☞We learn that Br. GILES F. YATES, Lt. Gr. Commander of the Supreme Council 33d, will, if possible, attend the R. A. Convocation at Chicago, Ill., for the purpose of establishing a Grand Lodge of Perfection, in accordance with the request contained in the letter of Br. Walker.

☞Notwithstanding we have given up nearly the whole of the present number to correspondents and the publication of matter which has been some time on hand, we are still obliged to defer a large quantity which ought to have been published some months ago.

MASONIC BOOKS.—Our London correspondent has notified us that he has shipped a supply of standard Masonic works to our address, which as soon as received will be advertised,—probably in the next number of the Magazine. We shall then be able to answer the orders of our Brethren, more satisfactorily than heretofore.

☞We have not any copies of Br. Mackey's "*Lexicon of Freemasonry*," in a form suitable to be sent by mail. If Brethren wishing them will send us the address of some Commission House, in any of the seaports, we shall be happy to supply their orders. The risk however will be borne by the purchaser. The price is $1,50 a copy.

☞Agents and others, depositing money with Post Masters, to be transmitted to us, will be careful to take the Post Master's receipt, and send it to our address, or we cannot draw the money for it from the Post Master here. Nor have we any other means of knowing that the money has been deposited. The Post Master in this city cannot be expected to furnish the information to all in whose favor the deposits at the different offices are made. It would require an extra clerk.

☞Our private letters from the different sections of the country, indicate that the present will be a more active season, in Masonic matters, than in any preceding year since 1826, when the persecution of the Fraternity first broke out.

☞Br. Power has not yet published the Music to his Masonic Melodies. He has however opened a subscription paper for the purpose, and we cannot doubt that he will receive sufficient encouragement to enable him to bring the work out in the course of the season.

☞The package and letter from our Brethren of the Grand Lodge of Florida, have been received, and will be forwarded by the first conveyance.

☞Copies of Br. Baylies' Eulogy on the late Br. Hon. Benjamin Russell, may be had at this office.

WANTED—No. 1, of the present volume of the Magazine. Any Brother having a spare copy on hand will oblige us by sending it to this office.

☞Br. David Gorham Plummer, of Portland, is authorized to receive orders for the Magazine and Trestle-Board, in the State of Maine.

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